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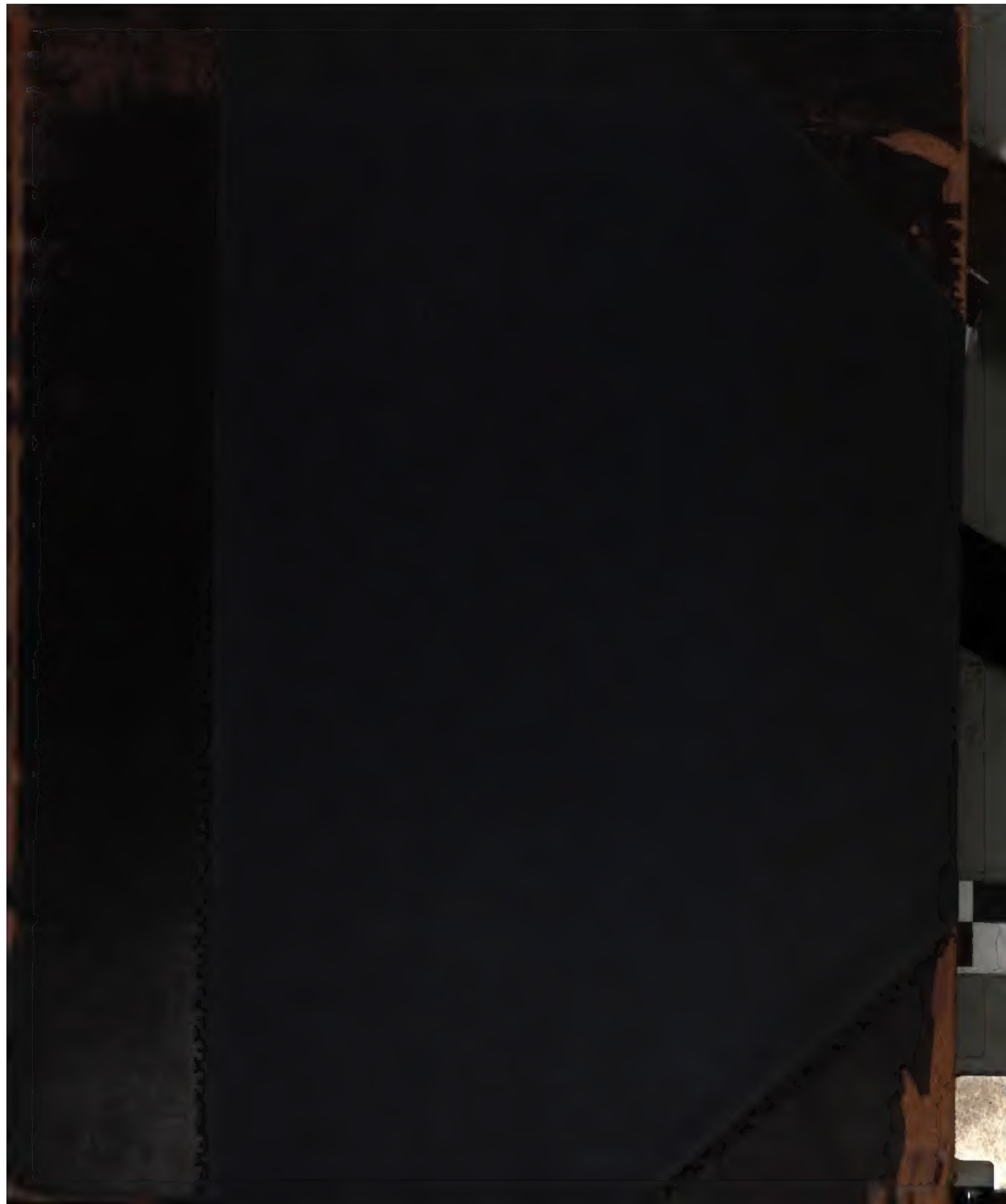
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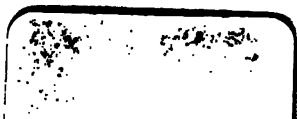
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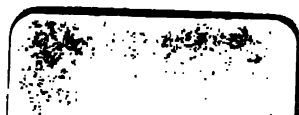
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Augustine's Nun

London Published by Ackermann & Co. Strand 1833
A. Duncker Lithog. 70 St. Martin's Lane

AN
ENCYCLOPÆDIA ECCLESIASTICA;

OR,

A COMPLETE HISTORY OF THE CHURCH:

CONTAINING

**A FULL AND COMPENDIOUS EXPLANATION OF ALL ECCLESIASTICAL
RITES AND CEREMONIES;**

**A DISTINCT AND ACCURATE ACCOUNT OF ALL DENOMINATIONS OF CHRISTIANS, FROM
THE EARLIEST AGES OF CHRISTIANITY TO THE PRESENT TIME;**

TOGETHER WITH

A DEFINITION OF TERMS USUALLY OCCURRING IN ECCLESIASTICAL WRITERS.

BY

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VOL. I.



LONDON:

JOHN MURRAY, ALBEMARLE STREET;

J. G. AND F. RIVINGTON, ST. PAUL'S CHURCH-YARD; AND HATCHARD AND SON, PICCADILLY.

MDCCCXXIV.

110. 1. 12.

LONDON:
ROWORTH AND SONS, BELL YARD,
TEMPLE BAR.

PREFACE.

THE object of the present publication is to convey a more full and accurate account of the several subjects mentioned in the title page, than has hitherto been attempted. Many works, in some respects of a similar nature, have at different times been given to the public; but none of these, as far as the author is aware, have been extended to the various matters proposed to be treated of in these pages, nor do any of them contain so complete and ample a detail of circumstances connected with them as is here intended. Considerable ecclesiastical learning, and laborious investigation and research, are, however, the characteristic marks of many of these writers, and without the advantage of their guidance and assistance, it would almost be impossible to undertake a work of this nature with any hope of rendering it useful or instructive. The present author, at least, would have found it far too Herculean a task; he has gladly availed himself, therefore, of the learning and labours of those who have gone before him in the same track, and thinking it indeed his duty to those through whose assistance alone the work could have been undertaken, if not to the public at large, to render it as complete as possible, he has consulted the works of others wherever he found it necessary, and in many cases, perhaps, may have plucked from them their fairest flowers. Let it not, therefore, be considered the intention of the author to depreciate the works of others by offering his own as a present *desideratum* in ecclesiastical history. They have all their respective merits, of which he is fully sensible, but still, from the dif-

ferent nature of the work in contemplation, which will be evident from the volume now published, he conceives it cannot but be attended with utility ; and if executed with care and attention, must be particularly advantageous to those who have not the opportunity of consulting the numerous writings over which the several subjects treated of are scattered, nor leisure sufficient for the arduous undertaking,

One of the principal, certainly one of the most interesting subjects intended to be inquired into and explained in the following pages, is the variety of religious opinions which arose in the very dawn of Christianity, and which, changing from time to time, continued to corrupt the pure doctrines of the Gospel, and still exists in every part of Christendom. So great, indeed, has been the variety of the opinions and tenets of those, who all profess to take the Gospel as their guide ; so many and so unbecoming have been the controversies which have divided its followers ; and such calamitous events have been the fruit of these dissensions, as not only to be the cause of much lamentation to its friends, but often of great triumph to its enemies. It may not, therefore, be uninteresting to inquire into the principal causes of these differences and dissensions, and to examine whether they afford any good ground for the scoff of the infidel, or whether they do not rather tend to illustrate the truth of the Gospel dispensation.

1. When our Saviour first manifested himself as the promised Messiah, his humble appearance on earth was so contrary to the hopes and expectations of the Jews, that few of them were disposed to receive him. The doctrines taught by him were also so novel, and at the same time so hostile to their worldly interests and passions, and so contradictory to all their received notions and established usages, that for the most part they were opposed and rejected. Those, also, who were willing to acknowledge Christ as the Messiah, and to receive his doctrines as the word and dispensation of the Deity, were for the same reasons inclined to form erroneous notions as well of

the character and person of our Lord, as of the nature and true interpretation of these doctrines. Of the latter they had no means of forming any notion, except by analogy to precepts already known to them, and by interpreting them consistently with ideas already familiar to their minds. Hence the converted Jew was anxious to unite the doctrines of the Gospel with the rites and ceremonies of the law of Moses; and the Gentiles at one time, to reconcile them to the superstitions of the heathens, and at another to engraft them on the theory of the Greek Philosophers. And hence, in the first infancy of the church, we may trace the origin of those dissensions, factions and disputes, which have never since ceased to trouble it.

2. The minds of men are so differently constituted by nature, and are endued with such different degrees of capacity and powers of industry and attention, that we find them very differently affected by the same mode of reasoning or argument. There is scarcely any ordinary subject, therefore, that has not afforded cause for controversy and dispute, and we can have no reason to expect any greater unanimity in matters of religion. If the investigation of the most simple theory is sufficient to furnish ample materials for disquisition, can we be surprised that a uniformity of opinion should not prevail on subjects which the faculties of man can but imperfectly comprehend? Or can we wonder that its doctrines should have been so differently understood, or its precepts so variously applied?

In whatever situation, indeed, of life we may be placed, upon whatever pursuits or undertaking we may be employed, it seems to be the intention of Providence that we shall have many difficulties to encounter. These stimulate the soul, and call forth its best and latent energies, as inaction renders it lethargic. The mine must be dug before it will yield its treasure; the ground must be duly prepared before the husbandman can reap the harvest, and the acquisition of all knowledge is the fruit of labour and study. Obscurities in science and philosophy, by exciting care and investigation, bring forth and improve the inventive faculties of the mind, and strengthen

all its powers. The obscurities of religion have had the same happy effects. They awaken the curiosity of the Christian, and dispose him to search and investigate the holy writings, where alone it is to be gratified. They teach him to meditate on the wonderful works and continued providence of God; and make manifest to him his own ignorance and infirmities, thus disposing him to seek the assistance of the Holy Spirit as the only guide to eternal truth. But as men have been endowed with such different degrees of capacity, and from various causes have more or less diligence in the investigation of truth, or of candour in admitting it against their own preconceived notions, it ought not to be a matter of surprise that the perusal of the same Scriptures should not have created a conformity of opinion, or that the very search after truth should have occasionally been the cause of error, and given rise to the multiplication of sects among Christians. For this reason, indeed, we have seen the use of the Scriptures denied to the people in general, and an almost universal ignorance in what chiefly concerns the welfare and happiness of mankind, had by some been deemed preferable to a state of knowledge and information, which could only be obtained under the risk of disseminating error.

3. As another great cause of the variety of opinions and tenets which have existed among the professors of Christianity, may be mentioned, the mysterious doctrines it inculcates. That it contains, in the language of the apostle, "some things hard to be understood," is admitted by all. The mystery of the Holy Ghost, of the incarnation of the Son of God, of the divinity in the person of our Redeemer, and of the great and essential doctrines of atonement and grace, are all necessarily, from their very nature, subjects of the greatest difficulty. Such doctrines, however, were not only naturally to be expected, but seem even to have been unavoidable, in a divine revelation; for whatever declares or implies the physical attributes of the Deity, must necessarily be above the comprehension of the mind of man. Hence the great and important doctrines of Christianity are incapable of

actual demonstration ; and although they may be well supported by evidence, and enforced by reason and argument, yet they are not the objects of knowledge, but of *faith*. But if the liberty of the human will be admitted, the degrees of faith will be different in different men. The causes already assigned for the various opinions of men, will here be in full operation. Different creeds and confessions of faith will be established, and every article of these will meet with its advocates and opponents.

4. An attempt to unfold these great mysteries of the Christian religion, to explain those things which have been left unexplained by Revelation, and thus to become wise beyond what is written, has been another cause of this variety of opinions and tenets. Such explanations, from the nature of the subject, as might easily have been foreseen, have been very discordant from each other, and every one has become attached to his own, or to that of the party of which he is a disciple ; and thus the Christian world became divided into different sects, and divisions of sects, as often as the ingenuity of man could give any new, however forced, interpretation to any of these doctrines.

5. The Christian religion, from its simplicity, the spirit of its worship, and its intimate connection and union with morality, was formed for universal adoption ; and the first disciples of Christianity vindicated its claim to a general acceptation as the revealed word of God. Doubts, however, arose as to the fact of the divine origin of this dispensation, and gave occasion to various questions among the schoolmen. In what manner, it was inquired, can a revelation from God be established ? or how can it be ascertained that any doctrines are divine ? And further, What were the true purport and meaning of these doctrines ? Hence, tradition and philosophical speculations were resorted to in the attempt to interpret the word of God ; and various degrees of authority were naturally allowed to these by the different parties, who sought their assistance for this purpose, according to their own notions and preconceived opinions.

6. As Christianity extended itself over different countries, it came to embrace among its disciples, people of very various principles and feelings, many of whom had attached themselves to some peculiar system of philosophy. A desire of illustrating the doctrines of the Gospel, and the necessity of replying to the various attacks of their heathen adversaries, induced many of the Fathers of the Church, particularly among the Greeks, to blend these philosophical notions with the tenets of Christianity. This gradually led to the formation of a species of philosophy peculiar to Christianity, but which, nevertheless, assumed, from time to time, many different aspects, both in respect to its principles and its object, according to the different sources from which it originally sprung. Neither were the Fathers agreed upon the expediency of employing philosophy as an auxiliary to the Christian Religion. Many of these, especially among the Latins, as Tertullian, Arnobius, Lactantius, and others, looked upon philosophy not only as an unnecessary and superfluous study, but considered it to be detrimental to the cause of Christianity, and that its tendency was to alienate the mind of man from God. By some even it was pronounced an invention of the devil, and a fruitful source of heresy.

7. The want of a due attention to the general scope of the doctrines of Christianity, while some few detached passages in Scripture, to the exclusion of all others, by which they might be modified, have been relied upon as affording us a knowledge of the system of religion taught by Christ and his apostles, has likewise been the frequent source of error, and has been the foundation upon which many of the numerous sects of Christians have been erected. Many examples of this will be found in the following pages, in attempting to explain the grounds on which these various sects have originated; but perhaps no greater instance of this aptitude of forming opinions, from isolated expressions of the holy writers, can be given, than by referring to the doctrine of those, who, from certain

passages in the writings of St. Paul, maintain that faith without good works is sufficient to salvation.

8. In the obscurity and ambiguity of all languages, we have another cause of the variety of opinions on the subject of religion. This has been the endless source of error, and never-failing parent of controversy and dispute ; and unless it had pleased the Almighty to have revealed his will in terms so explicit and perspicuous, as to have been free from all difficulty and uncertainty, that is, in a language which had hitherto been unknown to man, a supposition which is almost impossible, the Scriptures must be open to the same source of error, and equally liable, with other writings, to be misunderstood or misapplied. But when we take into our consideration, the nature of the doctrines intended to be conveyed by the Scriptures,—that the sublimest truths, and the great mysteries of our salvation were necessarily to be unfolded in terms already known, and in a language adapted to the narrowness of human capacities, we can no longer wonder that they should have been differently interpreted or variously understood. Few indeed have had the advantage of receiving the truths and precepts of the Christian religion in their own language, but only through that of a distant age and country ; and hence it is by translations alone that they can be imparted to the generality of mankind ; and although we know of no writings which have been either so carefully preserved, or so faithfully given in its version into other languages, yet this has proved another unavoidable source of error, and has become the frequent cause of controversy and dispute. Under all these circumstances, it can be no wonder that mistaken interpretations of the sacred writers should have existed, or that erroneous doctrines should have thence arisen even among the pious and learned ; still less that the ignorant should have been deceived by them, or that the superstitious and presumptuous should have availed themselves of them, in support of their particular dogmas or tenets.

9. The desire which is common to most men, of propagating their own opinions, and of gaining proselytes to their own sect or party,

if not an original source of the variety of tenets entertained upon the subject of religion, has been the frequent cause of controversy, and has greatly contributed to maintain and keep up the different heresies, which, from time to time, have arisen and disturbed the peace of the Church. Every one is naturally inclined, even in the common concerns of life, to attempt to bring others over to his own way of thinking ; but, if in matters of religion, in those in which every man has the greatest concern, he feels convinced that his own notions are most conformable to the doctrines of the sacred writings, how much more strongly must he be induced to impart these to others, and to instruct them upon points which he conceives conducive to their salvation ?

But whatever may be the wish of individuals, of gaining proselytes to their own peculiar doctrines, it is a passion which has had far greater influence over the different sects and societies into which the Christian church has been divided. The same laudable motives may have induced them to persuade others to adopt their own form of belief ; but too frequently vanity, and a love of power and distinction, have been their ruling motives, in endeavouring to add to the numbers of their own church. These attempts, however, whether by an individual or a body, and from whatever motive they may have sprung, have always been met with opposition, and have been the cause of much zeal and ingenuity on both sides ; and if few proselytes have been gained, yet the contention has served to confirm and keep alive the previous sentiments of the disputants.

10. As the efforts, as well of individuals as of sects or parties, to spread conviction, have more frequently, by provoking opposition, excited controversy and dissension, than peace and unanimity of opinion, so have the attempts of government to secure an uniformity in the religious doctrines of the people, been too frequently the source of animosity and discord. Almost all governments have deemed it a matter of policy to bring the people to one mind upon matters of religion, and for this purpose have drawn up articles or confessions

of faith, and ordained certain forms and ceremonies of worship, which, by sundry means and penalties, more or less severe, they have attempted to enforce on their subjects. As a real uniformity of opinion, however, is impossible, and will be so as long as man is constituted as he is; and as a real or pretended zeal for freedom, condemning all restraint upon religious opinions, will always of itself create an opposition to what may be dictated by others; and when it is recollected that the interests of religion have too often been made use of as a pretext to cover the designs of ambition, and the grasp of a lawless power, it may be doubted, whether these attempts have not been frequently more productive of discontent and dissensions, than of peace and unanimity.

How far the restraints of the civil power upon the faith and mode of worship of the people, may be prudent or just, is a question of a very different nature. All that is meant to be advanced is, that the manner in which these restraints have too often been exercised, has frequently been the means of causing that variety of opinions it was intended to suppress.

11. Whenever an opposition to the doctrines established by law has been successful, it has brought in its train an unsettled state of opinion, and the dissemination of theories till then new and unheard of. Old and established principles are rejected before those by which they have been transplanted are well understood, and in this state of mind the people are open to every impression, and liable to be swayed by the artful, the ambitious, or the fanatical. Notions and theories, however absurd, extravagant, or pernicious, will now be listened to by the vulgar, and may become the foundation of new controversies, sects, and factions. When rebellion under Cromwell had succeeded in overturning both the altar and the throne the wildest notions pervaded every civil and ecclesiastical department of the state. The first principles of society were violated, and extravagance of opinion was considered as the criterion of sanctity. Hence new sects were daily springing up, and in the course of four years only from this time,

it has been said that no less than one hundred and seventy-six heretical and blasphemous doctrines were advanced and maintained. "It was now," says Nichol, "a great signal-mark of a saint to be the author of some monstrous opinion."—p. 59.

12. Vanity has been another source of the difference of opinion and controversy upon matters of religion. Every man naturally loves distinction and pre-eminence, and particularly when this is yielded to him as due to the superiority of his understanding; nor is this passion ever so much gratified as when it can appear divested of common prejudices, and averse from established opinions. The professors of religion have been as open to this weakness as the rest of mankind. Hence we have seen opinions, frequently the most crude and unfounded, assume the importance of doctrines; doctrines swell into distinctions, and distinctions increase into sects; extending and multiplying themselves into endless circles and divisions, equally destructive of the pure doctrines of the Gospel, and the peace and harmony of society. From this motive indeed alone, many, perhaps unconscious of it themselves, have been induced to reject a received opinion, or to oppose the doctrines of an established church, while others, actuated by the like motive, have defended and supported them. Many also, under the influence of this passion, have been led to propound the most singular doctrines, that they might hence become the founders of new sects, and have the gratification of calling them after their own names.

13. Another cause of this variety of opinions and tenets in religion has been the effect of enthusiasm. The illusions of a heated imagination have frequently been mistaken by those suffering under them for the irradiations of the Spirit of God. Rejecting all investigation or inquiry after truth, because it is to be felt rather than sought after; and despising all human learning, in the expectation of illumination from Heaven, the enthusiast has always found followers among the weak and illiterate, and has frequently been the means of giving rise to numerous sects and heresies.

Such appear to be the principal causes of the variety of opinions that have always existed among the professors of Christianity, and of the endless disputes and controversies it has produced. And we see that this variety of opinion has sprung from the very nature of a divine revelation, when taken into consideration with the nature of man himself. Let it not be imputed to Christianity, therefore, that it has neither violated the intellectual constitution of man, nor effected what was impossible as long as such a constitution remained. Since the variety of religious tenets and the different sects of Christians to which these have given birth, have arisen from the natural weaknesses and passions of men, they cannot be urged as an objection to revelation itself. If a conviction of the truths of Christianity could not have been irresistibly impressed on our minds, without interfering with the freedom of our will, it can be no argument against it that some have abused that freedom, and rejected its doctrines.—(See *Barrow's Bampton Lectures*, Sermon I.) The obscurities of particular passages in the sacred writings, and the difficulties of some of the doctrines of the Gospel, it has been well observed by Beattie, when fairly stated, will be found rather to add to its evidence. At least they prove it to be in conformity with the other works of the same great and good Being, who, by the constitution of every thing here below, plainly shows that our present state is a state of trial. To him who has in anywise attended to the analogies of nature; who has observed that in all the other works of God, man is continually making new discoveries, without foreseeing any end to his investigation, or period to the gratification of his curiosity, it can be no matter of surprise that the religion of Christ should still stand in need of interpretation, or afford a task for the critic and the scholar. Much benefit, indeed, to the cause of religion may have arisen from this apparent evil of diversity of opinion. As long as men are liable to mistake, the labours of one will be found useful in correcting the errors of another. The various sects of Christians have proved a check upon each other, and false teachers have contributed to preserve the faithful in the knowledge and exer-

cise of the true doctrines of the Gospel. It has sometimes been contended, indeed, that it is unworthy of a divine revelation that any of its doctrines should be looked upon as admitting of dispute, or any latitude of interpretation. But such a notion, to use the forcible language of a learned prelate, “proceeds upon a wrong estimate of the disposition and nature of man, which requires to be excited by curiosity, and stimulated by difficulty. It is probable that if the points to be believed were so distinctly enumerated as to leave no room for question or discussion, they would remain a dead letter on the records, without any practical effect on the heart. On the other hand, difficulties provoke inquiry, inquiry demands attention; in the midst of which, faith, as a governing principle, is exercised and strengthened, and the importance of religion takes firm hold of the mind during the examination of its truth; the troubling of the waters renders them salutary. Controversy, indeed, is unfavourable to piety and to every Christian feeling; it is commonly the food of malevolence, rancour, and obstinacy; but the examination and comparison of the different parts of Scripture, and the attention to the revealed counsels of God, which religious inquiry induces, are favourable to the growth of vital religion, and the impression of faith upon the heart; far more favourable, if we judge from experience, than a settled calm.”—*Sumner's Apostolical Preaching*, &c. p. 291.

Neither can the corruptions nor the schisms of the church be any real cause of triumph to the unbeliever. The various persecutions, apostacies, and heresies, which from the beginning distracted the peace of the church, and frequently brought disgrace upon the name of Christianity itself, had been distinctly foretold. Our Saviour, who was well acquainted with the passions, prejudices, and infirmities of man, and knew how repugnant their tempers and dispositions would often be found to the righteousness and love of peace taught by the precepts of the Gospel, forewarned his disciples that his religion, although intended to encourage the amiable charities of life, would frequently produce unnatural discords and the fiercest animosities.

“Think not that I am come to send peace on earth, but a sword. Henceforth a man’s foes shall be they of his own household.”—Matt. x. 34, 36, and Luke, xii. 51. “It is no argument, indeed,” as remarked by a recent author of a very acute and luminous dissertation upon the internal evidences of Christianity, “against the scheme of revelation, to allege, as the infidels are in the habit of doing, the miseries produced by the malignant passions of mankind, under the assumed sanction of its name. None but those who are already predisposed from other causes to calumniate revelation, would venture to attach any weight to such uncandid allegations. ‘The time cometh that whosoever killeth you will think that he doeth God service,’ was the prophetic remark of our Saviour upon the abuses which he foresaw would one day be perpetrated under the pretext of religion.”—*The Consistency of the Whole System of Revelation with itself, and with Human Reason*, by P. N. Shuttleworth, D.D.

The divisions that have taken place among Protestants, not only during the time of the Reformation, but since Protestantism may be considered as having been fully established, are also frequently brought forward by the Roman Catholics as an argument against the supporters of any reformed religion, and their own acquiescence in the tenets of the Apostles and first Fathers of the church, and their consequent freedom from dissensions among themselves, is insisted upon as a proof that they continue to compose the true church of Christ. “If this,” says one of our most learned divines, “is a valid argument against Protestantism, the long catalogue of heresies (which they have given us) must furnish an equally valid argument against Christianity itself. But the divisions which arose both among the early proselytes to the Gospel and the early Reformers, were the natural consequences of the change effected in the condition of mankind by the new light, which had burst upon their minds. Their former trains of thinking were interrupted—their former principles to a certain extent unsettled—they were to enter upon a new and enlarged field of speculation and of action.

When, therefore, it is considered how many sources of disagreement existed in their passions and prejudices—in the variety of their tempers, and in the opposition of their interests—it cannot be any matter of surprise that all did not consent to walk in the same path, or that truth was occasionally sacrificed to the ambition of founding a sect.” —See *Bishop Kay's Ecclesiastical History of the Second and Third Centuries*.

The circumstances here alluded to as affecting the conduct as well of the early Reformers, as of the first proselytes to the Gospel, are certainly not now so strong as when the new light either of the Reformation, or of Christianity itself, first shone upon mankind ; many of them, however, have never ceased to operate, nor will they as long as man continues to be guided by the impulses of prejudices, interest, vanity, or ambition.

In speaking of these various controversies, and particularly of those of a more recent date, it has been the intention of the writer to set forth in as plain and perspicuous manner as he found it possible, the peculiar tenets and opinions of the respective parties, without in any manner entering into the merits or validity of the grounds or argument on which they are endeavoured to be supported. He has not only been anxious to avoid entering into any controversies himself on any of these points ; but when he perceives that there are many, who, after consulting the Scriptures with the greatest sincerity and most humble deference, come to very different conclusions ; and particularly that the doubts and disagreements concerning the degree of human corruption, the freedom of the will, the nature of the divine predestination, and the extent of grace, which are still unhappily agitated, yet have not necessarily any essential effect on the morals or piety of men, he is the more readily induced to abstain from entering further into these questions.

At all events, he considers this as consistent in a member of the Church of England, which would exclude from her pale neither the Calvinist nor the Arminian. “I know not,” says the late learned

Bishop of St. Asaph, "what should hinder but that the highest superlapsarian Calvinist may be as good a churchman as an Arminian; and if the Church of England, in her moderation, opens her arms to both, neither can with a very good grace desire that the other should be excluded."

In forming a judgment also of the principles and opinions of those who have been included in the list of heretics, the reader ought always to recollect, that all the accounts and histories we have of these, have come to us, with scarcely any exception, from those to whom they were directly opposed. With those who were steadfast in adhering to the faith and practice of the orthodox church, as it was termed, every one was equally esteemed and branded with the name of heretic, whether he denied any of the essential doctrines of Christianity, or only endeavoured to expose some of the abuses of the age, or to point out a remedy for the evils that were destructive of the discipline of the church. Thus all those in the east who opposed the prevailing corruptions were for a long time stigmatized by the general and ambiguous appellations of Euchitæ and Massaliani; as those in the west were termed Albigenes and Waldenses. These men were in fact the forerunners of our reformation, and among them, however ignorant and injudicious the zeal of some of them may appear to have been, there were many who were advocates for a pure and rational profession of Christianity. But those who smarted under their censures, would doubtless make use of every attempt to weaken their credit. This was the constant policy of the church, and it must be admitted, that its opponents, by their indiscretion, often furnished them with ample means to effect their purpose. Nor can it be a matter of wonder that the professors of Christianity in this age of darkness and ignorance, who condemned the abuses of the church, should often have been deficient in knowledge and coolness of judgment to provide a proper remedy for the evils of which they complained; or that they should often have been opposed to each other in their attempts of accomplishing this arduous task.

ENCYCLOPÆDIA ECCLESIASTICA.

ABADDON is the name, according to the Hebrew tongue, given by St. John in the Revelation to the king of the locusts, or the angel of the bottomless pit. In the Greek tongue, says the inspired writer, he is called Ἀπολλύων, the destroyer. Rev. ix. 11. Hence this king, or angel, has been thought by some to denote the evil spirit, or prince of darkness, who from the constant evils he is designing, and bringing about in the world, hath been emphatically termed the Destroyer. Dr. Hammond, however, and others, who have followed him, think that the locusts were intended to represent the zealots, and robbers, who so grievously inflicted the land of Judea before Jerusalem was taken by the Romans; and that Abaddon, the king of the locusts, was John of Gischala, who after he had treacherously left that town, shortly before it was surrendered to Titus, came to Jerusalem, where he headed a part of the zealots, who acknowledged him as their king. Others have considered this term as intended to represent Mahomet, who issued from the cave of Hora; and Bryant supposes it to be the name of Ophite, or the serpent-deity, formerly worshipped.

ABBA, a Syriac word, signifying, in a literal sense, a father; and hence figuratively a superior, who might be honoured as a father with respect to age, dignity, or affection. Thus, in the Syriac, Coptic, and Ethiopic churches, we find this title given to their bishops; and it seems to have been more particularly bestowed upon the Bishop of Alexandria, who was also called Baba, or Papa, that is, grandfather—a title conferred upon him long before it was borne by the Bishop of Rome. That this term was commonly known amongst the primitive Christians appears from its having been used both by St. Mark, and St. Paul. In his prayer to the Deity, previous to his being betrayed by Judas, our Saviour addresses him in the words, “Abba, Father” (Mark, xiv. 36); where the latter seems to be added for the purpose of explaining the meaning of the term, Abba. St. Paul, in his epistle to the Romans, says, “Ye have received the spirit of adoption, whereby we cry, Abba, Father” (Rom. viii. 15);

that is, as explained by Bishop Hall, whereby we are emboldened to speak to God under the title of a loving father. And to the Galatians the same apostle writes, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son." Gal. iv. 6. As if he had said: Witnessing to your spirits that ye are the sons of God, and that he is your father, and thereby enabling you to use the language, not of servants, but of sons. The above is the explanation given of this passage by Doddridge, Whitby, and others, who suppose that St. Paul alluded to a law of the Jews forbidding servants, or slaves, to address their masters by the appellation of Abba, and that the apostle meant to say that those who believed in Christ were no longer slaves to sin, but being brought into a state of holy freedom, might consequently address the Deity as their Father.

ABBA is also a title of honour bestowed by the Jews upon certain Rabbins, called Tanaites; and by some writers of the middle ages is given to the superior of a monastery, usually called an Abbot.

ABBACY, the rights or privileges of an abbot, or abbess.

ABBÊ, by old writers is sometimes used in the same sense with Abbot, the superior of a monastery; but in modern language this term is more generally used to denote certain persons, who having received the tonsure, although not in holy orders, are entitled to the benefit of many privileges of the church. They were very numerous in France prior to the revolution, and were generally employed either in colleges or private families as the instructors of youth.—They have lost however all their wonted popularity, there being few indeed, if any, now remaining in that country.

ABBESS, the superior of an abbey, or convent of nuns, having similar rights and authority over them, to those possessed by abbots regular over their monks. Abbots indeed are usually invested with the priesthood, the sacred functions of which an abbess, by reason of her sex, is incapable of performing. In some instances however they have exercised the privilege of appointing a priest to act for them. In one respect abbesses enjoy a privilege of a higher nature than most abbots—that of being *exempt from episcopal jurisdiction*; there being but few of the latter, who are not subject to the visitation of their diocesans.—By the council of Trent it was decreed that an abbess must be at least forty years of age; and that she should receive the veil of prelacy at the age of sixty. She is generally elected from the sisterhood of her own order, and upon her election the bishop of the diocese delivers to her the pastoral staff

with these words: "Receive this pastoral staff, to be borne before the flock committed to your charge, as a warning of just severity, and correction."

In some convents it was customary for the abbess to take the confession of the nuns; but this practice having led to great abuses it was soon suppressed. St. Basil, however, allowed the abbess to be present with the priest when the nuns made their confession. In the Russian church an abbess is called *Hegumina*. "At present," says Mr. Pinkerton, "the nunneries in Russia are nothing but asylums for aged or unfortunate females, who thus spend the remainder of their days in retirement, most of them being usefully employed."—*Present State of the Greek Church*.

ABBEY, or ABBATHEY, a monastery, or religious house, whether of men, or of women; and distinguished from religious houses of other denominations by more extensive privileges. Priors in Great Britain were considered as next in dignity to abbeys; there seems, however, but little difference between them, except that the one was under the government of an abbot, and the other of a prior. At first the endowments of abbeys must have been of very limited extent; they soon however acquired, either by their own purchase, or by the pious donations of others, lands and houses to a very great amount in annual value; the principal part of which were obtained from the superstitious upon the condition of burning a taper upon their tomb, of singing masses for the repose of their souls, or the like. Lands that had been once granted could never again come into the hands of the laity, as any alienation by the church was expressly forbidden by the canons. Many statutes therefore were from time to time enacted against these gifts, as they were termed, *in mortmain*, (see Article, *Alienation in mortmain*); and in some grants to laymen we meet with prohibitions from selling the lands to religious houses. These provisions however the monks had sufficient art to evade, and abbeys in process of time, instead of being humble places of retirement, to which the studious and devout might resort for the promotion of learning, or exercise of religious meditation, became the abode of luxury, and soon afterwards of its never-failing companions, dissipation and vice. This ultimately led to the dissolution of all religious houses in these kingdoms, for the particulars of which see Article, *Monastery*.

Many of these abbeys were in the enjoyment of very extensive rights and privileges. Some had even the royal prerogative of coining money, and of trying offenders for capital crimes committed within the limits of their own territories. Others had the power of exporting the produce of their lands

free of any duty, and many were exempt from all episcopal jurisdiction. New privileges and immunities were also from time to time granted to these religious houses by bulls from the popes, who were well pleased in this manner to extend their authority in this kingdom.

In the early days of the French monarchy certain districts or territories under the jurisdiction of dukes and counts, and since therefore called duchies and counties, were denominated abbeys, and the dukes and counts themselves called Abbots. Even some of their kings are mentioned in history under this title.

In Russia the abbeys and nunneries have long been an object of peculiar attention. The government of this country, adopting the policy of Peter the Great, has at length brought these institutions under so strict a discipline, as to have effectually eradicated that licentiousness and vice, which had previously been common to them with other establishments of the like nature. The rage therefore for becoming members of these retreats no longer exists, and as all the higher ranks of the Russian clergy are taken from amongst them, the government are careful that such men only shall be permitted to enter the order, as may be likely to prove worthy of their important designation. Both the male and female establishments are divided into three classes, viz. *Stauropegia*, *Cænobia*, and *Laura*. The first two are directly under the government of the holy synod; and the last under that of the archbishops, and bishops of their respective dioceses.

ABBOT, or as it is sometimes written ABBAT, is the superior of a monastery of monks, which has been erected into an abbey. The name is originally Hebrew, and signifies father. The Jews call father, Ab; whence the Chaldeans and Syrians formed Abba, and the Greeks $\alpha\beta\beta\alpha\varsigma$, which the Latins retained, and hence our word Abbot, the French Abbé, &c. Thus that, which was at first a term only of tenderness and affection, became at length a title of dignity and honour. The Jewish doctors were very ambitious of assuming it; and it seems to be in allusion to this affectation that Christ forbid his disciples to call any man their father on earth. St. Jerome also censures the superiors of the monasteries of his time for having assumed the title of Abbots.

By the early ecclesiastical writers we find the heads or principals of monastical institutions indifferently spoken of by the appellation of abbots and archimandrites, the word mandrite signifying, in the Syriac language, a solitary monk. The power of the abbots over their flock was very great, for although perhaps it was not absolute or unlimited, it was seldom or never disputed

by their inferiors; it being, as observed by St. Jerome, a prime part of their consideration to obey their superiors, and do whatever they commanded them. In case of wilful transgression they had power to inflict both spiritual, and corporal punishments. The first were the censures of the church, suspension from the eucharist, and excommunication. Corporal punishment consisted in whipping, and expulsion. *Cassian. Instit. lib. ii. c. 16.* Palladius also mentions the *Flagellum Monachorum*, and says that in the church of Mount *Nitria* there were three whips hanging upon three palm-trees, one of which was for the offending monks. Voluntary whipping seems to have been of much later date.—See *Bing. Orig. Eccl. b. vii. c. 3. s. 12.*

Abbots, although frequently confounded with the clergy, holding as it were an intermediate place between the clerical order, and laymen, were in fact altogether distinguished from them. Monasteries in the first ages of their institution being remote from cities, and for the most part erected in solitudes and deserts, neither the abbots nor monks took any part in ecclesiastical affairs, but were subject to the bishops and ordinary pastors. Being often too distant from any parish church to partake of divine service with the rest of the people, it became usual to send a priest to them to assist in occasional worship, and particularly for the administration of the sacraments. The inconvenience attending this practice led to their being permitted to have priests appointed from their own body, and this duty was usually undertaken by the abbot himself. His function however was limited to the spiritual assistance of his own monastery, and he still continued under obedience to the bishop. In process of time, after the abbots had quitted their solitudes, and mixing with the commerce of men had thrown off their former plainness and simplicity of manners, they assumed the rank of prelates, and attempted to render themselves independent of their bishops. These lofty pretensions however were at length highly censured by the council of Chalcedon; but notwithstanding the laws then made for this purpose, many of the abbots succeeded in maintaining their independency, obtained the appellation of lord, till then conferred only on bishops, and assumed the mitre, as well as other badges of episcopacy.—In these attempts they were considerably aided by Gregory VII., who being eagerly bent on humbling the bishops, granted them exemptions both from the temporal authority of their sovereigns, and all other spiritual jurisdiction, except that of Rome. From this time abbots became to be distinguished by different denominations. Those who had procured to themselves the privilege of wearing the mitre, and of exercising

episcopal authority within their own precincts, were called *mitred* abbots. Others had assumed the crosier or pastoral staff, and were thence termed *crostiered* abbots. Some also, affecting the style of the Patriarch of Constantinople, took upon themselves the appellation of *œcumenical*, or *universal* abbots, and others that of *cardinal* abbots, assuming by these titles a superiority over all others. In England the mitred abbots sat with the bishops in the upper house of parliament, and to distinguish them from the other abbots were sometimes called *abbots-sovereign*, or *abbots-general*. At the time of the dissolution of the monasteries by Henry VIII. there were twenty-six mitred abbots, and two priors in parliament. The election and benediction of the superior abbots was usually attended with great ceremony; and sumptuous feasts were often given upon their installation. Their dress was most superb, called the *Dalmatic*, or seamless coat of Christ, together with a mitre, crosier, gloves, ring, and sandals. Upon the death of an abbot it was customary to break his seals before the high altar; to lay the body for the space of three days, arrayed in all his pontifical dress, in the middle of the choir, and then to bury him with his crosier in his hand.

In Roman Catholic countries abbots are further distinguished by the appellation of *regular*, and *commendatory*. The former take the vow, and wear the habit of their order; the latter are seculars, who having received the tonsure are obliged to take orders as soon as they shall be of proper age.

The title of abbot, from the signification of the word above given, was often conferred upon many other persons standing in the situation of superiors, or governors. Thus amongst the Genoese the chief magistrate of the republic bore the title of Abbot of the people. In France some of their kings have been so called; and the same appellation was sometimes given to dukes and counts, and the districts under their jurisdiction were hence called *abbeys*.—See *Articles*, *Abbey*, and *Monasteries*; and *Helyot, Histoire des Ordres Monastiques*; *Dugdale's Monasticum Anglicanum*; *Fosbrooke's Monachism*; and *Hume's Hist. of England, Hen. VIII.*

ABBOTS REGULAR, are those, who take the vow, and wear the habit of their order.

ABBOTS IN COMMENDAM, are seculars, who have received the tonsure, and are obliged by their bulls to take orders, when of proper age.

ABDALS, or **ABDALLAT**, a name given in Persia, and Arabia, to a sort of Mahometan Friars, usually called *Calenders*, from *Santon Calenderi* their founder.—See *Article, Calenders*.

ABECEDARII, a name given to such psalms as were divided into parts according to the order of the letters of the alphabet, each part having its proper letter at the head of it, after the manner of the divisions of the cxix. psalm. St. Austin is said to have composed a psalm for the common people to learn against the Donatists, which he thus divided with an answer, or *hypopsalma* (as he calls it) to be repeated at the end of every part in these words, *Omnes qui gaudetis in pace, modo verum judicate*, as the *Gloria Patri*, is now repeated at the end of every part of the cxix. psalm.—See *Bingh. Orig. Eccl.* lib. xiv. ch. 1. s. 2.

ABELIANS, sometimes called **ABEOLITES**, or **ABELONIANS**, were a sect of heretics, which, about the time of the Emperor Arcadius, are stated by St. Austin to have arisen in the diocese of Hippo, in Africa. Their continuance seems to have been but of short duration, as they are not mentioned by any writer as existing after the reign of Theodosius. They are said to have contended—but on what ground it does not appear—that Abel, although married, still continued to live in continence. Following this supposed example (whence they acquired the name of Abeliens), they allowed every man to marry, but forbade them the bridal bed. For the purpose of keeping up the sect, when a man and woman entered into their society, it was incumbent upon them to adopt two children, one of each sex, who were to inherit their property, and afterwards to marry under the same conditions of continence, and the adoption of two other children.

A very peculiar sect, known in different parts of the United States of North America by the name of Shakers, and who have of late years very much increased in property, as well as in numbers, place themselves under the same restriction in regard to marriage, and adopt similar means of continuing the existence of their society.—See *August. Op.* tom. vi.; *Bochart. Geog. Sac.* lib. ii. cap. 16.

ABJURATION. The solemn abjuration of any heresy, or false doctrine.

ABLUTION. A religious ceremony practised by most nations, and by many used, and often enjoined, as a considerable part of their external worship. It generally consisted in washing the body previously to the entering upon any religious rite, and particularly that of sacrifice, which was never performed without it. It is evidently a ceremony of the highest antiquity, having been practised by Moses himself; and thus recommended, as well by his example as by his precept. The heathens adopted it, and Mahomet enjoined the use of it to his followers. Many of the writings of the Greeks and Romans are filled

with minute descriptions of, and regulations for, their sprinklings and lustrations; and the Egyptians had their nocturnal as well as diurnal ablutions. The frequent washing of hands and utensils—that is, the undue attention to these matters, being the traditions of men, to the neglect of the express commandments of God—is objected by our Saviour to the Pharisees; and we hence learn how burdensome the practice of this ceremony had been, and at the same time the mischief that had arisen from an improper reliance on its efficacy. The first Christians, however, made use of ablutions before the communion; which the Roman church still continues before the celebration of the mass, and sometimes after it also.—See *Guer. Mœurs des Pures*, tom. i. lib. 2.

Ablution is likewise used in the church of Rome for a sup of wine and water, anciently taken after the host; and sometimes we find it used to signify the water in which the priest who consecrated the host was accustomed to wash his hands.

ABOMINATION, in the language of Scripture, is generally applied to the worship of idols; and idols themselves are often described as *abominations*. See 1 Kings, xi. 5, 7; 2 Kings, xxiii. 13. And the *abomination of desolation* set upon the altar by Antiochus Epiphanes, 1 Mac. i. 54, is supposed to imply the statue of Jupiter Olympius, which that prince caused to be placed in the temple of Jerusalem. Thus the abominations foretold by the prophet Daniel as spread over the city of Jerusalem, even to the desolation thereof, allude to the ensigns and standards of the Roman legions, each standard bearing upon it the image of the titular god, to which they were accustomed to offer sacrifice. Dan. ix. 27. And the abomination of desolation spoken of by the Evangelists has evidently the same signification. St. Matt. xxiv. 15; St. Mark, xiii. 14.

ABRACADABRA, or ABRAXAS, a name given by the Basilidians to certain images, which they used as amulets or charms. Baronius supposes that the names of their three hundred and sixty-five heavens, answering to the like number of members in human bodies, were written upon them.—*Baron. Ann.* 120, n. 10. See Articles, *Amulets, Charms, &c.*

ABRAHAMITES, or ABRAHAMIANs, an order of monks, who derived their appellation from one Abraham, a native of Antioch; or, as the Arabs called him, Ibrahim. They were exterminated in the ninth century by the Emperor Theophilus upon some vague charge of idolatry.

A sect known by the name of Abrahamites is mentioned by an anonymous writer as existing in Egypt. They are stated to acknowledge no other law but that of nature, which God, they say, delivered to Abraham, from whom they

originally descended. They deny the divinity of Christ, and ridicule all the mysteries of the Christian religion, worshipping one Supreme Being, and him only. As these however have not been mentioned by any other author, there may be good reason to suspect the existence of any such sect.—See *Hurd's Univ. Hist.* 310.

ABSOLUTION, the remission of sins declared by ecclesiastical authority. Absolution, or the remission of sins by a priest or bishop, as taught by the see of Rome, took its origin from the doctrines of Penance and Confession, making together, according to that church, one Sacrament, viz. that of Penance. Confession, indeed, is considered by the Romish church as an essential part of penance, and indispensably necessary for receiving the effects of its salutary power. It will be convenient, therefore, in the first place, to give a short historical account of penance, as practised in the primitive ages; of the various changes it has received; and of the different doctrines which have been entertained upon it, from the time it was first introduced into the church till it was raised, by the councils of Florence and Trent, to the rank of a sacrament; when all were anathematised who did not acknowledge it as such. All communities naturally possess the power of expelling delinquent or obnoxious members; and in the earliest ages of the church all such as committed any public and grievous sin after having been received into it by baptism, were expelled the congregation. The exercise of this power of expulsion was conceived to have been imposed upon the church by the injunction of the two apostles, St. Paul and St. John. In his first epistle to the Corinthians, St. Paul says, “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.” 1 Cor. v. 11. And in his second epistle to the Thessalonians he says, “If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.” 2 Thes. iii. 14. And St. John says, “If there come any unto you, and bring not this doctrine (*i. e.* the doctrine of Christ), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.” 2 John, 10, 11. How far these declarations of the apostles may have authorised or justified the extreme measures taken by the church of Rome must be left to the reader to decide. In the writings of the Fathers this expulsion is styled “a driving away from the church,” “a casting out from the community,” “a killing with the spiritual sword,” and the like; and all who were so expelled were looked upon as accursed by God,

and as members of Satan; and were therefore to be avoided by all others, even in civil commerce and common conversation, and were never re-admitted into the church until they had atoned for their misdoing by a public penance. To be admitted however to do penance was itself a favour not easily granted by the church. If any one, touched with remorse for the crime he had committed, was induced to sue for a reconciliation, it was necessary for him to solicit that favour in the most humble and abject manner. For the space of a whole year he was obliged to appear at the door of the church clad in sackcloth and ashes, prostrating himself at the feet of the faithful as they went in, begging their prayers and intercessions for him, and striving with his groans and tears to move to compassion the merciful church of Christ. Upon these visible marks of a sincere repentance, at the expiration of the year he was admitted to penance; that is, he was allowed to perform that penance which the church required before he could be re-admitted into a participation of its sacred mysteries. The party was now termed a penitent, and while he continued in that state he was to wear no ornament of dress, but still to appear at the meetings of the faithful in sackcloth and ashes, standing amongst the catechumens in the lower part of the church. He was also to abstain from feasting and all innocent diversions, and even from bathing; from pleading, trading, and serving in war; from marrying, if single, and from matrimonial commerce, if married. In such churches as had no Parabolani, whose office was to attend the sick and bury the dead, that duty was thrown upon the penitents. The public fasts of the church they were particularly enjoined to observe with the greatest strictness, appearing with a dejected countenance and a penitential mien, to atone, according to St. Cyprian, with their fasting and sorrow for having formerly tasted the devil's meat. Lastly, penitents were excluded for ever from the clerical order; and such of the clergy as had done penance were never restored to their former dignity.—The length of time during which a penitent was compelled to continue in that state depended upon the nature and quality of the offence, the visible grief and sorrow of the party, and the will and pleasure of the bishop, or rather, in the first ages of the church, of that of the whole congregation. This however was afterwards regulated by different canons of the church, affixing various periods of penance for particular crimes, from one or two years to thirty; which last period was appointed by St. Basil for wilful murder and adultery. And in some cases the offender was decreed to continue a penitent during life, being allowed only to partake of the sacred mysteries at the hour of death. St. Cyprian indeed says that many of his

predecessors had absolutely refused to admit adulterers to communion at their last hour, suffering them to depart without any manner of reconciliation with the church. This severity however, as savouring of Novatianism, was afterwards corrected, and the greatest sinners were allowed communion at the point of death upon their own request.

As soon as the penitent had humbly, patiently, and thankfully completed, as St. Cyprian calls it, "the legal and full time of satisfaction," he came into the church clad in sackcloth and covered with ashes, and threw himself at the feet of the congregation imploring their pardon and forgiveness. He was now, for the more manifest demonstration of his sorrow, to make a public confession of the sin, for which he had been expelled from the community, and to own himself worthy of the punishment which he had undergone. This confession was looked upon as the source of all true repentance, and is therefore recommended in the writings of the Fathers, as an indispensable preliminary to absolution. Confession having been thus made, the penitent kneeled down before the bishop and clergy, who laying their hands on his head, imparted their blessing to him, and thus restored him to the full communion of the faithful, received him into the peace of the church, and declared him to be again a partaker of all those privileges, which for a time he had forfeited by his crime. The well-known expressions of the Fathers and councils of "remitting sins, absolving sinners, loosing their bonds, granting them pardon," and the like, have all reference to this ceremony; whereby the sentence of excommunication, which had previously been passed upon a transgressor, was repealed, and the party himself restored to the communion of the church.

Penance as thus described was strongly recommended by many of the Fathers, and in the early ages of the church seems never to have been dispensed with in case of public and notorious sinners. It was not however considered absolutely necessary to salvation, nor was it required by the church for the purpose of absolving a transgressor from his sins; but only from the excommunication, which by his transgression he had incurred. The latter indeed is evident from the practice of St. Cyprian, who permitted a presbyter in the absence of a bishop, and even a deacon in the absence of a presbyter, to absolve a penitent; whereas the power of remission of sins was at no time allowed by the church to a deacon. It is equally evident that penance, and absolution thereon, was not considered as absolutely necessary to salvation; for in some churches persons guilty of idolatry, murder, or adultery, were excluded from penance and the peace of the church; and in general, if a sinner after

penance either relapsed into the same, or committed any other public and grievous sin, he was not admitted to the benefit of a second penance in order to be absolved again. Such offenders however were exhorted to repent in private, and to make confession of that and their other sins to God, that they might obtain of him that pardon and mercy, which the church thought fit not to bestow. It is manifest therefore that salvation was thought to be attainable without confession made to man, or any kind of sacerdotal absolution.

We have seen that penance was only enjoined by the church for public or enormous sins ; such as either from their magnitude or their notoriety reflected particular disgrace on the Christian name and profession. Many however, for their greater satisfaction and ease of mind, humiliated themselves to the pains of a public penance, and to an open confession alone with regard to such sins and offences as were known to themselves. But this practice soon brought upon the church a greater scandal than the infliction of these pains had been intended to remove ; for from the abundance of the zeal, and want of discretion of many of these penitents, such sins were often laid open to the public eye, as the church, mindful of its own honour, would have gladly kept in secret. To avoid this inconvenience, each church in about the middle of the third century appointed one of its presbyters, under the name of the *Penitentiary Presbyter*, to whom all persons, desirous of being admitted to public penance for private sins, were first to apply and make confession of them ; and whose duty it was to adjudge whether the parties so applying should afterwards confess them in public, or atone for them by some private penance only, which he was empowered to enjoin. This however having soon also led to great abuses, the office of penitentiary presbyter about the latter end of the following century was suppressed, and the practice of private confession utterly abolished. This seems to have been first effected at Constantinople by Nectorius the bishop of that city, "permitting every man," according to the words of the historian, Socrates, "freely to partake of the holy mysteries according to the direction of his own conscience," words which plainly imply a total abolition of private, or as it has been since called Oral or Auricular Confession. The example of Nectorius was soon followed by almost all the bishops of the East ; the office however of penitentiary priest was still kept up in the West, but the duties of it were limited to the preparing men for the public penance of the church. We have hence seen the origin of private or auricular confession, and it is manifest, that at the time of its first introduction it was not thought to have

been of Divine institution, or in any wise necessary to salvation. Indeed, that it was not so considered by any of the Fathers of the church, who have most strongly recommended the practice, and who are chiefly quoted by the Roman Catholic divines as the supporters of this doctrine, has been fully demonstrated by several Protestant writers, and more especially by the learned Daillé, in his elaborate work on auricular confession. It may be sufficient therefore here further to observe :—

1st. The example of the early Christians, who are said to have “come, and confessed and declared their deeds,” has been brought forward by the advocates for private confession as a proof of its necessity, and as shewing it to be binding upon their successors. But however virtuous and commendable an action such a confession may have been, their example cannot have the force of law ; and it is absurd to conclude from their confessing their sins on a certain occasion, that every Christian is bound to confess to man, whatever he may have done amiss, under the penalty of being guilty of sin everlastingly.

2dly. The practice of auricular confession has been grounded upon the following direction or advice of St. James : “Confess your faults, one to another, and pray one for another, that ye may be healed.” James, v. 16. No mention however is here made of priests ; but from the general terms “one to another,” and the subsequent words of the same verse, “the effectual fervent prayer of a righteous man availeth much,” it would appear that the confession might be made to any righteous person, which indeed is the opinion of St. Austin. But certainly, as remarked by Bishop Tomline, auricular confession, and the power of priestly absolution, cannot be inferred from this passage of St. James’s epistle.

3dly. It is plain from the writers of the twelfth century that confession to God alone, without the intervention of a priest, was still thought sufficient to salvation. In the following century however the present doctrine of the church of Rome, as to the necessity of auricular confession, was established by the council of Lateran held under Pope Innocent III. in 1215, when it was declared to be heresy to teach or maintain that confession made to God alone was sufficient, or that confession made to a priest was not necessary to salvation.

4thly. The principal passage in Scripture from which the doctrine of absolution, or power of remission of sins, has been attempted to be supported, is that of St. John : “Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained.” This seems however

to have been a special commission given by our Saviour to the apostles themselves, and limited to them only. There seems not the slightest reason to imagine that this passage can apply to ministers in general, as the successors of the apostles; but should it be considered so to do, it can only imply that their office was to preach pardon to the penitent—that is, an assurance that through the merits of Christ the sins of those who believed would be forgiven them. At all events no such power as this was assumed by the church or its ministers in the first ages. In the fifth century Pope Leo after declaring, in a letter to the bishops of Campania, that a private confession to a priest was sufficient in the case of private sins, directs that the priest should pray with the sinner for the pardoning and remission of his sins, but refers to no power as vested in the priest for this purpose: and indeed it was not until the latter end of the twelfth, or the beginning of the following, century that the notion was entertained of there being any such power in the church. Until that time the form of absolution was supplicatory, the words made use of being, “Christ absolve thee,” or, “Almighty God give thee remission or forgiveness.” These however were then changed, and the authoritative form, “I absolve thee,” used in their stead. See the form of absolution used by Tetzels, a Dominican Friar, in Robertson’s History of Charles V. vol. ii. p. 117. The authoritative form was first adopted in England in 1268, when by a council holden in London all confessors were enjoined to use it. In the Greek church, when the penance, which had been enjoined has been performed or otherwise satisfied, the priest for the most part makes use of the following form in absolving the penitent. “The grace of the All-holy Spirit, through the mediation of my humble ministry—*διὰ ἐμῆς ταπεινότητος*—pardons and absolves you.” This form however varies according to the discretion of the penitentiary—as, “Be thou pardoned, or absolved;” “God pardon thee, by me a sinner;” or “Thou, O Lord, remit, pardon and forgive the sins committed by thy servant,” or the like. From these forms it is evident that the sentence of absolution is not pronounced by the priest in the exercise of his own proper authority, but only in the way of supplication or deprecation. The absolute form however is sometimes used—as—“My humble mediation absolves thee,” or, “I pardon all thy sins,” which when contrasted with the former would seem to be of novel introduction, and to have been borrowed from the Latins. The present form of absolution used in the church of Rome is as follows: “Our Lord Jesus Christ absolve thee; and I by his authority absolve thee, in the first place from every bond of excommunication, suspension and interdict, as far as I have any power, and

thou standest in need : and in the next place I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.—Amen.”

Lastly, in about the twelfth century, penance, including confession, and absolution, was first considered as one of the seven sacraments, and called the sacrament of Penance, although the form and essence is declared to lie in the words of absolution, “ I absolve thee of thy sins.” This doctrine appears first to have been taught by Peter Lombard, commonly called, The Master of the Sentences, and was at length declared an article of faith by the council of Florence in the fifteenth, and afterwards by that of Trent, in the sixteenth, century.

Thus have we seen the progress of private confession from its first introduction into the church, when it was the subject of advice only, and of free choice in the party following it ; and might be made either to a priest, or a layman. It was afterwards restrained to the priesthood, and then declared necessary to salvation, and lastly raised to the rank of a sacrament.

Three different forms of absolution are made use of in the service of our own church. The first in the general morning and evening prayers, which may be called *declaratory*, the priest in this declaring and pronouncing the absolution and remission of sins to all who truly repent, and unfeignedly believe the holy Gospel ; the second in the office of Communion, where it is merely *optative* or *precatory* ; and the third in the Visitation of the Sick, which is *absolute*, or *indicative*.

With respect to the first, much difference of opinion has arisen whether it is to be considered as merely a *declaration* of the conditions or terms, upon which God is willing to pardon sinners ; or as an actual *conveyance* of pardon to all, who come within the terms proposed. Wheatly, without ascribing any *judicial* power, or authority, to the priest to apply the forgiveness of God directly to the conscience of any particular sinner, or supposing that the priest in pronouncing this form can apply the benefit of it to whom he pleases, or can know upon whom it shall take effect, contends that since the priest has the *ministry of reconciliation* (2 Cor. v. 18, 19) committed to him, and hath both *power and commandment* to *declare and pronounce* absolution (in the manner expressed in the form), those in the congregation, who comply with the conditions, have the benefit of the priest's declaration, and have thereby their pardon conveyed and sealed to them, at that very instant through his ministration. (See Wheatly on the Common Prayer for his reasons at large.) The second form seems merely in imitation of that ancient form of blessing which

we meet with in the book of Numbers : “ The Lord bless thee and keep thee.” (chap. vi. 24), and is intended only to support the spirit of a dejected penitent. The third form, or that used in the Visitation of the Sick, as before remarked, is absolute or indicative ; but whether the priest is supposed by this form directly to convey the pardon of God to the sinner, or only to remit the censures of the church, and continue him in the privilege of the church-communion, has been considered very doubtful. Wheatly is of the latter opinion, and thinks this interpretation most consistent with the original commission given by our Saviour, and the exercises of it in the purer ages of the church. That no authority was supposed by the primitive Christians to have been given to the ministers of the Gospel to pardon or forgive sins immediately and directly in relation to God, and as to which the censure of the church had been in nowise concerned, he thinks may be fairly urged from there being no mention made in any of the ancient Fathers that any such authority was ever pretended to by any church whatever for a great many centuries after Christ. He is of opinion therefore, that the texts, usually adduced for the purpose of shewing that a power of remitting and retaining sins was in fact given to the ministers of the Gospel, have relation only to excommunication and absolving, or to the inflicting or removing the censures of the church. The opinions of Wheatly here briefly mentioned with respect to the first and third forms of absolution have been thought by some to be inconsistent with each other ; but see his preface to the later editions of his work. For the purpose of shewing that the primitive church challenged no power of absolving sins, but that which was purely ministerial, see the various testimonies collected by Bingham upon this point. B. xix. ch. 1. s. 1. See also Bishop Usher, who shews it to have been the general agreement of the ancients that none could forgive sins absolutely, and with sovereign power, but God alone ; and that the power of absolution in the church consists only in the due exercise and application of those means in the ordinary use of which God is pleased to remit sins ; using the ministry of his servants as stewards of his mysteries in the external dispensation of them ; but himself conferring the internal grace, or gift of remission, by the operation of his Spirit only upon the worthy receivers.—*Answer to the Jesuit's Challenge*, p. 79.

Absolution is frequently used for the remission of the censures of the church, and the consequent restoration to the privilege of communion. The usual form of absolving an excommunicate is, *factâ satisfactione, aut præstitâ cautione, prout moris est, de parendo mandatis ecclesiæ, &c.*, that is, either upon

making present satisfaction, or *putting in caution* hereafter to perform that which the ordinary may reasonably, and according to law, enjoin. This caution is either 1. *Fidejussoria*; that is, where the party bindeth himself with sureties to perform the injunction of the bishop: 2. *Pignoratia*, or *realis cautio*; where goods, or lands are pledged or mortgaged for the performance: and 3. *Juratoria*; where the party is bound to the performance by a corporal oath. Due caution being offered and *admitted*, the bishop may command the sheriff to deliver the party out of prison; but if such caution is not admitted by the bishop, the party may sue out a writ of deliverance, and if the bishop refuse to deliver him upon such writ, he may have another writ to the sheriff to that effect, sufficient caution being first taken.

ABJURATION, in an ecclesiastical sense, is the quitting the kingdom under the obligation of an oath by a party guilty of some crime, who thence becomes entitled to the usual privileges of sanctuary.

The abjuring the realm is thus expressed by Bracton: *Si recognito maleficio eligerit regnum abjurare, eligere debet portum aliquem, per quem transire possit ad terram aliam* EXTRA REGNUM ANGLIÆ. The oath to be taken by those who abjured he gives as follows: *Hoc audite, Justitarii, (vel, ó vos Coronatores), quòd exhibo à regno Angliæ, et illuc iterum non revertar, nisi de licentiâ regis, vel hæredum suorum: sic me Deus adjuvet.* It was adjudged however if a party had thus adjured the realm, and did return, he was still entitled to his benefit of clergy. After a person had taken the oath of abjuration, Bracton tells us that reasonable provisions were to be allotted him until he should arrive at the port he had chosen for quitting the kingdom; but in going thither it was not lawful for him to leave the highway unless from some urgent necessity, or for the sake of lodging; nor to dwell two nights in any one place, *sed semper tendat rectâ viâ ad portum.*

The privileges of abjuration are noticed and protected by many statutes as well as by several constitutions and canons. By 9 Edw. II. c. 10, it is enacted that "they that abjure the realm, so long as they be in the common way, shall be in the king's peace, nor ought to be disturbed of any man. And so long as they be in the church they shall not be compelled to flee away, but they shall have necessaries for their living, and may go forth to empty their belly."

ABSTEMII, a name given to such persons, as from their natural aversion to wine could not partake of the cup in the celebration of the eucharist. The benefit of the communion was allowed to them by Calvin and his followers,

upon receiving the bread only and touching the cup with their lip. The Lutherans, however, considered this as an utter profanation.

ABSTINENCE, fasting, or the abstaining from necessary food as a religious ceremony or penance. Among the Jews various kinds of abstinence were ordained by law, but many of them went far beyond what the law required of them. Some were accustomed to eat no flesh whatsoever, and by others it was considered as a virtuous action to abstain from eating it while in a Gentile country, and to subsist entirely upon vegetables, inasmuch as they knew not but that which was exposed for sale in the shambles might have been offered to idols, or at least might have contracted some other ceremonial pollution. These notions had been imbibed by the early Christians, as we particularly find from the epistles of St. Paul to the Romans, and the Corinthians, and had become a ground of difference between them. In his epistle to the Romans the apostle says, "One believeth that he may eat all things: another, who is weak"—that is not fully persuaded of his Christian liberty in the use of things indifferent—"eateth herbs." Rom. xiv. 2. In his first epistle to the Corinthians St. Paul examines the question, which seems to have been proposed to him by them, whether it was lawful for Christians to eat things which had been offered unto idols; and tells them that Christians knew there was but one God, and that idols being lifeless and vain could not defile the meats offered to them, and therefore that it was lawful to partake of such meats. Nevertheless, the apostle observes that all had not the same knowledge; he therefore forewarns those who were best instructed not to abuse their liberty in this point, lest, by eating things offered to idols, they should give offence to weak Christians, and occasion them to sin by eating contrary to the dictates of their conscience. The council of the apostles held at Jerusalem enjoined Christian converts, amongst other things, to abstain from things strangled, and from blood. Acts, xv. 20. This was evidently however a determination dictated by prudential considerations, arising from the circumstances of the Christian church at the time. It was lawful for the Gentile converts to live without observing any part of the ceremonial law of Moses; but though "all things are lawful," yet, as St. Paul says, "all things are not expedient." And to the Corinthians he says, "Meat commendeth us not unto God; for neither if we eat, are we the better; neither if we eat not, are we the worse." 1 Cor. viii. 8. The peculiar circumstances of the Christian church at the time was evidently the reason, which weighed with the apostolical council to require of the Greek converts a compliance with some particulars of the

Mosaic law. We find indeed that St. Paul upon several occasions subsequent to this council conformed to the law of Moses, not as a matter of necessity, but in compliance with the prejudice of the Jews, and that he might make them better disposed to the Gospel. Acts, xvi. 3; xxi. 26; 1 Cor. ix. 20. The motive therefore which prevailed with the council, and subsequently with St. Paul, having ceased, it is plain that the obligation of abstaining from eating these things has ceased with it. Could there be any doubt indeed as to the opinion of St. Paul upon this point, it must be removed by a passage in his first epistle to Timothy, where he declares it to be the doctrine of devils to abstain from any wholesome food under a pretence of intrinsic holiness and devotion. Chap. iv. 3.

The practice of abstaining from things strangled, and from blood, is most rigorously observed by the Greek church. Even in their greatest hunger and extremity they have an utter abhorrence of all sort of flesh, in whatever manner it may be prepared, the blood of which when killed, was not poured out upon the ground, deeming the injunction of the apostles pronounced by them in the council of Jerusalem as one of perpetual use and obligation. And in this opinion they consider themselves supported by the practice and example of the primitive Christians, who as Tertullian tells the heathen in his Apology were accustomed to be tempted and tried in this manner. *Inter tentamenta Christianorum botulos etiam cruore distentos admovetis*, c. 8. These forbidden meats were termed by the Greeks *μυαγὰ*—that is polluted, and those who at any time through ignorance or inadvertence might chance to partake of them were called *μυαγαφανοῦντες*, who were obliged to confess, and do penance for the involuntary transgression.

The Western church has always been severely reproached by that of the East with the violation of the above apostolical injunction, which in no little measure contributed to widen the schism between the two churches.

Almost all nations seem to have made use of fasting as a part of repentance, and as a means of averting the anger of God. Thus “the people of Nineveh proclaimed a fast, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water.” Jonah, iii. 5, 7. In the Old Testament we have not only many private examples of fasting, such as are given by David, Daniel, and others, but many instances of public fasts being observed upon solemn occasions by the whole nation of the Jews. Lev. xxiii. 39; 2 Chron. xx. 3; Jer. xxxvi. 9; Zech. viii. 19. In the New Testament we have no positive precept commanding us to fast; our Saviour however

mentions fasting with prayer and almsgiving, and previous to the entering upon his ministry gave an extraordinary example in his own person of fasting forty days, and forty nights. After his ascension fasting was not only recommended (1 Cor. vii. 5), but practised by the apostles. Acts, xiii. 2. and xiv. 23. After the time of the apostles the primitive Christians were very strict in their observation both of annual and weekly fasts, the latter of which were kept on Wednesdays and Fridays, in commemoration of the betrayal, and crucifixion of our Lord. Their principal annual fast was that of Lent, in preparation of their feast of Easter. The strict observance of these are enforced by many apostolical canons.

In the church of Rome distinct days are set apart for fasting and abstinence, the one differing from the other. On the first but one meal in twenty-four hours is allowed, but on days of abstinence, a moderate meal, and a collation at night is permitted. In the church of England no difference is made between fasting and abstinence, nor is it any where pointed out what food is proper on such occasions, or that it is at any time necessary to abstain from any particular kind of meat. By the statute however 2 and 3 Edw. VI. c. 19. the use of flesh is prohibited on fast days; but in the statute itself this is declared to be enjoined not only "as a mean to virtue, and to subdue men's bodies to their soul and spirit; but for the increase of cattle, and the encouragement of fishery and navigation." Similar injunctions, and for the like reasons, were renewed under Queen Elizabeth. The church nevertheless seems to recommend an abstinence from all food during the time of keeping the fasts; declaring in her homily upon this subject that "fasting is a withholding of meat, drink, and all natural food from the body for the determined time of fasting." The great fast, says St. Augustin, is to abstain from sin.

The times set apart by the church for this purpose are the same with those observed by the earliest ages of the church, viz. the vigils of the more solemn feasts; the forty days of Lent; the ember weeks at the four seasons; the three rogation-days; and all Fridays in the year, except Christmas-day, when falling on that day of the week.

ABSTINENTS, or ABSTINENTES, a sect that appeared in France and Spain about the end of the third century. They acquired their appellation from their abstaining from marriage, and from the use of flesh, wine, &c. and were hence also called *Continentes*. We have no certain accounts of their peculiar tenets, they are supposed however to have been borrowed from the Gnostics, and Manichæans.

ABUNA, the title given to the Archbishop, or Metropolitan of Abyssinia.

ABUSIVE, in an ecclesiastical sense, is a term applied to the permutation of benefices without the consent of the bishop. This is said to be *abusive* and consequently void.

ABYSS, from *α non*, and *βυσσός*, depth or the bottom, signifies literally without a bottom, and is used for Barathrum, Erebus, or Tartarus—that is, hell, and in the English Bible is called the bottomless pit. Rev. ix. 1. Thus the unclean spirits who had been driven out by Christ begged, *ne imperaret ut in abyssum irent*, according to the Greek. Luke, viii. 31. This term denotes also a deep mass of waters, and in this sense is used by the Septuagint for the water, which at the creation encompassed the earth, and is rendered in our version by the *deep*, or the *great deep*, and sometimes is rendered the *seas*.

ABYSSINIANS are a sect of the Christian church established in the empire of Abyssinia, and are a branch of the Copts or Jacobites. With these they agree in admitting but one nature in Jesus Christ, and rejecting the council of Chalcedon; and hence have been called Eutychians, or Monophysites. They are distinguished however from the Copts and other sects of the Jacobites by some peculiar national customs. Christianity was first introduced into Abyssinia by Frumentius early in the fourth century, and the doctrines of the Monophysites seem to have been first known there about the beginning of the seventh. The church is governed by an archbishop or metropolitan called Abuna, or our Father, and is appointed by the Patriarch of Alexandria. Under him they have the hegumenas, an order of men who superintend the priests and deacons as well as the secular affairs of the district. They have another order of ecclesiastics called *debtaris*, who assist in the public duties of the church. These ecclesiastics, as well as some of their religious orders, or monks, are exempt from the law of celibacy. But they have another order of monks, who at the time of their admission make a vow of celibacy and chastity before their superior, but are said always to add, in an under-voice the saving words of, *as you keep it*, reserving to their consciences in this happy manner the power of dispensing with their oath at their own pleasure. The Emperor of Abyssinia acknowledges no foreign authority in ecclesiastical affairs, and alone takes cognizance of all ecclesiastical causes, and confers all benefices, the office of Abuna only excepted.

The Abyssinian church has at different times shewn an inclination to be reconciled to that of Rome. In the reign of the Emperor David, Pope Clement VII. was humbly requested by him to send a patriarch from Rome,

who might instruct them in the true doctrines of the church; and upon the pope's granting this request he openly abjured the doctrines of Eutychius, and admitted the supremacy of the see of Rome. In the subsequent reign however of Seghed all such missionaries from Rome as were then settled in Abyssinia had their churches taken from them, and their converts were at the same time put to death or banished the kingdom. Frequent attempts have since been made by the church of Rome to introduce missionaries into the country, but with little success. The total failure indeed of the Jesuits' missions in the seventeenth century, which have never been equalled either in the artifices or the cruelties that attended them, so thoroughly damped the ardour of the *Congregatio de propagandâ fide*, that no serious attempts have since been made on their part, to gain a footing in that country. Such a deep impression indeed had the infamous conduct of the Jesuits made on the people, that an imperial edict remained in force as late as the middle of the eighteenth century, whereby all Europeans were excluded from Abyssinia, under pain of death.

The doctrines, and rites, and ceremonies of the Abyssinians are a compound of Judaism and Christianity mixed up with a great deal of ignorance and superstition. They make use of circumcision, extending the practice to females as well as males, and abstain from all such meats, as are prohibited by the Mosaic law. Obedience to the law of Moses is also shewn in the purification of women, and men are considered under an obligation to marry the widows of their deceased brethren. They keep both Saturday and Sunday as sabbaths, and celebrate the epiphany with peculiar sanctity. In memory of Christ's baptism they plunge themselves at this festival with great ardour and delight in ponds and rivers; whence by some it has been said that they were baptised anew every year. They dedicate many days to their saints, and have consecrated one to Pilate and his wife: for Pilate, they say, washed his hands before he pronounced sentence on Christ; and his wife, a better reason we should think, desired him to have nothing to do with that just person. They fast at four different seasons in the year, the first of which they observe with great severity, many abstaining even from fish, because St. Paul says there is one kind of *flesh* of men, and another of fishes. They allow of divorce, which is readily granted upon application to the civil judge, nor is polygamy prohibited by the laws. They believe in as many miracles, and legends of their saints, as the Romish church itself. They pray also for the dead, and offer prayers to saints and angels; and

hold the Virgin Mary in such veneration that they charge the Jesuits with not rendering her sufficient honour. They contend that the soul of man is not created, because, they say, God finished all his works on the sixth day. They are not agreed among themselves as to the immediate state of the soul, but the more general opinion is, that upon the dissolution of the body the souls of good men immediately enter into a state of bliss.

It appears indeed in considering all the peculiar tenets and practices of the Abyssinians that their religion is little more than a mass of superstitions unworthy the name of Christianity, often giving rise to disputes and persecutions, but incapable of producing any salutary effect upon the sentiments of its professors. Their canon of Scripture is the same as our own, except that they admit the apocryphal books, and the canons of the apostles, as well as the apostolical constitutions, as genuine.

There are two classes of monks amongst the Abyssinians; those of Debra Libanos, and those of St. Eustatius. The latter are said to be particularly ignorant. The chief of the former is called the Itchaguè, who in turbulent times, and those have always been very frequent in the country, has more extensive influence than the Abuna himself. The churches are always erected in the vicinity of some running water, for the advantage of purifications and ablutions, according to the Levitical law. The internal partition and arrangement of the church is also always made according to that prescribed by the Mosaic law; and most of their ceremonies and observances in their mode of worship are obviously derived from the ceremonial rites of the Jewish religion; whence many have looked upon them rather as Jews than Christians.

ABYSSINIAN CHURCH, the name given in ecclesiastical history to the church established in Abyssinia.—See the last Article.

ACADEMY, a term originally used to denote a garden or villa, situated within a mile of Athens, where Plato and his disciples held their philosophical meetings. It took its name from one Academus, who had been the original owner of it, and to whose memory it was afterwards consecrated. Cicero in like manner called his villa, an academy, and here composed his Academical Questions, and other philosophical works. Among the moderns the word is generally used to signify a society of learned men, established for the support of any doctrine, or the improvement of any art or science. Thus most nations have their academies of different descriptions, but the greatest number are found in Italy, which is the only country perhaps in which an *ecclesiastical academy* has been instituted for the examination of the doctrine, discipline, and

history, of each age of the church. This society was established at Bologna in the year 1687.

ACALOUTHIA.—See Articles, *Liturgy, Missal, Ritual, &c.*

ACASIANS, a sect of heretics who had their origin in or about the middle of the fourth century, and derived their name from Acasius, bishop of Cæsarea, who is chiefly known from the active part taken by him in the banishment of Pope Liberius, and placing Felix in the pontifical chair. Their principal tenets turned upon the nature of the Son, which at one time they maintained to have been of a similar, but not of the same, substance with the Father; whilst at other times they held he was not only a distinct, but a dissimilar substance. The sect themselves perhaps were divided upon this point, but each party acknowledged Acasius for their leader, who at different times espoused either opinion, and is said to have had no other faith, but that of the party who prevailed for the time.

Another sect of this name had their denomination from Acasius, a patriarch of Constantinople towards the end of the fifth century, from having espoused his cause against the attempts of Pope Felix II. to depose him from his see. This was the boldest step any pope had yet taken. They had previously assumed, and exercised a kind of supremacy and absolute authority over the bishops of Italy, Gaul, and Spain; and had endeavoured to bring all Africa under their subjection. Towards the eastern bishops however they had hitherto used great caution and reserve, contenting themselves with denying them communion, which every other bishop had an equal power to do. This was the occasion of the first schism between the East and the West, or the Latin and Greek churches.

ACATHISTUS, the name given to a solemn hymn or vigil, anciently sung in the Greek church on the Saturday of the fifth week in Lent, in honour of the Virgin for having at three several times delivered the city of Constantinople from invasion. It was denominated *ἀκάθιστος*, that is, *without sitting*, because in the celebration of the Virgin, the people stood all night singing.

ACCENDENTES, ministers of the lowest order in the church of Rome, whose office is to light and trim the candles, whence they took their name.

ACCEPTANCE, a term used in the see of Rome for the act of receiving the pope's constitutions.

ACCLAMATION, which is usually accompanied with applause, or the clapping of hands, and with which it is often confounded, is a noise or shout of joy uttered by the people for the purpose of publicly expressing their praise

or approbation. These seem first to have been used in the theatre, and thence passed to the senate, and were at length admitted, and seem even to have been encouraged, at the ordinary assemblies of the church, and the acts of councils. The more general forms of acclamation made use of by the people for expressing their approbation of the preacher were, "*Orthodox! Third Apostle!*" or the like. These acclamations having been carried to great excess, and often leading to riot and confusion, were frequently prohibited, and were at length abrogated. This practice however, although so inconsistent with that decorum which is due to the solemnity of the service of the church, seems still to disgrace some of our ecclesiastical meetings.—See *Bing. Orig. Eccl.* lib. xiv. ch. 4. s. 27.

ACCOMMODATION, is the application of one thing by analogy to another, in consequence of a real, or supposed resemblance between them. In a theological sense this term is generally referred to the indirect fulfilment of prophecies. A prophecy is said to be *directly* fulfilled when the thing foretold comes to pass; and *indirectly*, or by accommodation, when an event happens to any place or people, like to what fell out some time previously to another. Thus the denunciations of Isaiah against the hypocrites of his own time, such as drew near to God with their mouth, and honoured him with their lips, but had removed their hearts far from him (Is. xxix. 13), are said to be fulfilled, when applied, or *accommodated*, by St. Matthew to those who lived in the time of our Saviour. "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me." Matt. xv. 7, 8. As if he had said, You are a sort of Jewish hypocrites, of whom Esaias thus prophesied. In the same manner the prophecy of Habakkuk, i. 5. is *accommodated* by St. Paul to the Jews of his own time. Acts, xiii. 40. The method of interpreting the prophecies of Scripture on this principle of accommodation has by some been looked upon as a key for solving many of the greatest difficulties in which they are involved; and much discussion has taken place, particularly among the German divines, as to the extent, to which it may with propriety be applied. By many it has been thought too *convenient* a principle, and few only have pleaded for its unlimited application. Much use has been made of it by the learned Michaelis, who has nevertheless expressly avowed, in which he has been followed by his equally learned commentator, the Bishop of Peterborough, not only his doubt of the propriety of universally extending this principle, but his conviction of the danger with which it would be

attended, and of the inconclusive reasons, which have been brought forth in its defence.—See *Marsh's Michaelis*, vol. i. p. 200, and notes p. 470.

ACCOMPLISHMENT, the complete finishing or fulfilment of any thing, in a scriptural sense is generally used in speaking of events foretold by any of the prophets, and fulfilled under the New Testament. Prophecies are said to be fulfilled either directly, or by accommodation.—See Articles, *Accommodation*, and *Prophecy*.

ACCURSED, that which lies under a curse, or sentence of excommunication. The Hebrew and Greek words which in our version are frequently rendered *accursed* signify things set apart or devoted; and with both Jews and Christians marked the highest degree of excommunication. Thus the Roman Catholics consider every one accursed, who has been excommunicated by the church, and that he continues so until he is absolved. The passage in the epistle to the Romans, in which St. Paul says, “I could wish that myself were *accursed* from Christ for my brethren, my kinsmen according to the flesh,” has no little difficulty, and has been variously interpreted by the commentators. In the Jewish idiom *accursed* and *crucified* are said to be synonymous, and that among them every one was accounted accursed who died on a tree. It is in this sense the Jews call Christ the accursed one. Accursed therefore it is said means crucified, and that ἀπὸ, here rendered “from,” signifies *after the manner of*: and a passage is brought from St. Paul's second epistle to Timothy, where ἀπὸ is stated to have the same signification. And hence the apostle is supposed to mean he could wish himself crucified after the manner of Christ, or as Christ had been crucified. A reference however to this passage in Timothy will shew that although the preposition ἀπὸ might here bear that meaning, it certainly does not require it. Other commentators interpret the words of St. Paul, as if he had said, “I could wish to be made an anathema,” a person separated to destruction. That is, he would have been content to have devoted himself to death, as a voluntary offering, or expiatory sacrifice, if by that means he could have prevented the ruin and rejection of his countrymen. It has also been observed that the persons for whom St. Paul was thus ready to have suffered were the Jewish nation in general; but as nations, as such, can only be punished in this world, so the curse here spoken of was national, and must have been of a temporal nature only.

ACCUSATION, in law is the imputation of a crime or fault to any person. By the laws of the Inquisition a person is frequently necessitated to become

his own accuser of whatever crime may have been imputed to him. On the slightest report that a person is a heretic, or even that he is suspected of heresy, an inquisitor will receive the denunciation of a stranger; who generally however abjures the office of accuser, since should he fail of his proof he is liable to the law of retaliation. For want therefore of some other accuser the unhappy party is now visited with all the terrors of the institution to induce him to self-crimination, which have often been sufficiently strong to exact the confession of whatever has been imputed, and even the voluntary invention of crimes that had no existence.

ACEPHALI, from α priv. and κεφαλή, a head, an appellation given to several sects who refused to acknowledge any leader. In the year 482 the Emperor Zeno, with a design of uniting all his subjects in one faith and communion, published his famous Henoticon, (from ἐνότης, unity), or letter of union, addressed to the clerks, monks, and people of Egypt and Libya. By the fourth article of this letter all are required to anathematise Eutyches; to confess the Word to have taken flesh of the Holy Virgin, who is styled the Mother of God; to have taken flesh really, and not in appearance only; to be One and not Two; to be consubstantial with the Father, according to his divinity, and with us, according to his humanity, without any mixture or confusion. And lastly, all are anathematised who should profess, teach, or maintain any doctrine not therein contained, wherever, or by whomsoever defined, whether by the council of Chalcedon, or by any other council.—All mention of the *nature*, or *natures* of Christ seem to have been industriously avoided in this letter. The Henoticon was very generally received as well by the clergy, as the laity; some bishops, however, and other ecclesiastics in Egypt, obstinately refused obedience to it; not that in their opinion it contained any heresy, but because it was silent as to the *nature* of Christ; and for this reason separated themselves from their patriarch, Peter Mongus, who upon receiving the Henoticon had been installed in the see of Alexandria. These were a kind of more rigid Eutychians; and as at first they had no particular leader or head, were distinguished by the name of Ἀκεφάλαι, or Headless, a denomination which was afterwards extended to all who rejected the council of Chalcedon. Pope Hormisdas, in a letter written by him to the presbyters and deacons of the second Syria, taxes the Acephali with holding the opposite errors of Nestorius and Eutyches; and Nicephorus says that they acknowledged but one nature in Christ with the Eutychians, and two substances with the Nestorians.—This sect was afterwards divided into three others, called *Anthropomorphites*, *Barsa-*

nuphites, and *Esaianists*. These seem however to have gradually declined in the next century.—They have likewise been divided into the *Corrupticolæ*, the *Incorrupticolæ*, the *Agnætæ*, and the *Trithætæ*.—See these different Articles.

Such bishops also as were exempt from the jurisdiction of any superior were called *Acephali*, or *Autocephali*.

ACELDAMA, originally called the Potter's Field; but this field having been afterwards bought with the money with which the high priests and rulers of the Jews had purchased the blood of Jesus Christ, it was called *Aceldama*, or the field of blood. This field is now shewn as situated beyond the valley Hinnom, without the south wall of Jerusalem; and from the veneration it has obtained amongst Christians is called the Holy Field, and still serves for a burial-ground, in which all pilgrims who die in their pilgrimage at Jerusalem, are interred. Drutmar, a monk of Corbie, says that in his time there was a hospital in this place for the entertainment of French pilgrims in their journey to the Holy Land.

ACHIROPÆTOS, from *α* priv., *χρῖς*, a hand, and *ποιέω*, to make, a name given by ancient writers to certain miraculous pictures of Christ and the Virgin, supposed to have been made without hands. The most celebrated of these is the picture of Christ, preserved in the church of St. John Lateran at Rome; which is said to have been begun by St. Luke, but finished by the ministry of angels.

ACCOMETÆ, certain monks of Constantinople who from their being constantly employed, both by day and night, in divine service, acquired the name of *ἀκούοντες*, or *watchers*, from *α* priv. and *κοιμάω*, to lie down to rest. For this purpose they divided themselves into three classes, and succeeding each other at stated periods, they continued a perpetual course of prayer and thanksgiving without any intermission, grounding their practice upon the following precept—"Pray without ceasing." 1 Thess. v. 17. They were also called *Studitæ*, and their chief monastery at Constantinople *Studium*, from *Studius*, a Roman of great wealth and distinction; who, having renounced the world, embraced their tenets and manners of life, and built that monastery for them. They are said to have holden the doctrine of Nestorius, and not to have allowed the Virgin Mary to be truly and properly called the Mother of God. In the year 1533 the dispute whether one of the Trinity, or one person of the Trinity, should be said to have suffered in the flesh, which had began about a century before between Nestorius bishop of Constantinople and St. Cyril bishop of Alexandria, and which at that time rent the whole church into two opposite and

irreconcilable factions, was revived. The expression "one in the Trinity suffered in the flesh" having been condemned by Pope Hormisdas as repugnant to the Catholic faith, the Accemetæ acquiesced in his judgment as supporting, as they contended, their own notions respecting the Virgin Mary. If one of the Trinity, they argued, did not suffer on the cross, one of the Trinity was not born of the Virgin Mary—the Virgin therefore could not be styled the Mother of God. On the other hand the Origenists argued; If one of the Trinity did not suffer, then Christ, who did suffer, was not one of the Trinity. The Emperor Justinian, than whom no one was better acquainted with the true doctrine of the church, declared both these notions to be heretical, and maintained the Virgin Mary to be properly and truly the Mother of God, and Christ to be in the strictest sense One of the Trinity. The Accemetæ being alarmed at this declaration of the emperor, particularly after the edict he had lately issued against heretics of all denominations, sent immediately two of their own body to Rome in the hope of engaging John II. who had then lately succeeded to the popedom, in their defence of a doctrine which was grounded upon, and clearly deducible from, that which his predecessor Hormisdas had promulgated. The emperor upon this resolved also to apply to the pope, and having drawn up a confession of faith, embracing the disputed article, despatched two bishops with it to Rome. These, as well as the deputies of the Accemetæ, having been heard by the pope, the question was submitted by him to the Roman clergy and neighbouring bishops assembled for that purpose, who having received with approbation the confession of Justinian, the pope acknowledged the controverted expression to be quite agreeable to the apostolic doctrine, and pronounced those, who should thenceforth presume to dispute it, as separated from his communion: and in particular by a letter to the senate of Rome warned them not to communicate with the monks Accemetæ. Thus was the same proposition condemned by one pope as repugnant to the Catholic faith, and approved by another as quite agreeable to the apostolic doctrines.—See Articles *Nestorius*; *Eutyches*; *St. Cyril*.

There are a kind of Accemetæ still subsisting in the Romish church, called the religious of the Holy Sacrament. These keep up a perpetual adoration, some of them continuing to pray before the holy sacrament day and night.—See *Histoire des Ordres Monastiques*, par M. Helyot, tom. i. ch. 29; and Wetstein's *Proleg. Nov. Test.* vol. i. p. 10.

ACOLOTHISTS, or ACOLYTES, from ἀκολούθος, an attendant or follower, are persons employed in the lower offices of the Roman church; to prepare the

sacred elements, take care of the utensils, and the like; by a due discharge of which they may be raised to a higher degree, and thence to the first dignity of the church.—In the Romish church there were three kinds of acolothists. 1. Those who attended the pope, wherever he went—whence they seem to have taken their name; 2. Those who discharged the duties of the church above mentioned; 3. Those who assisted the deacons, and held a rank immediately under that of a sub-deacon. The office of Acolythist now no longer exists in the church of Rome, but has been changed into that of the *Ceroferarii*, or Taper-bearers, whose office is only to walk before the deacons, &c., with a lighted taper in their hands.—*Bing. Orig. Eccl.* lib. iii. cap. 3.

This appellation has also been given to the Stoics, from the obstinacy with which they maintained their principles, and in this sense is supposed to be derived from α priv. and $\kappa\omicron\lambda\upsilon\omega$, to disturb.

ACROTELEUTIC, from $\acute{\alpha}\kappa\rho\omicron\tau\epsilon\lambda\epsilon\upsilon\tau\iota\omicron\nu$, the extremity, or conclusion, an appellation given by ecclesiastical writers to any thing added to the end of a psalm; as the *Gloria Patri*, or *Doxology*.

ACTS OF THE APOSTLES, one of the sacred books of the New Testament, written by St. Luke, and addressed by him to Theophilus, to whom the evangelist had before addressed his gospel. It forms an intermediate link connecting the gospels in general with the epistles, being a useful postscript to the former, and a proper introduction to the latter. The book, in the very beginning professes itself to be a continuation of the gospel by the same writer, and its style has been held to be strong evidence of its having been written by the same person. The external evidence of this is also very strong. St. Clement of Rome, Polycarp, and Justin Martyr, as well as other early authors, make frequent allusions to the Acts of the Apostles as having been written by St. Luke, and they are quoted by Irenæus as his writing. The genuineness of the book is also supported by Clement of Alexandria, Tertullian, St. Jerome, and most of the later fathers; and the subscriptions at the end of some Greek MSS. and of the copies of the Syriac version, testify that St. Luke wrote the Acts at Alexandria in Egypt.

This is the only inspired work which has given us any historical account of the progress of Christianity after our Saviour's ascension. It comprehends a period of about 30 years, from that time to the year of Christ 63. It by no means however contains a general history of the church during this period, but we find in it the accomplishment of many of the promises made by our Saviour, as his ascension, and the descent of the Holy Ghost. It

gives us also an account of the first preaching, miracles, and suffering of the apostles at Jerusalem, the death of St. Stephen the first martyr, and every thing that took place in the church until the dispersion of the apostles, who separated themselves in order to propagate the gospel throughout the world. From this time St. Luke confines himself more particularly to the history of St. Paul, of whom he was the constant companion for several years.

St. Luke seems to have had a two-fold object in view. 1st. To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the Apostles, by which the truth of Christianity was confirmed. 2dly. To deliver such accounts as proved the claim of the Gentiles to admission into the church of Christ—a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. It was this circumstance indeed which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment in Rome, with which St. Luke closes his history.

The Acts of the Apostles were originally in Greek, and are in general written in a much purer style than that of the other books of the New Testament. It is by no means however free from Hebraisms; and even in the purest parts—viz. the speeches of St. Paul, which are supposed to be given as spoken by himself—we meet with the language of a native Jew.

There were several other books written under the appellation of the Acts of Apostles, many of which have been lost, and all of them proved to be unauthentic, although they have been received by different sects as genuine. 1. *Acts*, supposed to have been written by Abdias, the pretended bishop of Babylon, who boasted that he was one of the seventy disciples of Christ, and asserted that he had been ordained bishop by St. Simon and St. Jude when they were on their journey into Persia. 2. *The Acts of St. Peter*, originally brought forward by the Ebionites. 3. *The Acts of St. Paul*, now lost, but pronounced by Eusebius, who had seen the work, to be of no authority. 4. *The Acts of St. John the Evangelist*, which was admitted by the Encratites, Manichæans, and Priscillianists. 5. *The Acts of St. Andrew*, received also by the Encratites and Manichæans, as well as by the Apotactics. 6. *The Acts of St. Thomas the Apostle*, which was likewise received by the Manichæans. 7. *The Acts of St. Philip*, which was particularly acknowledged by the Gnostics. 8. *The Acts of St. Mathias*. These by some are supposed to have been written in the Hebrew language, and that they had for a long time been concealed by the Jews; but that a monk of St. Mathias at Treves, having gotten them out

of their hands, translated them into Latin. They are considered however to be equally spurious with the rest.

ACT OF FAITH.—See Article, *Auto da Fé*.

ACTS OF PILATE, *i. e.* memoirs of the principal occurrences that had taken place during his government. Among the Romans it was the duty of the proconsuls and governors of provinces to draw up memoirs, which were generally called *acts*, of what had happened during the term of their government, and to send them to the emperor and senate. The relation sent by Pilate, in conformity with this custom, to the Emperor Tiberius concerning the death, resurrection, and ascension of Christ, as well as of the alleged crimes of which he had been convicted before him, are called *The Acts of Pilate*. These however were rejected by the senate, because they were not immediately addressed to them. Other documents, alleged to be the genuine acts of Pilate, were afterwards forged by certain heretics in imitation of them, which were spread about by the Gentiles for the purpose of throwing an odium upon the Christian name. These acts, the genuine, as well as the spurious, are all lost.

ACROSTICS, and ACROTELEUTICS, terms given by ecclesiastical writers to psalms, which were begun by the priest, and afterwards followed by the people in one voice by way of response. This kind of psalmody was also called *Hypopsalma* and *Diapsalma*, names for this reason sometimes given to the *Gloria Patri*.—*Bing. Orig. Eccl.* lib. xiv. ch. 1. s. 12.

ACTUAL SIN, that which is committed by the person himself, in opposition to *original sin*, or that which he has contracted as being a child of Adam.

ADAMITES or ADAMIANS, an ancient sect of heretics, who were so named from their pretending to have been brought into that state of innocence, in which Adam was at the time of his creation. As an emblem of this innocence they were accustomed to throw off their clothes upon entering their places of worship, which they resumed when their religious exercises were finished. They sprang up about the middle of the second century, and are supposed to have been a branch of the *Basilidians* and *Carpocratians*, and to have had Prodicus, the disciple of Carpocrates, for their founder. Among many other ridiculous notions, they are said to have maintained that the conjugal union could never have taken place had sin been unknown. They therefore rejected marriage, and held a community of women. If any of them violated the laws of the society he was called Adam, and declared to have

partaken of the forbidden fruit; and being expelled from their assemblies, was looked upon as cast out of Paradise. This sect had its origin in the second century, but was afterwards little heard of until the twelfth, when it was revived, with many additional absurdities, by Tandanus, since known by the name of Tanchelin, who propagated his errors at Antwerp, in the reign of the Emperor Henry V. He held that there was no distinction between priests and laymen, and that fornication and adultery were meritorious actions. They were subsequently known under the appellation of *Turlupins* in Dauphiny and Savoy, where they committed the most brutal actions in open day. Epiphanius is the earliest writer who has mentioned these heretics; but Dr. Lardner, with some reason, doubts whether they ever had any existence.—See vol. ix. of his Works, p. 337.

In the fifteenth century however some of these pernicious errors were brought into Germany and Bohemia by Picard, a native of Flanders, who pretended he was sent into the world as a new Adam to re-establish the law of nature; which according to his doctrine consisted in going naked, and having all women in common. Hence we find them sometimes called *Picards*. This sect had also some followers in Poland, Holland, and England. They were accustomed to assemble at night, and one of their fundamental maxims is said to be contained in the following verse:—

Jura, perjura, secretum prodere noli.

Oaths may be made, and broken; but forbear
That to reveal, which meets the private ear.

Two able dissertations on the Adamites are to be found at the end of *l'Histoire du Concile de Bâle* par M. L'Enfant, by the learned Bausobre.

ADELPHIANI, a sect of ancient heretics, who fasted always on a Sunday. The council of Trullo, which was holden at the end of the seventh, or the beginning of the eighth, century, censures the Roman church itself for fasting on a Sunday. The words of the canon are remarkable. “Forasmuch as we understand that in the city of Rome the Sabbath in Lent is kept as a fast, contrary to the rule and custom of the church; it seemed good to the holy synod, that in the Roman church also the ancient custom should be revived and enforced, which says, if any clergyman be found to fast on the Lord’s-day, one only excepted, let him be deposed; if a layman, let him be excommunicated.”

ADES, or HADES, a term generally used to denote the invisible state, or place of divine punishment after death.

ADESSENARIANS, a sect of Christians, who believe in the real presence of Christ's body in the eucharist, and are therefore so called from *adese*, to be present. They differ however in their opinions from the Romish church, and no less so amongst themselves; some maintaining that the body of Christ is *in* the bread; others that it is *about* the bread; and others that it is *under* the bread.

ADIAPHORISTS, from *ἀδιάφορος*, indifferent, a name signifying indifference or lukewarmness, given in the sixteenth century to the moderate Lutherans, who embraced the more mild and pacific opinions of Melancthon. Those who submitted to the *interim* enjoined by the Emperor Charles V. were also known by this name.—See Article, *Interim*.

ADJUTANTS-GENERAL, among the Jesuits were a select number of fathers, who resided with the general of the order, each of whom had a particular country or province assigned him; their duty being to inform the father-general of all state occurrences in such countries. For this purpose they had many officers under them, as emissaries, visitors, regents, &c.

ADMINISTRATOR, an ancient officer of the church, whose duty was to defend the cause of the widows, orphans, and all others who might be destitute of help.

ADMINISTRATION, in an ecclesiastical sense, is used to express the giving or dispensing the sacrament of our Lord. In its more general use it signifies the distribution of the personal effects of intestates, which is made by the ordinary according to the enactments of sundry statutes; the principal of which is the 2. and 3. C. 2. cap. x.

ADMISSION, in ecclesiastical law is an act of the bishop, upon examination, whereby he admits a clerk into orders. It is done by the formula, *admitto te habilem*. All persons must have episcopal ordination before they are admitted to a benefice, and should any one enter upon any benefice not having such ordination he shall forfeit 100*l*. by statute 14. Car. 2.

ADMONITION, a part of discipline much used in the primitive church, and strongly recommended to be resorted to in the first instance by the apostles. Thus St. Paul in his epistle to Titus says, “a man that is a heretic, after the first and second admonition, reject.” It was therefore the first act towards the punishment or expulsion of delinquents. In the case of private

offences admonition was to be given privately ; but where the offence was of a public nature the party was openly admonished before the whole congregation. Recourse was only to be had to excommunication upon the failure of these attempts to reconcile the offender to the church.

ADONAI, a name given in the Scriptures to the Supreme Being, the proper meaning of the word being, *my lords*, as that of Adoni, in the singular number is, *my lord*. The name of Jehovah Elohim is first used in the second chapter of Genesis, and the Hebrew doctors observe that these words joined together give the full and perfect name of God ; and as such was properly reserved till this place, when the works of the Deity were stated to have been completed. The Jews indeed consider the name of Jehovah so sacred that wherever it occurs in the Old Testament they forbear to pronounce it, and substitute the word Adonai in its place. Most versions, both ancient and modern, have followed this example.

ADONISTS, those among theological critics who maintained that the Hebrew points ordinarily annexed to the consonants of the word Jehovah, are not the natural points belonging to that word, nor express the true pronunciation of it ; but are the vowel-points, belonging to the words Adonai and Elohim, applied to the consonants of the ineffable name of Jehovah, to warn the readers, that instead of the word Jehovah, which the Jews were forbidden to pronounce, and the true pronunciation of which had been long unknown to them, they were always to read Adonai. These are opposed to the Jehovahists, whose principal supporters are Drusius, Capellus, Buxtorf, Alting, and Reland, the latter of whom has published a collection of their writings on the subject.—See Article, *Adonai*.

ADOPTIANI, a sect of heretics, who towards the end of the eighth century maintained that Christ in his human nature is the Son of God, not by nature, but by adoption. This opinion was the cause of great disturbances and much religious discord throughout Spain, France, and Germany, which were first excited by a question proposed to Felix, bishop of Urgella, by Elipand, archbishop of Toledo, viz. "In what sense Christ was the Son of God." To this Felix answered that Christ, considered in his divine nature was truly and essentially the Son of God, but in his human nature was only so *nominally*, or by *adoption*. This doctrine was spread through Spain by Elipand, and through Septimania by Felix. Adrian considered this opinion as the revival of the Nestorian doctrine respecting the two natures of Christ, and consequently Felix was condemned successively by the councils of Narbonne, Ratisbon,

Francfort on the Maine, and Rome; and was finally compelled by the council of Aix-la-Chapelle to retract his error, and to change his opinion.—See *Mosheim's Eccl. Hist.* 8th century.

ADOPTION, a name given to a heresy, which arose, and was the cause of many troubles and disputes among the divines, towards the end of the eighth century. It was also known by the name of the *Felician* heresy from its author, Felix, bishop of Urgel, who taught that Jesus Christ, according to his human nature ought to be considered not as the own, or eternal Son of God, but that he was only such by adoption. Many of the learned have looked upon this controversy as a mere dispute of words, since Felix always acknowledged Christ, without any equivocal expression to be the true Son of God, except when speaking of his human nature. He was declared however guilty of propagating a dangerous heresy, and his doctrine condemned and proscribed by different synods and councils. All the details and subtleties of this controversy are given in a dissertation of *John Trellond de Felice Urgelitani et Elypandi Toletani*, inserted in the first volume of *Vogt's Biblioth. Hæres.*

ADOPTIVÆ FCEMINÆ, or **SORORES**, an appellation given by ecclesiastical writers to certain assistants or hand-maids of the ancient clergy, and who were also called *subintroductæ*.

ADORATION, the act of worship, or of rendering divine honours to the Supreme Being, or any supposed god, the word being taken from *ad*, to, and *oro*, to pray; or rather perhaps from *ad* and *os*, the mouth; signifying literally the application of the hand to the mouth, this in eastern countries being one of the great marks of respect and submission. In the Greek church external adoration is made a great part of their worship. These they term *μετάνοιαι*, or acts of penitence, and are of two sorts—the greater and the less; the former only differing from the latter by the greater prostration of the body. Whenever they come into, or even approach, any church or chapel, they manifest their veneration by bowing the body and repeating the words, 'Ελίησον με, Κύριε, τὸν ἁμαρτωλὸν Lord, have mercy on me, a sinner; sometimes a hundred times together, crossing themselves all the while. The people of almost every country have had a different manner of expressing their adoration. In all the eastern nations a custom had long prevailed of offering up their worship when standing towards the east, which arose from their believing that God, whose essence they looked upon to be light, dwelt in that part of the heavens whence the sun arises. This custom was retained by the first Christians, and prevails

among many of them to this day. On festivals of praise and thanksgiving they offered up their prayers *standing*, but on days of contrition and fasting they always *knelt*.

Relative adoration consists in worship paid to an object as belonging to, or representative of, another. In this sense the church of Rome profess to adore the cross, not immediately, but in respect of Jesús Christ. Thus the *adoration of the symbols* had its origin from the practice of exposing to view the bread and wine, prepared for the administration of the sacrament, which in many places was done in the fourth, or perhaps as early as the third, century, for the purpose of exciting a religious impression in the people.

The ceremony of kissing the pope's feet is an act of adoration still practised in the court of Rome, where we have many instances of its having been paid by kings and other potentates. And to remove any charge of impiety from this practice, it was at first usual to fasten crucifixes to the pope's slippers, so that the adoration thus paid to the pontiff might seem to be transferred to Christ. Adoration is also used for expressing a method of electing the pope. This election is made in two ways; either by *adoration* or by *scrutiny*. When the election is by the former, it is customary for the cardinals to rush hastily forward, as if agitated by some spirit, towards some one of the body, and proclaim him pope by a general, and often tumultuous salutation, which is termed adoration. When the election is made by scrutiny the new pope is not *adored* until he is placed upon the altar.

ADRIANISTS, a name given to two different sects of heretics. The first were the disciples of Simon Magus, and flourished about the year of our Lord 34. Little seems to be known either of their origin, or of their peculiar tenets. They are mentioned by Theodoret, but he gives us no account of their founder, or of the reason of their appellation. The second of these sects were the followers of Adrian Hamstedius, an anabaptist, and who held some particular errors concerning the person of Christ.

ADVENT, from *adventus*, i. e. *adventus Redemptoris*—the coming of the Redeemer—the name given to one of the holy seasons. It comprises the four Sundays before Christmas, beginning on St. Andrew's day, or on the Sunday previous to or following it, according to the day on which the 25th of December, or the nativity of our Lord, happens to fall. It is a season considered by Christians as particularly appointed by the church to be kept holy for the commemorating with prayer and thanksgiving the advent, or coming of Christ in the flesh, as well as for the due preparation against his second advent,

or coming to judge the world. Great austerities were practised by the primitive Christians during this season. The church of Rome consider the celebration of this holy season to be apostolical, and that it was instituted by St. Peter. We learn nothing of it however before the year 450, at which time Maximus Taurinensis wrote a homily upon it.

By the Greek church this is kept as their second solemn fast, and continues for forty days, beginning on the 15th day of November, and is considered by them as ushering in the solemnity of Christmas. Moses having remained forty days upon Mount Sinai fasting, as a holy initiation before he received the two tables of the law; so it becomes Christians, they say, by the like abstinence, as far as human infirmity may permit, to prepare themselves to receive Christ, the true and great Law-giver. This fast however is not kept by them with so much rigour as the great fast of Lent; for although they are obliged to abstain from flesh, butter, eggs, &c. yet they are permitted the free use of oil, wine, and all kinds of fish.

ADVERSARY, a name emphatically given to Satan or the devil.—See Article, *Satan*.

ADVOCATE. By a legatine constitution made in 1268, clergymen are prohibited from acting as advocates in any secular cause, especially in cases of blood (*pro causâ sanguinis*) under pain of suspension. And by another constitution of 1281, it is declared that no one should publicly exercise the duty of an advocate before he had heard the civil and canon law with due diligence for three years at least. In the language of Scripture Jesus Christ is called our *Advocate* with the Father. 1 John, i. 2.

ADULTERY, an unlawful commerce either between one married person and another, or between a married and an unmarried person, and interdicted by God himself in the commandments delivered by Him to Moses—"Thou shalt not commit adultery." In almost all countries this has been considered a crime of a serious nature; but from the different degree of guilt and turpitude in which it has been looked upon in different ages, and by different nations, it has been punished by very different degrees of severity. By some people it has been considered as a crime of the highest magnitude, and made capital with respect to both parties. According to Homer adulterers were stoned to death; a punishment called *λαῖνος χιτῶν*, a stone coat. Some have nevertheless attempted to deny, or by various arguments to explain away, the moral turpitude of this offence, and have appealed to Scripture to shew that it is not there considered as a crime of a serious dye; and the conduct of our

Saviour towards the woman taken in adultery has been adduced as even giving countenance to it. We must believe, it is said, that Christ deemed her conduct not criminal at all, or at least that he looked upon the crime she had committed in a much less unfavourable light, than we are disposed to represent it. Nothing however can be more erroneous than such a notion. The Scribes and Pharisees having brought the woman before Jesus, assert that she had been taken in adultery, and that it was commanded by the law of Moses that such should be stoned, and add, "But what sayest thou?" "This," we are told by the apostle, "they said, tempting him, that they might have to accuse him."—That is, tempting him to say something in derogation of the law of Moses, whereby they might have a ground of accusation against him for condemning or opposing that law. Or more probably their object was to draw him into an exercise of judicial authority, that they might thereby have to accuse him before the Roman governor of usurping, or at least intermeddling with the civil government. Christ's conduct upon the occasion seems to have proceeded from a knowledge of this design in the woman's accusers. At first he pays no attention to them, but upon their pressing the question upon him, he dismissed them with this rebuke; "He that is without sin among you, let him first cast a stone at her." As if he had said, Why do ye urge me to give a judgment in this matter? I have nothing to say against your executing the law: only consider that he, who is thus zealous in punishing another, should be free from guilt himself. Whoever therefore has a clear and innocent conscience let him begin, and cast the first stone at the woman. The accusers being thus disappointed of their aim, and stung with the reproof of Jesus, departed one by one, leaving him and the woman alone. Then follows the conversation between them, which is very material. Jesus saith unto her, "Where are those thine accusers? Hath no man condemned thee?" That is, Hath no one put in force the punishment consequent upon a legal and judicial condemnation? Hath no man offered to throw the first stone? "She said, No man, Lord;" that is, no man hath so condemned me, for as far as condemnation was implied in blame, censure, and reproof, she had been condemned by her accusers already. Now Christ's reply, "Neither do I condemn thee," must be taken in the same sense. Neither do I, who have no judicial character, or authority over thee, take upon me to condemn thee to punishment, or pronounce or execute the sentence of the law upon thee. He adds however, "Go, and sin no more," thereby rebuking and admonishing her of the sin she had committed; but as to Christ's opinion of the degree or quality of

the sin of adultery nothing is declared, nor can be inferred from any of the circumstances of the story. Upon no crime however is the language of Scripture more explicit; and in the New Testament adulterers are declared to be excluded from the kingdom of heaven.

In England the laws respecting adultery have varied at different periods. During the Saxon heptarchy it was punished with death, and by the laws of Ethelbert the adulterer was obliged to pay a fine to the injured party, and to purchase him another wife. In the beginning of the eleventh century we find that it was punished by banishment on the part of the man, and the adulteress was to lose her nose and ears. In the time of Henry I. this crime was punished by the loss of eyes and genitals. All these laws have been long obsolete, and at present adultery is not punished by the common law, but the party grieved may maintain an action for the recovery of damages, against the offender, as a compensation for the loss of his peace and honour, and the wife loses nothing but her dower. It is reckoned however a spiritual offence, that is, is cognizable by the spiritual courts, where it is punished by fine and penance.

It has been a subject of much dispute whether adultery dissolves the bond of matrimony, or is a sufficient cause of divorce, enabling the parties to marry again. This was allowed in the early ages of Christianity, and is still continued in the Greek, Lutheran, and Calvinist churches. The Romanists however disallow it, and the council of Trent even anathematised those who maintained that doctrine; though the canon was mitigated in deference to the republic of Venice, in some of whose dominions a contrary usage had obtained. The ecclesiastical courts in England so far agree with those of Rome, that they only grant a divorce *à mensú et thoro* in case of adultery. A divorce however *à vinculo matrimonii* may be had in proper cases by an act of parliament. By a divorce both parties are placed in the same situation in which they were previous to their marriage. The dowry is restored by the offending husband, and the rank or title acquired by the marriage is lost by the offending wife. In England the persons divorced may marry those with whom the crime has been committed; but by the law of Scotland this is prohibited.—See *Paley's Moral Philosophy*, book iii. part 3. ch. 4.

Adultery is sometimes used in a more extensive sense, and applied to any species of impurity or crime against chastity. In this sense some divines understand the seventh commandment.

Adultery is also sometimes used for idolatry, or departing from the true

God to the worship of a false one. This term is likewise made use of by ecclesiastical writers for the invasion, or intrusion, into a bishopric during the life of an existing bishop: an expression which seems to have had its origin in the notion of a bishop having contracted a species of spiritual marriage with his church. The translation from one see to another was also reputed a kind of adultery, which was founded upon the idea of its being a second marriage, which itself was esteemed a degree of adultery. This notion was supposed to have been enjoined by that text of St. Paul, "Let a bishop be the husband of one wife." Thus giving a very forced construction of bishop for husband, and of church for wife.

ADULTERINE, in civil law, is the child of an adulterine intercourse. The children of such an intercourse are considered by the Roman law as more odious than any other illegitimate offspring. It refused them the title of natural children, as if they were disowned by nature; and various obstacles were interposed by the canons to their admission into the church.

ADVOWEE, the advocate of a church or religious house, whose principal duty is to protect it, and manage its temporal concerns. This office seems to have been first introduced during the fourth century, and was then, and long afterwards, frequently holden by people of the highest rank. Thus Charlemagne having protected Italy against the Lombards, the Pope conferred upon him the title of advowee of St. Peter's; and Edward the Confessor was appointed by Pope Nicholas advowee of the monastery of Westminster, and of all the churches in England. The monasteries had sometimes also *sub-advowees*, who acted under, or as deputies to, the advowees. These often committed great abuses, and are said to have contributed much to the ruin of the monasteries.

The term advowee, in a legal sense, is employed to signify a person who has a right to present a clerk to a church living.

ADVOWSON, ADVOCATIO, signifying *in clientelam recipere*, the taking another into protection, is synonymous with *patronatus*, or patronage. Hence advowson is the right of presentation, sometimes called the right of patronage, to a church or other ecclesiastical benefice; and he who has this right is called the patron of the church. The nomination of a proper person to officiate in every diocese originally belonged to the bishop, but with a view of encouraging the wealthy to erect churches, the appointment of the minister was permitted to be exercised by any lord of a manor, who should build a church on his own demesnes, and endow it with glebe or land. In England, the power of nomi-

nating a minister, provided only he were canonically qualified, to officiate in that church which he had built and endowed, is said to belong to every one by the common law of the land. By the act itself of erecting and endowing the church he became the patron of it. An advowson is not itself the bodily possession of the church and its appendages, but is a right to give some other person a title to such bodily possession. It is neither the object of the sight, nor the touch, but has nevertheless a perpetual existence in contemplation of law. If the patron should take corporal possession of the church, the church-yard, the glebe, or the like, he would become an intruder on another's property, for to these the parson has an exclusive right. Advowsons are either *appendant*, or *in gross*. Lords of manors being originally the founders, and as such the patrons of churches, the right of patronage, so long as it continues annexed to the possession of the manor, is called an advowson appendant; and will pass by a grant of the manor only as incident or appendant thereto. But where the advowson has once been separated from the manor, it is called an advowson in gross, or at large, and can never be appendant again. It is now considered as annexed to the person of the owner.

Advowsons are also *presentative*, *collative*, or *donative*. Presentative when the patron presents his clerk to the bishop of the diocese to be instituted in the church; collative, where the bishop, either as the original patron, or by means of a right he has acquired by lapse, himself confers the benefice, (see Article, *Collation*); and donative, where the king, or any subject by his license, having founded a church, and ordained that it should be merely in the gift or disposal of the patron, and not subject to the visitation of the ordinary, puts his clerk into the possession of the church by a single donation in writing, without presentation, institution, or induction.—See Articles, *Presentation*, *Collation*, and *Donatives*.

ADYTA, a name given by the Latins to that part of the church which was near the altar and enclosed by rails, and thence inaccessible to the people, or any besides the clergy. Laymen were prohibited from coming within this enclosure by sundry councils, and by that of Trullo it was decreed, “that no layman whatsoever should come into the altar-part, except only the emperor, when he had made his oblation to the Creator, according to ancient custom.”—See *Bing. Orig. Eccl.* lib. viii. c. 6, s. 7; and Article, *Altar*.

ÆON, a Greek word properly signifying the age or duration of any thing, but having been employed by philosophers, principally the followers of Plato, to express the duration of spiritual and invisible beings—these beings themselves

were afterwards figuratively called *Æons*, or durations. These philosophers held, that the Supreme Being, although infinitely perfect and happy, was not the Creator of the universe, nor the only independent Being; matter, according to their doctrine, being also eternal. The Supreme Being, whom they considered as residing in the immensity of space, which they called *Pleroma*, a Greek word signifying fulness—produced from himself, they say, two other minds or beings of a different sex, resembling their divine parent. From the union of these, two other immortal and spiritual natures were produced, and from them again successive generations; whence, in time, was formed a celestial family who filled the residence of the Deity with beings similar to themselves. These, from their being immutable and immortal in their nature, they called *Æons*. In the first ages of the church the Valentinians, and other Gnostics, blended the conceits of these philosophers with the simplicity of the Christian doctrine, and invented a kind of theogony, or genealogy of gods, whom they called by various names, denoting the highest attributes, and all by the general appellation of *Æons*. Some have considered their number as doubtful, and others have limited it to thirty.—See Articles, *Gnostics*, *Pleroma*, *Valentinians*.

ÆRIANS, a sect of Christians who took their name from *Ærius*, a priest or presbyter-monk of Armenia, who lived about the year of our Lord 363. They were a branch of Arians, but to the doctrines of that sect added some peculiar dogmas of their own. They held that there was no distinction between bishops and priests by divine right; a notion which, from the tyranny and insolence too often exercised by the bishops, had become very agreeable to many other Christians. They also disapproved of offering up prayers for the dead, of fasting at stated periods, and of the celebration of Easter, and other ceremonies of the church. They rested their doctrine as to the authority of bishops upon the strength of some passages of St. Paul, and particularly upon that in this apostle's Epistle to Timothy, wherein he exhorts him not to neglect the gift which had been given him by prophecy with the laying on of the hands of the presbytery. 1 Tim. iv. 14. As there is here no express mention of bishops, the *Ærians* contended that Timothy received his ordination from the presbyters or priests alone. The apostles however, as has been remarked by Wheatly, were often called presbyters, so that the presbyters here alluded to were probably also apostles. Indeed, from the Second Epistle to Timothy, it is evident that Timothy had received his ordination from St. Paul (i. 6); and it may be that one or more presbyters might have joined

in laying on their hands, in concurrence with him, for the purpose of testifying their consent and approbation; a custom used at this day in the ordination of a presbyter, and sometimes even practised at the creation of a bishop.

Epiphanius, in controverting the Ærian heresy, explains the word presbytery as including the whole ecclesiastical assembly, bishops as well as priests.

ÆTIANS, a branch of Arians, or rather semi-Arians, who had divided themselves from that sect about the middle of the fourth century, under their leader Ætius, from whom they took their name. They maintained that Christ was *ἱερόύσιος*, that is, unlike the Father, as well in essence as in other respects, whereas the semi-Arians held that the Son was *ὁμοιούσιος*, that is, similar to the Father in his essence. The Ætians also maintained that the Holy Ghost was in all things dissimilar to the Father. St. Epiphanius has preserved forty-seven propositions of Ætius against the doctrine of the Trinity. His enemies branded him with the name of Atheist, but without any apparent reason.

AFFINITY, among civilians, implies a relation contracted by marriage, in contradistinction to consanguinity, or relation by blood.

There are several degrees of affinity, wherein marriage was prohibited by the law of Moses: amongst others, a man was forbidden to marry the widow of his brother, if he left children; but if he left no children, the surviving brother was to raise up seed to the deceased by marrying his widow.

Affinity does not create any real kinship, which exists only where there is a connexion by blood. For some purposes indeed it ceases with the cause that created it: thus a woman, though incapable of being a witness for her husband's brother during his lifetime, becomes capable of being so upon his death; the affinity being dissolved. Yet with regard to marriage affinity is not dissolved by death. It is further to be observed that as a man and his wife are considered as one flesh, whosoever is related to one of them by means of *consanguinity*, is in the same degree related to the other by means of *affinity*. Thus the husband is as much forbidden to marry with his wife's relations, and the wife with those of her husband, within the degrees prohibited, as either of them are to marry with their own, although these marriages are not expressly mentioned in Leviticus. Marriages within certain degrees of affinity may be set aside in the spiritual courts; but until a sentence of nullity is obtained from them, the common law considers them as only voidable, and valid to all civil purposes unless a separation is actually made during the life of the parties. After the death therefore of either of the parties,

the courts of common law will not suffer the spiritual court to declare such a marriage void; inasmuch as such declaration cannot now tend to their reformation—the only ground for the interference of the ecclesiastical court.

AFFIRMATION, denotes an indulgence granted to a society of Christians called Quakers. Upon all civil occasions, where the obligation of an oath is required from others, they are permitted by statute 18 Geo. I. cap. vi. to assert the truth upon their affirmation only; being subject to the penalties of perjury, if what they affirm is false. In criminal cases however their testimony is not so received; and as their peculiar tenets prevent their taking an oath in the usual manner, they are incapable of being admitted as witnesses. Nor is their evidence received in any case against the government. Neither can they serve on juries, nor be admitted to any place in the state, without taking the ordinary oath.

AFGHANS, a nation situated in the middle of Asia, who profess the Mahometan religion, adhering partly to the orthodox doctrines of the Sonnites, but at the same time embracing many of the heretical doctrines of the Schiites. Their opinions however are stated in many respects to be very different from any other people professing the faith of Mahomet, which is particularly shewn in their toleration towards those of a different religion, in their hospitality to strangers, in their detestation of slavery, and in the estimation in which females are holden in their society. They are said by Sir Wm. Jones to have descended from the ten tribes of Israel, who were led captive by Salmaneser, king of Assyria; and Mr. Chamberlain, who had been resident as a missionary, in the country, says, “A very great number of these Afghans are indisputably the descendants of Abraham; their language, the Pushtoo, comprising a greater number of Hebrew words than any other in India.” And Dr. Buchanan in speaking of the people of the provinces of Cashmire, and Afghanistan, says that some of them remain Jews to this day, and that their countenance, their language, their names, their rites and observances, and their history, all conspire to establish the fact of their descent from the Jews. Many of their laws and customs seem also to have been taken from the Jews. Their marriages are for the most part contracted with those of their own tribe; if a man die without issue, it is an obligation incumbent upon his brother to marry his widow; and divorces are permitted among them. Mr. Elphinstone however, and others, have endeavoured to shew the futility of these notions, and to prove that the Afghans are of an aboriginal race. The former in his *Account of the Kingdom of Caubul*, strenuously supports this

hypothesis by many facts, as well as by arguments deduced from them. See also the third number of the *Archives du Christianisme*, published in Paris, 1818. On the other side see *Faber's General and Connected View of the Prophecies*, and the *Jewish Repository* for 1815, p. 317.

AGAPÆ, from ἀγάπη, love, were love-feasts, or feasts of charity in use amongst the primitive Christians. These were always held at the time of the celebration of the Lord's supper, St. Chrysostom, and others of the ancients mentioning them to have taken place after the communion, though some modern writers suppose these feasts to have been holden previously to the ceremony. We read in the Acts of the Apostles that the Christians of those days had all things in common; and that such as were possessed of lands and houses sold them, and brought and laid down the prices at the apostles' feet, whereof distribution was made unto every man according as he had need. iv. 32, 4, 5. But when the equality of possessions ceased, says St. Chrysostom, as it did even in the apostles' time, the agapæ, or love-feasts were substituted in the room of it; the rich for this purpose bringing provisions, and the poor who had nothing being invited to partake of them. During the first three centuries of the church, these love-feasts appear to have been holden with the greatest decorum, and without giving any offence; but in the following century they became the cause of much scandal to the heathens, who then began to tax them as being attended with great impurities. Canons were therefore made for their better regulation, and in particular the kiss of charity, with which it was always customary to close the ceremony, was forbidden between the sexes, and the use of beds or couches was also prohibited. The abuses, however, that continued to take place in these feasts, notwithstanding the endeavours to prevent them, became so notorious, that the holding of them in the churches, as well as all feasting in the church, except in cases of particular necessity, was suppressed by the council of Carthage, in the year 397.—See *Fleury, Hist. Eccles.* tom. i. lib. i.; *Bing. Orig. Eccl.* lib. viii. c. 10, s. 1.

Tertullian in speaking of these feasts of charity, in answer to the accusations of the Pagans, says; “ Their object is evident from their name, which signifies love. In these feasts therefore we testify our love towards our poorer brethren by relieving their wants. We commence the entertainment by offering up a prayer to God; and after eating and drinking in moderation we wash our hands, and lights being introduced each individual is invited to address God in a psalm, either taken from the Scriptures, or the produce of his own medi-

tations. The feast concludes, as it begun, with prayer." "When we read," as remarked by the learned Bishop Kay, "the above description of the agapæ, we cannot but participate in the regret expressed by Dr. Hey, that scandal should have occasioned the discontinuance of an entertainment so entirely consonant to the benevolent spirit of the gospel. If however," the bishop adds, "we believe Tertullian, the grossest abuses were introduced into it even in his time; for we find him, in his tract *de Jejuniis*, charging the orthodox with the same licentious practices in their feasts of charity, which the Pagans were in the habit of imputing, and — according to the statement in his Apology — falsely imputing, to the whole Christian body. On these contradictory assertions of this father," he further remarks, "that the truth probably lies between them — that abuses did exist, but neither so numerous nor so flagrant as the enemies of the gospel, and Tertullian himself, after he became a Montanist, alleged."

AGAPETÆ, from ἀγαπητός, dearly beloved, a name given to certain virgins and widows, also called deaconesses, who, in the primitive days of the church, from a motive of piety and charity associated with ecclesiastics, for the purpose of assisting them in the discharge of their several duties. To some of these it particularly belonged to entertain, and take care of, itinerant preachers, to visit the sick and imprisoned, instruct the female catechumens, and assist at their baptism. Those who more immediately devoted themselves to the service of the church, were accustomed to take up their abode with the ministers. At first there appears to have been no scandal attached to these associations; they soon however degenerated into libertinism; insomuch, as Saint Jerome asks with indignation, *unde agapetarum pestis in ecclesias introiit?* A closer connexion which many of the clergy formed with these agapetæ gave much increase to this scandal. Marriage had hitherto been permitted to all ranks of the clergy; but the people had taken such offence at this, under an idea that it was inconsistent with that purity of life which an ecclesiastic ought to lead, that many of the sacred order, especially in Africa, were induced to comply with this prejudice, but without offering too great violence to their own inclinations. They abstained therefore from marriage, but received to their beds these female associates, who were under vows of perpetual chastity. Nothing however was supposed to pass inconsistent with these vows. These *holy concubines* were generally called by the Greeks συνίστατοι, and by the Latins, *mulieres subintroductæ*. The practice however was condemned by numerous councils of the church, and finally suppressed. — See *Bing. Orig. Eccl.* lib. vi. c. 3, s. 13.

AGE, in a general sense, signifies the duration of any being or thing. By the Jews the duration of the world was divided into three ages. 1. The *seculum inane*, or void age, was the space of time from the creation to Moses. 2. The *present* age denoted all the space of time from Moses to the coming of the Messiah. 3. The *future* age comprised the time from the Messiah to the end of the world.

The Sibylline oracles, supposed to have been written by some Jews well acquainted with the prophecies of the Old Testament, divide the duration of the world into ten ages, each period, according to Josephus, containing six hundred years. These ten ages are supposed to have come to an end about the time of Augustus.

Another division of the world is into the three following grand epochs. 1. The age of the law of nature, the *seculum inane* of the Jews, reaching from Adam to Moses. 2. The age of the Jewish law, from Moses to Christ. 3. The age of grace, from Christ to the present time.

AGENDA, things to be done, or which a man lies under an obligation to perform. Thus philosophers and divines speak of the *agenda*, or duties of a Christian, in opposition to the *credenda*, or articles of his belief. Ecclesiastical writers make use of the word *agenda* to denote the service or office of the church. Thus we have *agenda matutina et vespertina*, for morning and evening prayers; *agenda diei*, for the office of the day, whether feast or fast; and *agenda mortuorum*, or simply *agenda*, for the service of the dead.

This term is also applied to certain books or formularies, compiled by public authority, describing the principal ceremonies of the church, and the order to be observed by the ministers and people in performing them. In this sense, *agenda* is the same as liturgy, ritual, acalouthia, missal, &c.

AGNÆTÆ, from ἀγνοία, to be ignorant, a sect who maintained that Christ, considered as to his human nature, was ignorant of many things, and particularly of the time of the day of judgment. This notion seems to have been first entertained by certain monks near Jerusalem, who founded it upon the following text of St. Mark: "Of that day and hour knoweth no man, no not the angels who are in heaven, neither the Son, but the Father only." Many explanations of this passage have been given by the orthodox divines. Some have alleged that our Saviour here had no regard to his Divine, but only spoke of his human, nature. Others understand from it, that the knowledge of the day of judgment does not concern our Saviour considered in his quality of Messiah, but in that of God only. Many orthodox writers however have interpreted this difficult text in a sense not very different from that on which

the doctrine of the Agnoætæ was founded. The knowledge of Jesus, it has been said, considered in his human capacity was not infinite: and that it appears from St. Luke, ii. 52, that he increased in wisdom as in stature. And Rosenmüller remarks, "Christ here speaks of himself as the Son of man, who as such was ignorant of many things, and received by degrees all necessary knowledge. As it was after his resurrection that all power was given to him, so it was then that all knowledge was imparted to him."

The Corrupticolæ, a sect who had acquired their name from their believing that the body of Christ was corruptible, held a very similar doctrine to that of the Agnoætæ, maintaining, that to the divine nature of Christ all things were known, but not so to his human nature. Among the chief of these was Themistius, a deacon of the church of Alexandria, from whom they acquired the name of *Themistians*. They have sometimes also been considered as a branch of the Acephali.

There were also another sect of Agnoætæ who doubted the omniscience of God; maintaining that he had a knowledge of things past only from memory, and of things to come only by some certain prescience. These notions were first taught towards the middle of the fourth century by Theopronius, a native of Cappadocia; some however consider them the same with the sect already noticed.—See *Hurd's Univ. Hist.* 133.

AGNUS DEI. The name of Agnus Dei, or sometimes that of Agnus only, was given to a piece of wax or paste, on which, after its having received the benediction of the pope, was impressed the figure of a lamb supporting the banner of the cross. Hence it was called "*Cerea Agni cælestis effigies*." Every seventh year these were consecrated by the pope, by the sprinkling of the crism, or holy unction, and were then distributed by the master of the wardrobe, to whom this charge, together with the profits arising from it, belonged. By the people they were purchased with much eagerness, and preserved in their houses, fields, and vineyards, as charms against evil spirits, as well as storms and tempests. The making of these charms, and the distribution of them to the cardinals and bishops, who were accustomed to receive them in their caps and mitres with the greatest reverence, was a ceremony of very ancient date in the church; and a practice having at length been introduced at Rome for the archdeacon to imitate these sacred amulets by impressing the figure of the lamb upon a piece of wax that had received his own benediction, the popes, to prevent a repetition of this abuse, rendered the ceremony of their consecration much more solemn than it had originally been; an account of

which has been given by Amalarius, an author of the ninth century, in his work upon the ecclesiastical offices. Alphonso Ciccarilli also wrote a treatise upon the origin of the consecration and virtues of Agnus Dei.

Formerly it was customary to give an Agnus Dei to an adult at his baptism in the place of the white robe, which he then laid aside, in order that he might continually be reminded by this symbol of the sanctity of the life to which he had obliged himself, and the necessity he was under of imitating the Lamb of God in his suavity, humility, and innocence. Intelligent persons of the Catholic persuasion venerate these consecrated memorials simply as they may do any other of the *memorabilia* of the Christian faith; but by the superstitious and vulgar in general great mystical virtues are ascribed to them; and at one time they had become articles of sale in most Catholic countries. Hence by the 13th statute of Elizabeth, cap. 2, to import into England any Agnus Dei, or other superstitious things pretended to be hallowed by the see of Rome, and tender the same to be used; or to receive the same with such intent, and not discover the offender; or for a justice of the peace, knowing thereof, and not within fourteen days declaring the same to a privy counsellor, are all offences made liable to the penalties of a *præmunire*.

That part of the sacrifice of the mass, in which the officiating priest, striking his breast three times, repeats with a loud voice a prayer beginning with these words, *Agnus Dei*, is also called by this name.

AGONISTICI, from ἀγων, a contest, a name given to such of the disciples of Donatus as were sent by him to fairs, markets, and other public places, to propagate his doctrine by force of arms. These desperate men, who were also called *Circuitores*, *Circumcelliones*, *Catropitæ*, and *Coropitæ*, and at Rome *Montenses*, created the greatest confusion, and committed throughout Africa the most dreadful cruelties against the followers of Cæcilianus, the principal antagonist of Donatus. They were attacked, however, by Macarius, a supporter of Cæcilianus at Bagnia, and completely defeated.—See Articles, *Donatus*, *Circumcelliones*, &c.

AGONYCLITÆ, or AGONYCLITES, from α, priv., γόνυ, a knee, and κλίνω, to bend, a sect of Christians, in the seventh century, who prayed always standing, considering it unlawful to kneel.

AGRIPPIANS, the disciples of Agrippinus, a bishop of Carthage in the third century, who are said to have first introduced the practice of rebaptisation.

AGRYPTIA, in the Greek church implies the vigil of any of the greater festivals.

AGYNIANI, from *α, non*, and *γυνή*, a woman, a sect who appeared about the end of the seventh century. They are said to have condemned all use of flesh, and marriage, considering them to have been introduced only at the instigation of the devil. They are sometimes called also *Agynenses* and *Agynii*. Their tenets coincide in a great measure with those of the Abelians, Cerdonians, and other preachers of peculiar chastity and abstinence.

AIRANI, or AIRANISTI, an obscure sect of Arians, who appeared in the fourth century, and took their name from one Airos, their leader. They denied the consubstantiality of the Holy Ghost with the Father and the Son.

AKKALS, one of the two chief classes into which the Druces, who appear to be half Christians and half Mahometans, are divided. The term signifies *intelligent*, and is opposed to that of the Djahels, or *the ignorant*. The Akkals compose the sacred order, and wear white turbans as an emblem of purity. Their religious rites are supposed to abound with mysteries, and are preserved among themselves in the profoundest secrecy. For this purpose, during their performance, guards are placed to prevent the approach of the uninitiated; and should any such gain admission, so as to be a witness to any part of their sacred rites, he is instantly put to death. The wives of the Akkals are nevertheless permitted to be present.—See Article, *Druces*.

ALADANISTS, a sect of freethinkers amongst the Mahometans.

ALASCANI, a sect of anti-Lutherans, who took their name from Joannes Alasco, a Polish nobleman of the sixteenth century. To avoid persecution in their own country, they came into England, together with their leader, Alasco, about the year 1550, and obtained a charter of incorporation, by which they were erected into an ecclesiastical establishment independent on the church of England. See Collier's *Eccl. Hist.* Part II. b. iv. p. 292. The Augustine Friars' church, together with the revenues, was granted to them for their maintenance, where they lived undisturbed until the accession of Mary, shortly after which they were sent out of the kingdom. Upon the accession however of Queen Elizabeth, the Alascani were restored to their former privileges in this country, on condition nevertheless that no foreigner should be at the head of their congregation; upon which they appointed Grindal, Bishop of London, to that office.

The Alascani shewed an hostility to episcopal forms, were accustomed to receive the sacrament sitting, denied the necessity of baptism, and maintained that the expression, "This is my body," used by our Saviour at the institution

of the eucharist, refers not merely to the bread, but to the whole celebration of the supper.—See *Neal's Hist. of the Puritans*, vol. i. p. 165.

ALB, or ALBE, a vest or tunic directed by the rubric of King Edw. VI. to be worn by the priest at the ministration of the holy communion. By the description given of the alb by Durand, it appears to have been a kind of linen garment made to fit close to the body like a cassock, tied round the middle with a girdle or sash. They were formerly embroidered with various colours, and adorned with fringes; but that directed by the rubric to be worn is a *white alb, plain*. Anciently, the newly baptised wore an alb, or white garment, until the eighth day after the ceremony, which generally took place at Easter. The following Sunday therefore was called *Dominica in Albis*.—See Article, *Chrisom*.

ALBANENSES, a sect sometimes confounded with the Albigenses, from their holding some tenets in common with them; both of these sects being said to have been tainted with Manichæism. They first appeared about the end of the eighth century. The Albanenses, with the Manichæans, maintained the doctrine of two principles, the one of good, the other of evil. They denied the humanity, as well as the divinity, of Christ; and asserted that he did not in reality suffer on the cross, die, rise again, nor ascend into heaven. They rejected the doctrine of the resurrection, and interpreted the punishments denounced in Scripture against the wicked to be the evils suffered in this life. They also rejected the doctrine of free-will and original sin, objected to the baptism of infants, and considered it unlawful to take an oath.

ALBANOIS, a sect which appeared in the eighth century, and revived many of the tenets of the Manichæans. They contended also that the world had existed from eternity.

ALBIGENSES, a sect which sprung up about the twelfth century in Languedoc. They were particularly known as reformers of the discipline and ceremonies of the church of Rome. Some suppose this sect to have taken their name from the diocese of Albi, where they were very numerous; others imagine them to have been so called from their having been condemned by a council holden in that city; particularly as it does not appear that they had acquired that name previous to this time. They were also called *Albiani*, *Albigasci*, and *Albii*; and seem likewise to have been confounded with the Albanenses, a sect that existed some centuries previously. Other names were also given to them, from the different persons of note who espoused their doctrines: as *Henricians*, from Henry; and *Abelardists*, from Abelard. The

Albigenses have also been frequently confounded with the *Waldenses*, from whom however they differ in many respects. They were not only prior to them in point of time, and had their origin in a different country, but were charged with divers heresies, particularly with Manichæism, from which the Waldenses were exempt. Several Protestants however have vindicated the Albigenses from this imputation. Many other errors have likewise been imputed to them by the monks, who were their constant opponents. They represent them as admitting two Christs: one *evil*, who appeared on earth; the other *good*, who has not yet appeared; as denying the resurrection of the body, and maintaining that human souls were demons imprisoned in the body, for the punishment of their sins. They assert also that they condemned the sacrament of the church, rejected baptism as useless, excluded the use of confessions and penance, considered marriage as unlawful, and ridiculed purgatory, prayers for the dead, images, crucifixes, &c., and to have believed that the souls of men were spirits banished from heaven on account of their transgressions. It has also been said they were divided into two classes, the *perfect*, and the *believers*. The first boasted of their living in continence, and of eating neither flesh, eggs, nor cheese. The latter were loose in their morals, but were persuaded they should be saved by the faith of the perfect, and that none were finally punished who received imposition of hands from them. Protestants however have generally acquitted the Albigenses of most of these charges, and consider them as the inventions of the Romish Church, to which they were so strongly opposed. From the continued hostility of the court of Rome, supported at last by the Count of Toulouse, who had previously been their protector, but who published a declaration against them in 1253, they dwindled by little and little until the Reformation; when those who remained fell in with the Vaudois, and conformed to the doctrine of Zuinglius, and the discipline of Geneva.

The Albigenses seem to have been confounded with the Waldenses, from both of these sects agreeing in their opposition to the papal encroachments. The Bishop of Meaux alleges that the Albigenses were heretics and Manichæans, but that the Waldenses were only schismatics and not heretics; being sound in their articles of faith, and only separating themselves from the church of Rome on account of forms and matters of discipline. On the other hand, it is asserted by Protestant writers that both of them held the same opinions, and were equally condemned and considered as heretics by the church of Rome; and this not on points of faith, but for their opposition to the papal tyranny and idolatry. This indeed seems to have been the chief ground of

their offence; and the term has frequently been employed by Roman Catholic writers to denote all descriptions of persons who, dissenting from their doctrines, were considered by them as heretics. Hence it is impossible to ascertain what the precise opinions of the Albigenses really were; and this circumstance may account for the great variety of appellations under which, at different times, they have been known.—See *Hume's Hist. of Engl.* vol. ii. *Velley's Hist. of France.*

In the year 1166 a synod of bishops was convened by Henry II. at Oxford, and there afterwards holden in his presence, for the examination of some ignorant people of this persuasion, who had lately come into England from Germany, under one Gerard, their leader. The only account they gave of themselves was that they were *Christians, and venerated the doctrines of the apostles.* Upon being particularly examined as to certain articles of faith, they spoke in contempt of baptism, of the eucharist, and of marriage; and when pressed with passages of Scripture in opposition to these wild notions, they replied, *they believed as they had been taught, but would not dispute about their faith.* Upon being threatened with punishment, they only answered from Scripture, "*Blessed are they who suffer persecution for righteousness' sake, for theirs is the kingdom of heaven.*" The bishops therefore condemned them as obstinate heretics, and delivered them over to the king for corporal punishment.

It is to be remarked that at this time there was no law in the kingdom against heresy, or any under which these fanatics could be legally tried or punished; the council of Tours however had made a canon forbidding all persons, under the pain of incurring the highest censures of the church, to harbour or protect any of the Albigenses, or to hold any intercourse with them in buying or selling, *that by being deprived of all the comforts of human society, they might be compelled to repent and forsake their errors.* In obedience to this edict, they were expelled the city of Oxford, and turned naked into the fields in the depth of winter, having first been branded on the forehead with a hot iron, and severely scourged with stripes; in which miserable state they all shortly perished.—See *Lord Litt. Hist. of Hen. II.*

ALBIGEOIS.—See Article, *Paulicians.*

ALBUS, a name given by some ecclesiastical writers to the roll or catalogue of the clergy, which the Greeks call *ἅγιος κανὼν*, or *κατάλογος ἱεραϊκός*. The names of all the clergy being enrolled in this catalogue or canon, they acquired the appellation of *Canonici*; and the same term was hence afterwards applied to all whose names were set down in the books of the church, to entitle them

to receive maintenance from the church.— See *Bing. Orig. Eccl.* book i. chap. v. s. 10.

ALCANTARA, ORDER OF, the third in rank of the three grand military orders of Spain. This order, as well as those of St. Jago, and Calatrava, both of which take precedence of it, was instituted in imitation of those of the Knights Templars and of St. John of Jerusalem, for the express purpose of waging perpetual war against the Mahometans, and of protecting those pilgrims who visited Compostelli, or other places of sanctity in the kingdom.— See Article, *Calatrava, Order of*.

ALCORAN, or ALKORAN.— See Article *Koran*.

ALCORANISTS, those among the Mahometans who adhere strictly to the letter or text of the Korân, from an opinion of its perfection and ultimate sufficiency. The Persians are generally Alcoranists, as admitting the Korân alone for their rule of faith. The Turks, Tartars, Arabs, and others, besides the Korân, admit a multitude of traditions. The Alcoranists among the Mahometans are much the same with the Textuaries among the Jews. With them the Korân is every thing; they can find nothing excellent out of it, and are declared enemies to all philosophers, metaphysicians, and scholastic writers.

ALEXANDRIAN MANUSCRIPT, a famous copy of the Scriptures, consisting of four large quarto volumes. It contains the whole Bible in Greek, including the Apocryphal books, as well as some smaller pieces, but is not quite complete. About the year 1628, it was sent as a present to King Charles I. by Cyrillus Lucaris, patriarch of Constantinople. In a schedule annexed he gives this account of it: that it was written, as tradition informed them, by Shecla, a noble Egyptian lady, about 1300 years ago, not long after the council of Nice. This high antiquity, however, as well as the authority of the tradition to which the patriarch refers, have been disputed; nor are the most accurate biblical writers agreed about its age, some thinking it may have been written before the end of the fourth century, while others are of opinion that it was not written until near the end of the fifth century, or somewhat later.

ALGIABARII, a sect of Mahometan predestinarians, who attributed all the actions of men, whether good or bad, to the immediate agency or influence of the Deity. The opinions and doctrine of the Algiabarii are particularly opposed to those of the Alkadarii.

ALIEN-PRIORIES, a kind of lesser or inferior monasteries, dependent upon some superior abbey; and so called because they were generally filled with foreigners, and belonged or were attached to foreign abbeys. These were

once very numerous in England. By statute 3 Rich. II. c. 3, it was enacted that none should farm any benefices of the church belonging to an alien without the king's license; nor convey money out of the realm to an alien for such farm, under a penalty contained in the statute of provisors made in the 27th year of the late king.

ALIENATION, in an ecclesiastical sense, is the setting, or otherwise parting with such goods, possessions, or revenues, as have been given to, or in any manner become the property of the church. These being looked upon as devoted to God, and his service, to part with them, or to divert them to any other use, was considered to be no less than the sin of sacrilege. Upon some extraordinary occasions however, as the redemption of captives from slavery, or the relief of the poor in the time of famine, this was permitted; in which cases it was not unusual to sell even the sacred vessels, and utensils of the church. Indeed this was provided for by a law of Justinian, *quoniam non absurdum est*, as it is thereby declared, *animas hominum quibuscunque vasis, vel vestimentis, præferri*.—Cod. Just. lib. 1. tit. 2. Some canons also, if the annual income of the church was not sufficient to maintain the clergy, allowed the bishop to sell certain goods of the church for such purpose. By subsequent canons however this was prevented unless with the consent of the clergy in general, and the sanction of the metropolitan, lest under the pretence of necessity, or charity, any spoil, or devastation should be made on the revenues of the church.—See *Bing. Orig. and Eccl.* lib. v. ch. 6. s. 6.

ALIENATION IN MORTMAIN, is the conveying or making over lands or tenements to any religious house or other corporate body. These being generally made in favour of ecclesiastical bodies, who inculcated the doctrine that whatever was once given to, or purchased by them, became consecrated to God himself, and that to take away, or alienate such possessions except some extraordinary case of charity absolutely required it, was no less than the sin of sacrilege, were considered as being holden *in mortuâ manu*. Many other conjectures however have been given, particularly by Sir Edward Coke, for the reason of this appellation.

Subject only to the restraints upon alienation consequential upon the feudal system, any man by the common law of England might dispose of his lands or tenements according to his own discretion. But as these restraints from time to time wore away, it became necessary, for the purpose of protecting the interest of the crown, to throw a check over alienations in favour of corporations. As soon as lands were once vested in these it is evident they became

no longer subject to escheat for defect of heirs ; and the superior lord was deprived of the profits arising from any subsequent alienation, attainment, or death. Any donations therefore to a corporate body, or any purchases by them, were holden to be void without an express license from the crown to enable them to take possession of the lands so given, or conveyed to them ; it being considered equitable that the king, who according to the feudal notions was the ultimate lord of every inheritance, should not lose, unless by his own consent, the profits and privileges of his seigniory. It appears indeed from Seldon, that licenses of this nature were in use amongst our Saxon ancestors some time previous to the Norman Conquest ; and with respect to advowsons, it was acknowledged by the Constitutions of Clarendon. *Ecclesiæ de feudo domini regis non possunt in perpetuum dari, absque assensu et consensione ipsius*, c. 2. As lands however for the most part were not immediately holden of the king, but of some mesne, or intermediate lord, to whom according to the feudal principles the profits arising from alienation, &c. of right belonged, it was deemed equally just that no such alienation should be made without their license or concurrence also ; and if any were so made they were not only considered void, but as creating a forfeiture of the estate. Such however was the ingenuity of the ecclesiastics that they soon contrived to break through this feeble barrier. Where their influence was insufficient to procure the necessary license, a happy contrivance was resorted to in order to render it no longer requisite. The forfeiture upon alienations to a corporate body we have seen accrued to the immediate superior lord ; but if a tenant conveyed his lands to any other, and instantly—that is at the same time, and by the same conveyance—received them back again to hold as tenant to the person to whom they had been so conveyed, he was henceforth considered as holding them of such person as his superior lord : and where such a conveyance and reconveyance was made between a tenant of lands, and a religious house, the mere instantaneous seisin of the latter was held not to work, or occasion a forfeiture of the estate. The above plan therefore was adopted where an alienation of this nature was intended ; and as soon as the twofold conveyance had been effected, some other forfeiture or surrender of the lands was made, or pretended to have occurred, and the religious house, under the pretence of this forfeiture or surrender, immediately entered upon them in right of their thus newly acquired seigniory, and as the immediate lords of the fee. Under contrivances of this nature the ecclesiastical bodies were acquiring so large a portion of the landed possessions of the kingdom, that the feudal services,

requisite for its defence, and demandable from the tenant so long as they were in the hands of laymen, but from which the clergy were exempt, were daily decreasing; and the lords were seeing themselves deprived by degrees of all the profits attached to their seigniories. In order to prevent therefore a further accumulation of lands in the hands of the ecclesiastics, it was ordained by the second charter of Henry the Third, that all donations of lands to any religious house should be void, and that the land should be forfeited to the immediate lord of the fee. This charter however had very little effect even in checking the abuse it was intended to have eradicated. Bishops and other sole corporations were not included within the terms of the prohibition, and as the words used in the charter were *domus religiosa*, it was considered as extending to religious *houses* alone. And even the aggregate ecclesiastical bodies soon discovered the means of evading it. In many instances lands were holden of themselves as the superior lords of the fee, and by purchasing, or receiving gifts of these lands from the tenant, who was in the possession of them, they avoided a forfeiture; or rather from henceforth they continued to hold them as forfeited to themselves. Another method more frequently resorted to was not to take to themselves a conveyance of the entire fee, but a grant for some extensive period, as a lease for a thousand, or two thousand years. This was considered as not falling within the strict letter of the statute; but to give the grantee, although standing only in the situation of a tenant, all the rights and profits belonging to the lands. To meet this latter stratagem it was enacted by the 7th Edw. I. commonly called the statute *de religiosis*—that no person, religious, or other whatsoever, should buy, or sell, or receive under a colour of gift, or term of years, or any other title whatsoever, or by any art, or ingenuity appropriate to himself any lands or tenements in mortmain, under pain of forfeiture to the immediate lord of the fee, and ultimately to the king. By this statute it might have been supposed that an effectual check had been put upon all alienations in mortmain; but it was soon found that the clergy had sufficient ingenuity to evade it. It was observed that the express words, whatever might be the spirit of the statute, which was very little regarded, extended only to *purchases and gifts*; and although there were terms contained in it, which were plainly directed against every means of acquiring lands to be holden in mortmain, they were considered as being of too general a nature to be enforced by law. Some other plan therefore was to be adopted for obtaining the possession of lands than the usual one of gift or conveyance; and a fictitious action at law

was resorted to for that purpose. This was brought by the religious house against the party, from whom they were intended to pass, as the tenant in possession, who of course was to make no defence to the action; and judgment being thereupon given through fraud and collusion in favour of the plaintiffs, they were now looked upon as having *recovered* the lands in question under the sanction of the law, and as holding them thenceforth, not as derived through the party, from whom they had in fact been conveyed, but by some anterior although unknown title. This gave rise to the invention of those fictitious proceedings at law, since known by the name of *common recoveries*, under which a great portion of the lands in the kingdom are now holden. To prevent the mischief however arising from these fraudulent recoveries, it was enacted by the 13 Edw. I. c. 32, that in all actions of this nature the jury should inquire into the real title to the land, and ascertain whether the religious house or corporation, the nominal plaintiffs or demandants, as they were called, had in truth any right to the same. If the title were found to be really in them, they were to recover the possession; but if otherwise, it was declared that the lands should be forfeited to the immediate lord of the fee; and upon his default to the next lords in succession, and in like manner finally to the king.

By these means, and by a few other provisions to be found in some subsequent statutes passed in the same reign, by which they were further enforced and confirmed, the attempts of the clergy were at length very much restrained; but still they were not deterred from seeking out other methods of struggling against the precautions of the legislature. A new contrivance was resorted to for this purpose, and instead of taking a conveyance to themselves, or in their own names, they caused the lands intended to be appropriated to them to be conveyed to others under an understanding, or private agreement, that such parties should hold them for their use and benefit. Thus the *possession* and the *use* of the lands were considered as divided; the former continuing in the party to whom they had been conveyed, while the latter being appropriated to a religious house, secured to the members of it all its profits and advantages: for if the persons to whom any such conveyance had been made, now called the *feoffees to uses*, refused to render an account of the rents and emoluments of the lands, they were deemed amenable to the courts of equity, by the decrees of which they were compelled to give them up according to the stipulation of the agreement. To meet this new contrivance new enactments by the legislature were necessary. For this purpose, by the

statute of 15 Rich. II. cap. 5, it was enacted, that all such lands as had been purchased to uses should be amortized by license from the crown, or else sold to private persons; and that for the future uses should be subject to the statutes of mortmain, and forfeitable like the lands themselves. Still however as lands were frequently given to superstitious uses, although not to any corporate bodies, or were made liable to the charge of obits, chantries, and the like, it was declared by statute 23 Hen. VIII. c. 10, that all future grants of lands for any of such purposes, if for any longer term than twenty years, should be void. There is nevertheless a power in the crown provided, or rather perhaps confirmed, by the statute 7 and 8 Will. III. c. 37, to grant licenses at discretion to aliene, or take lands and tenements in mortmain, of whomsoever they may be holden.—See *Black. Comm.* b. ii. ch. 18.

ALIMONY, from the obsolete word *alimonia*, maintenance, signifies that allowance which a married woman is entitled to out of her husband's estate for her maintenance upon any occasional separation from him. Upon such separation a wife may sue her husband in the court Christian, if he neglect or refuse to make her an allowance suitable to her station in life; of which the court will enforce the payment by ecclesiastical censures.

ALKADARII, from **ALKADAR**, an Arabic word signifying a decree, a sect of Mahometans, who deny that there are any eternal or fixed decrees of the Deity, and maintain the doctrine of free will. In all their opinions and doctrines they are directly opposed to the *Algiabarii*.

ALKORAN. See Article, *Koran*.

ALLEGATION, in ecclesiastical law, is a term used to denote articles drawn out in a formal manner to establish the case of the complainant. The defendant answers this allegation upon oath, which is called a *defensive* allegation.

ALLEGORISTS, a name contemptuously given by the Millenarians to those who opposed their doctrine, because they expounded the prophecy in the Revelations (ch. xx. 4), of the saints reigning a thousand years with Christ, in a mystical and allegorical sense. Eusebius observes of Nepos, who wrote in favour of the millennium, that he entitled his book *Ἐλεγχος Ἀλληγορίστων*, a Confutation of the Allegorists.—*Euseb.* lib. vii. c. 24.; and see *Bing. Orig. Eccl.* lib. i. c. 2. s. 15.

ALL-HALLOWS, or as it is more commonly called All-Saints, denotes a festival celebrated on the first day of May, in commemoration of all the saints in general. The number of saints had become so numerous that it was

found impossible to appropriate a particular day to each of them; those therefore that had not previously been honoured by a day set apart to their memory, were celebrated together on this day. This convenient plan of holding in honour the memories of those who had been sanctified by the church, was first introduced by Pope Boniface IV. in the ninth century, and was soon afterwards followed by other churches. The festival now spoken of was originally celebrated on the first of May, but was afterwards removed by Gregory IV. to the first of November.

ALL-HALLOW-EVE, is the vigil of All-Saints'-day. In the ancient calendar of the church of Rome, quoted by Mr. Brand, we are told, *Festum stultorum veterum huc translatum esse*. In Scotland and the north of England, this festival is still kept up with many ludicrous games and fooleries. From the custom of throwing nuts into the fire, it has acquired the name of *Nutcrack-night*.

ALL-SOULS, a feast-day, kept by the church of Rome on the second day of November, in commemoration of "all departed souls." This feast was first introduced towards the end of the tenth century by Odilon, abbot of Clugni, who first imposed it as a ceremony to be observed by his own order. It was soon afterwards however added to the Roman calendar, and very generally adopted by other churches. Previous to this it was customary for particular religious societies to offer up prayers for the souls of their own departed members only, and even this festival of Odilon's was at first confined solely to the monks of Clugni.

ALLELUIAH, or HALLELUJAH, is a Hebrew word signifying *praise ye the Lord*, as it is always translated in the English version. This word occurs in several of the Psalms, and particularly both at the beginning and the end of the five last; which have therefore been called Alleluiatic psalms. Alleluiah was accustomed to be sung on all solemn days of rejoicing. "And all her streets," says Tobit, speaking of the rebuilding of Jerusalem, "shall say Alleluiah," (xiii. 18). And thus St. John in the Revelation says, "I heard a great voice of much people in heaven, saying, Alleluiah; salvation, and glory, and honour, and power, unto the Lord our God." Rev. xix. 1. See also verses 3, 5, and 6. This hymn of joy and praise was transferred at a very early period from the synagogue to the church, and is still occasionally used in devotional psalmody. So sacred was this word considered by the Greeks and Latins, and such virtue and energy was thought to be contained in it, that they ventured not to translate it, but preserved the original in their versions.

We learn from St. Jerome that it was customary to sing psalms with loud Alleluiahs at the celebration of funerals; but by the fourth council of Toledo this practice was forbidden, and the use of it also was prohibited in the time of Lent, and on other days of fasting. In the Romish church this word is never used either in Lent, or in the obsequies of the dead.

This hymn was also sometimes used as an invitatory, or call to each other to meet together and praise the Lord.—*Bing. Orig. Eccl.* lib. xiv. c. 2, s. 4.

ALMARICIANS, a sect of heretics, who took their name from Almaric their chief, a professor of theology at Paris, in the beginning of the thirteenth century. Their principal doctrine consisted in affirming that every Christian was actually a member of Jesus Christ, and that without a belief in this doctrine no one could be saved. It was also contended by them that the power of the Father lasted only during the continuance of the Mosaic dispensation; that a new law was introduced upon the coming of our Saviour, which continued for 1,200 years; and that at the end of this period the reign of the Holy Ghost commenced. The sacraments, and all external worship they now considered as abolished, and taught that every one was to be saved by the internal operation of the Holy Spirit alone, without any external religious rite. Their tenets were condemned as absurd and heretical by a public decree of the council of Sens in the year 1209.

ALMEHRAB, a place in Mahometan mosques, which is held particularly sacred as pointing towards the Kebla, or temple of Mecca; and to which all are obliged to bow in offering up their prayers.

ALMONER, or ALMNER, an officer in a religious house, who had the management and distribution of the alms. All monasteries were required by the ancient canons to distribute at least a tenth part of their income in alms to the poor. It is particularly the duty of the almoner of St. Paul's to dispose of the funds left for charitable purposes according to the intention of the different donors, to bury the poor who may die in the neighbourhood, and to bring up eight singing boys for the use of the choir. By an ancient canon of the church, every bishop is required to keep an almoner.

An ecclesiastical officer, called the Lord High Almoner of England, has the forfeiture of all deodands and the goods of *felos-de-se* for the purpose of distribution amongst the poor. By virtue also of an ancient custom, he is entitled to the first dish from the king's table to dispose of to what poor person he pleases; or to a piece of money in proportion.

The great almoner in France, previous to the revolution, held the highest

ecclesiastical dignity in the kingdom. The superintendency of all hospitals belonged to him; the king was always accustomed to receive the sacrament from his hands; and he performed the ceremony of mass before the king upon all great solemnities.

The title of almoner is sometimes also given to naval and military chaplains.

ALMONRY, the office or lodgings of the almoner; also the place where alms are given.

ALMS, a general term for what is given in charity to the poor. In the first ages of Christianity the alms of the charitable are generally supposed to have been divided into four parts; one of which was allotted to the bishop, another to the priests, and a third to the deacons and subdeacons, by which alone these different orders were maintained. The remaining fourth part was employed in relieving the poor and in repairing the churches.

Amongst the Mahometans almsgiving was particularly encouraged. The Koran even represents it as a necessary means for the acceptance of prayer. Hence that saying of one of their califs: "Prayer carries us half way to God; fasting brings us to the door of his palace; and alms introduces us into the presence-chamber."

Alms also is sometimes used for such lands or goods as are left to churches or religious houses, on condition of praying for the soul of the donor. Hence the term *Free Alms* denotes that which is liable to no rent or service.

ALMS-PASCHAL, *eleemosynæ paschales*, were such as were distributed with certain ceremonies at Easter.

ALMS OF ST. PETER, or ALMS OF THE KING, are names sometimes given to a tax, or payment usually called Peter-pence.—See Article, *Peter-pence*.

REASONABLE ALMS, *eleemosynæ rationales*, are a certain portion of the estates of such persons as die intestate allotted to the poor.

ALMS-BOX, or chest, called by the Greeks *κιβώτιον*, is a small chest or coffer wherein the alms were collected. In all English churches, an alms-chest is enjoined to be kept by the book of canons, which also directs in what manner the alms were to be distributed among the poor of the parish. This was to be furnished with three keys, one to be kept by the parson or curate, and the other two by the churchwardens.

ALOGIANS, from *α* priv. and *λόγος*, the word, a sect of ancient heretics, who first made their appearance towards the end of the second century. They are said to have refused to receive the gospel of St. John, and denied that

Jesus Christ was the *Logos*, or eternal Word of the Father. Hence they derived their denomination. Lardner however denies the existence of any such sect, inasmuch as they are first mentioned by Epiphanius and Philaster, and there is no contemporary writer who takes any notice of them.

ALPHA, the name of the first letter of the Greek alphabet, and often used to denote the beginning of any thing. In this sense it stands opposed to *omega*, which, as the last letter of the same alphabet, is used to denote the end. In the Revelation these words or titles are made use of as descriptive of the eternity of God, whose being is commensurate with duration past, present, and to come.

These two letters have likewise been made the symbol of Christianity, and accordingly were frequently engraven on the tombs of the ancient Christians, to distinguish them from those of the idolaters. It has been supposed by some that this custom commenced subsequent to the rise of Arianism, and that it was peculiar to the orthodox, who used it as an acknowledgment of the eternity of Christ. Tombs however have been discovered prior to the age of Constantine with this symbol on them; and Constantine himself bore them on his labarum before the time of Arius.

ALSIRAT, or rather SIRAT, according to the Mahometan theology is a bridge across the infernal regions, over which all are required to pass after their trial on the day of judgment. It was supposed to be so narrow as to be finer than a hair, and sharper than the edge of a sword, and on all sides to be beset with briars and thorns. Over this bridge the good, they imagine, with Mahomet for their guide, would pass without difficulty; while the wicked would tumble headlong into the abyss below, which was gaping to receive them. A belief in this bridge, and that all must pass over it, to the destruction of the wicked, is among the principal articles to which, in a catechism printed at Constantinople for the instruction of children educated in the Mahometan religion, a young Mussulman is required to give his assent.

ALTAR, a place on which sacrifices were anciently offered to some deity. If, with many Christian writers, we regard sacrifices as of Divine institution, we must date the origin of altars perhaps with the sacrifice of Abel; while the strong attestation of the Divine acceptance given to that sacrifice, as well as to the sacrifices of Noah and of Abraham, together with the systematic establishment of them by Divine authority in the law of Moses (on which occasion the forms and ceremonies of the altars were distinctly enjoined), throw an interest around the history of these edifices, connected with the highest hopes of man.

The first altars were doubtless but temporary erections; and when we consider the origin of the word, and the constant propensity of the eastern nations to select the highest eminences for their early religious rites, it might probably designate in the first instance nothing more than the spot on which their offerings were usually made; an opinion which is confirmed by Hesychius and Phavorinus, who speak of people that had sacrifices without altars or any distinct edifices; and by a similar testimony of Strabo respecting the ancient Persians.—*Encycl. Metrop.*

It appears indeed that the heathens at first made their altars of turf only; but afterwards they were made of stone, marble, and other materials, and were always turned towards the east. According to Servius, these altars were of two sorts: the one called *altaria*, or high elevated altars—a word compounded of *alta* and *ara*, being placed upon some high building; or at least from their being more elevated than the others, which were termed *aræ*. The first were set apart for the honour of the celestial gods, or gods of the higher class; the latter being used in sacrificing to the terrestrial gods only. This distinction however seems not to have been very generally observed.

The use of altars is certainly of the highest antiquity, and previous to the building of any temples they were erected in groves, and on the tops of mountains, and sometimes in the highways, the name or ensign of the deity to whom they were dedicated being engraven upon them. Thus every god had a separate altar; but in process of time the number of gods so greatly increased, that this was found very inconvenient; and one altar, as well as one temple, came to be assigned to a number of gods together, who, from their being worshipped in one temple, were called *σύνναοι*, and *ὁμοθάμνιοι*, from their having one common altar. For the same reason the Pantheon was dedicated to all the gods, and the festival of All-Saints to the whole body of saints.

In the time of St. Paul there existed at Athens an altar with the inscription *ἀγνώστῳ Θεῷ*, to the unknown God, upon which many conjectures have been made, and much learning exhausted, but to little purpose: the whole of which may be found in Calmet, Doddridge, and Hammond. The ancients, for the greater solemnity and obligation of their oaths, were accustomed to make them upon their altars, and to swear by them on entering into alliances or treaties of peace, and on all other solemn occasions.

The Jews had two altars—the one called the altar of *incense*, the other that of *burnt-offering*. A description of them is given in the 27th and 30th chapters

of Exodus. The table for the shew-bread has also sometimes been called an altar. Altars, as well as temples, were considered so sacred as to afford an asylum to all who should flee to them for refuge. This custom, in its origin, was intended for the protection of the innocent, but soon came to be greatly abused; and altars, as well as temples, came to be a refuge for the profligate and the vilest criminals. Hence Tacitus says, *Crebescebat Græcas per urbes licentia, atque impunitas asyla statuendi: complebantur templa pessimis servitiorum*.—See Article, *Asylum*.

In Christian churches the table on which the sacrament of the Lord's supper is administered is called the altar. At first these were accustomed to be moved from place to place, and were therefore constructed only of wood; by the council of Paris however, holden in the year 509, it was decreed that all altars should be built of stone. The primitive churches for the most part held their meetings at the tombs of their martyrs, and there celebrated the mysteries of their religion. Hence it is a rule observed by the church of Rome to this day never to erect an altar, without enclosing the relics of some saint within it. The early reformers protested against the use of altars, as having been introduced by the Romish church under the idea of the eucharist being a real propitiatory sacrifice, and therefore attempted to abolish them, as tending to encourage erroneous and superstitious opinions. Much dispute and controversy arose upon this subject, for the particulars of which see *Wheatly on the Common Prayer-Book*, 266; *Collier's Eccl. Hist.* part ii. b. 2.

The learned Mr. Brand, in his *Observations on Popular Antiquities*, says, "We need not hesitate to pronounce as well the *bowings* as the *turnings about* to the east, or altar, to be superstitions, and alike vestiges of the ancient popish ceremonial law." They seem however to have a much higher origin. The Jews were accustomed to bow before the *mercy-seat*, and we learn from the best authorities that the earliest Christians adopted the like ceremony. The euriidite Mede informs us that in the ages immediately succeeding the apostles they always used some such reverential guise or worship at their ingress into churches; and Durand says, *Ecclesiam ingredientes ad altare inclinamus, quod quasi regem milites adoramus; eterni enim Regis milites sumus*.

Altar is also used in church history for the oblations or incidental incomes of the church. In former times they made a distinction between the church and the altar: the tithes were called *ecclesia*, the church; and the other contingent revenues, the altar.

ALTAR OF PROTHESIS is a name given by the modern Greeks to a small preparatory kind of altar, upon which they bless the bread for the eucharist before it is carried to the larger one.

ALTAR-THANE, ALTARIST, or CHURCH-THANE, is an appellation given in our old law-books to the priest or parson of the parish, to whom the altarage, or profits of the altar belonged.

ALTARAGE, a legal term for altars erected before the Reformation within some parochial church, in virtue of donations for the purpose of singing masses for deceased friends.

This term is also used to denote the profits arising to the priest, or parson of the parish, on account of the altar, called *obventio altaris*. Since the Reformation there has been much dispute as to the extent of the vicar's claim upon tithes, as altarage. In 21st Eliz. it was determined that the words *alteragium cum manso competentis* would entitle him to the small tithes; but it has since been holden, and now generally understood, that the extent of the altarage depends entirely upon usage, and the manner of endowment.

ALTARE PORTABILE, a movable altar used in the Latin church in such places as had no fixed altars. These seem to have been of modern invention, and not to have been known before the time of Beda.—See *Bing. Orig. Eccl.* lib. viii. ch. vi. s. 21.

ALWAIDII, a sect of Mahometans, who believe all great crimes to be unpardonable. They stand opposed to the *Morgii*.

AMA, a vessel wherein wine, water, or the like, was held for the service of the eucharist. It is also called *amula*, and also sometimes *hama* and *hamala*.

AMAURITES, a sect who took their name from Amauri, their chief, who lived in the thirteenth century. The tenets of the Amaurites were very similar to, if not the same with, those of the Almaricians.

AMBASIATORES.—See Article, *Apocrisarii*.

AMBO, from ἀμβων, any acclivity or raised place—hence a reading-desk or pulpit—an elevated place formerly used in churches for the purpose of saying or chanting some parts of the divine service, as well as for preaching to the people.—See Menage and Du Cange. In ecclesiastical history, the ambo is sometimes called *ambon* and *analogium*, and by St. Cyprian *pulpitum*, and *tribunal ecclesiæ*. The gospel was accustomed to be read at the top of the ambo, and the epistles a step lower. Some of these are still existing, as well in England as on the continent, the modern reading-desks and pulpits being generally substituted for them.—*Bing. Orig. Eccl.* lib. viii. ch. v. s. 4.

AMBROSIAN OFFICE, or **RITE**, is a particular formula of worship used in the church of Milan. It takes its name from St. Ambrose, who instituted it in the fourth century. Every church had originally its own particular ritual, but the pope afterwards attempted to compel all the western churches to adopt that of Rome. The church of Milan however, protecting itself under the name and authority of St. Ambrose, was enabled to preserve its own ritual, and which has continued to prevail.

AMBRY, a place or office in the ancient abbeys and priories, in which all donations given in charity for the poor were laid up.

AMEDIANS, a sect of Christians in Italy, who were so named from their professing themselves *amantes Dei*, "the lovers of God," or *amati Deo*, "beloved of God." They were very strict in their discipline, and had twenty-eight convents belonging to them. In these they were afterwards united together by Pope Pius V., partly with the Cistercian order, and partly with that of the *Soccolanti*, or wearers of wooden shoes.

AMEN is a Hebrew word, signifying *true*, *faithful*, or *certain*. It is also made use of in affirming any thing, and is often so used by our Saviour, Ἀμὴν, ἀμὴν, λέγω ὑμῖν, "verily, verily, I say unto you." It is often used in concluding a prayer, and then imports a wish that *it may so be*. The five books of the Psalms, according to the Hebrew division of them, all end with the words Amen, amen; which in the Septuagint is translated γένοιτο, γένοιτο, and by the Latins *fiat*, *fiat*. The Greek and Latin churches have preserved this word in their prayers, as they have the words *Alleluiah* and *Hosannah*, from their having an energy and virtue in them which no other terms in their language could give. It appears to have been the custom in the Christian church, from the beginning, for all the people, in imitation of the ancient worship, to signify their assent to the public prayers by repeating Amen at the conclusion of them; and this was given with such enthusiasm, that St. Jerome tells us at Rome, when the people answered Amen the sound of their voices was like a clap of thunder. *In similitudinem cœlestis tonitruī Amen reboant*. The Jews assert that the gates of heaven are opened to those who answer Amen with all their might.

AMICTUS, the uppermost garment anciently worn by the clergy. Besides this they usually wore five others, viz. the *alba*, *singulum*, *stola*, *manipulus*, and *planeta*.—The amictus was a linen garment of a square form covering the head, neck and shoulders, and buckled or clasped before the breast. It is still worn by the Roman Catholic clergy.

AMMA, a name sometimes given to an abbess, or spiritual mother.

AMMONIANS, a sect who followed the doctrines of Ammonius Saccas, a celebrated teacher of the Alexandrian school, who flourished about the end of the second century. Ammonius was one of the greatest philosophers of his age, and adopting with some modification the eclectic philosophy, laid the foundation of this sect, who were afterwards distinguished by the name of the *New Platonics*. The principal object of this learned man, who was born of Christian parents, and educated in their religion, was to frame such a system of doctrines as might be calculated to unite all sects, whether philosophical or religious, in the most perfect harmony. In conformity with this design, and as a foundation for its support, he maintained, that the first and great principles of all truth, as well philosophical, as religious, were equally to be found in the doctrines of all sects: that they differed from each other only in their method of expressing them, and in some opinions of little, or of no importance; and that by a proper and liberal interpretation of their respective sentiments they might easily be united in one body. By the principles of this universal philosophy he taught that all religious systems, the Christian, as well as Gentile, were to be explained, and illustrated; and that the fables of the priests being removed from Paganism, as well as the comments and interpretations of the disciples of Jesus from Christianity, they would be restored to their original purity, and primitive standard, viz. the ancient philosophy of the East, which had been taught to the Egyptians by Hermes, from them adduced to the Greeks, and preserved in its original purity by Plato. He affirmed that this was agreeable to the intentions of Christ, whose object in descending upon earth was to put a stop to the then existing superstitions, and to remove the errors that had corrupted the religions of all nations; but not to abolish the ancient theology, from which the whole of them had been derived. In conformity with these notions he adopted the doctrines, which were received in Egypt respecting the universe, and the Deity, concerning the eternity of the world, the nature of souls, the empire of Providence, and the government of the world by demons. In order to reconcile the popular religions, and particularly that of the Christians, with this new system, he considered the whole history of the heathen gods as an allegory, maintaining that they were merely celestial ministers, and as such only entitled to an inferior kind of worship; and that it was not the intention of Christ to abolish the worship of demons, but only to purify the ancient religion. He established also a system of moral discipline, under which all people except the few who might be distinguished by superiority of wisdom,

were allowed to live according to the laws and customs of their own country, and the pure dictates of nature. The wise however were required to exalt their minds by contemplation, and to mortify the body, so that they might be capable of enjoying the presence and assistance of the demons, and of ascending after death into the presence of the supreme parent. This comprehensive system, which at its first establishment had the support and approbation of many learned men, and particularly of those belonging to the public school of the Christians at Alexandria, and was afterwards adopted by Longinus and other celebrated philosophers, has been the source of innumerable errors and corruptions in the Christian church.

AMORTIZATION, the alienation of lands or tenements to a religious house, or other corporation, and their successors.—See Article, *Alienation in mortmain*.

AMPHIDRYON, the veil or curtain, which was drawn before the door of the *bema*, or sanctuary.

AMSFORDIANS, a sect of Protestants, who maintained that good works were not only unprofitable, but were even an obstacle to eternal salvation. They arose in the sixteenth century, and received their name from Nicholas Amsforth, or Amsdorf, bishop of Naumburg in Saxony, whose tenets they followed, or rather carried to an unwarrantable length. In their disputes with the Protestants of the day the Papists were accustomed to insist in an extravagant manner upon the merit of good works, which induced some of their opponents to run into the opposite extreme. The extravagant doctrines of the Amsfordians soon became the source of much controversy, and were particularly opposed by George Major of Wittemberg, who maintained the merit and necessity of good works: and from whom this controversy acquired the name of *Majoristic*.

AMULET, a charm or preservative against witchcraft, diseases, or accidents. All nations have been accustomed to the use of amulets. The Jews were particularly superstitious in supposing them effectual for driving away diseases, and the early Christians had no less faith in them. The figure of the cross, particular passages in Scripture, the relics of martyrs, images of saints, and the like, were considered as charms effectual for the averting every species of misfortune; and notwithstanding the progress of learning, and the consequent decay of superstition, there is not even at the present day any country in Europe, where there exists not a belief in the virtue of some charm or other. In later times the church took advantage of these

follies, and turned them to its own pecuniary benefit. A power of making amulets was supposed to be inherent in the pope, which he exercised by consecrating pieces of wax, bearing the figure of a lamb, and thence called *Agnus Dei's*.—See Article, *Agnus Dei*. The sponge also which had wiped the table of the pope, was formerly held in great veneration as a preservative from wounds, and even from death itself. On this account a sponge which had been so used was sent with much solemnity by Gregory II. as a present to the Duke of Aquitain. The church however frequently attempted to root out this superstition, and enacted many severe laws for that purpose. The council of Laodicea particularly condemns the use of them, calling them bonds and fetters, and orders all such as wore them to be cast out of the church. St. Chrysostom often mentions them with indignation. This superstition nevertheless seems still to have continued, if not to have increased among the weaker sort of Christians.—See *Bing. Orig. Eccl.* lib. xvi. ch. v. s. 6. The Protestant reformers however, assisted by the increasing science of the times, contributed much to bring religious amulets into disrepute.

AMYRALDISM, the doctrine of universal grace, as explained by Amyraldus, or Moses Amyrault, and his followers, who arose amongst the Protestants in France in the middle of the seventeenth century. The doctrine principally taught by him was, that God desires the happiness of all men, none being excluded by a divine decree; that God refuses to none the power of believing, although he does not grant to all his assistance in their improving this power to saving purposes; and that many perish through their own fault. Such as embraced this doctrine have been called *Universalists*, as maintaining that grace was bestowed upon all, however inconsistent this doctrine appears to be with their tenets as here set forth.

ANABAPTISTS, from ἀνά (*in compositione*) “rursus,” and βαπτιστής, “a baptist,” a name which has been indiscriminately applied to Christians of very different principles and practices, but originally intended to denote those only who held that all such as embraced their communion should be *re-baptised*. In this sense the Novatians, Cataphrygians, and Donatists, may be considered as Anabaptists, although they have not been distinguished by that name; since they held that no Christian of any other church could join their societies without being again baptised. The name of Anabaptists has also been given to those, who maintained that baptism administered by such as they considered heretics was not valid, and therefore that such as returned to the bosom of the true church after such baptism ought to be *re-baptised*. These seem

however to have been improperly so called, as they looked upon the first baptism as a nullity. Nor do the English or Dutch Baptists, although often called Anabaptists, consider this term in anywise applicable to themselves. These contend that the baptism, as appointed by Christ, is nothing less than immersion in water upon a personal profession of faith. And as infants are incapable of making such profession, and the mere ceremony of sprinkling was held by them as no adequate symbol of baptism, the baptising proselytes to their communion cannot truly be interpreted a repetition of the baptismal ordinance.

Anabaptists, in a strict and proper sense, comprise all such as are accustomed not only to rebaptise, when they arrive at the age of maturity, those who had been baptised in their infancy, and also such as might join their communities, but likewise those, who having been excluded from their church, were again received into the same community. Such were many of the German Baptists; but the opinion, common to all such sects as have been indiscriminately called Anabaptists, is that of the invalidity of infant baptism, in whatever way it may be administered. And hence the general denomination of *Antipædobaptists*, which includes *Anabaptists*, *Baptists*, *Mennotites*, *Waterlandians*, *Flandrians*, and others, though distinguished from one another by their several peculiar doctrines.

Besides the particular notion above mentioned respecting the ceremony of baptism, the Anabaptists entertained certain strange and wild ideas relating to the *visible church* of Christ, which their own fanatical imaginations peopled with the most pure and perfect order of saints, and which was to be free from all institutions of human policy. They seem to have been but little noticed before the time of the reformation in Germany, when the rational part of them held that, if the manners and spirit of the primitive Christians could but be restored to their lost simplicity and dignity, the church of Christ might be purified from the contagion of the wicked by human wisdom and industry alone. As soon as they observed the success of Luther's plans for reform, they were encouraged more openly to avow their opinions, and they seem to have imagined that happy period was at length arrived, in which the restoration of the church to its original purity was to be accomplished by the labours and counsel of the pious. Others however carried their views of reformation much farther than Luther, and undertook the visionary enterprise of establishing a new church, which should be entirely spiritual, and truly divine.

The progress of this sect was very rapid; they soon greatly increased in number, and by exciting commotions in most parts of Europe through their discourses, visions, and predictions, drew into their communion a prodigious multitude, whose ignorance rendered them easy victims to the illusions of enthusiasm. The most pernicious faction of these pretended that the founders of this new and perfect church were under the direction of a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction that in the year 1521, under the direction of Munzer, Stubner, Storck, and others, created such tumultuous proceedings in Saxony, and other parts of Europe. Not content with discrediting the court of Rome, and rejecting the authority of councils, they taught that the office of magistracy was not only unnecessary among Christians, who had the precepts of the gospel to direct, and the Spirit of God to guide them, but that all legal restraint was an undue encroachment on their spiritual liberty; that all distinctions arising from birth or wealth should be abolished, as contrary to the spirit of the gospel, which considers all men as equal; that all Christians should throw their possessions into one common stock, and live together in that state of equality, which becomes members of the same family; and that as neither the laws of nature, nor the precepts of the New Testament had put any restraint upon men as to the number of their wives, they might use that liberty, which they asserted God himself had granted to the patriarchs. In consequence of these wild doctrines they excluded all officers and magistrates from their communion, and forbade their members to execute any magisterial duties. Hence war also, and the execution of justice was held by them as unjustifiable; and as no one was considered capable of dissembling, or deceiving, oaths were looked upon as unnecessary. They inculcated also the vanity of all human science, considering learning and philosophy to be the great pests of Christianity.

At first they endeavoured to propagate their opinions by every art of persuasion calculated to captivate the people, and related a great number of visions and revelations, which they pretended had been granted to them from heaven as a sanction of their doctrines. But finding these peaceful measures of making proselytes were not attended with the rapid success they expected, and that the doctrines of Luther, whom they at first pretended to follow, were in fact detrimental to their views, they attempted to enforce their fanatical opinions by the means of arms: for although war was forbidden by their tenets, this did not extend beyond their own community. To this end Munzer, in the

year 1525 collected together a numerous army, chiefly composed of the peasants of Suabia, Franconia, and Saxony, and declared war against all laws, governments, and magistrates of every kind, under the pretext that Christ himself was now about to take the reins of all government, as well civil, as ecclesiastical, into his own hands, and to rule alone over all nations. Munzer however was soon defeated, and his rabble dispersed, by the Elector of Saxony and other princes, and he himself ignominiously put to death. His followers nevertheless, now dispersed abroad in different places, continued to propagate their opinions through Germany, Switzerland, and Holland; a party of whom, in the year 1733 settled at Munster under the direction of John Mathias, a baker of Haerlem. These having made themselves masters of the city, deposed the magistrates, seized the estates of such as had escaped, and deposited the wealth they had thus amassed in a public treasury for the common use. Having then made every preparation for the defence of the city, they sent out emissaries to the Anabaptists of other countries inviting them to assemble at Munster, which they now called Mount Sion, that they might thence be deputed to reduce all the people of the earth under their dominion. Mathias, having been soon cut off by the Bishop of Munster's army, was succeeded by John Bockholdt, a tailor of Leyden, who as he pretended, was appointed King of Sion by the special designation of Heaven, and invested with the legislative powers of Moses. The enormities committed under Bockholdt are scarcely to be credited. To shew his approbation of polygamy he is said to have married eleven wives at the same time, and to manifest his contempt of the rules of society to have run naked through the streets of Munster, proclaiming himself the King of Sion. The city however was retaken after a long and obstinate resistance, and the mock king delivered over to a most painful and ignominious death. It has been stated that no fewer than 100,000 persons fell by the sword during the time of these insurrections; but from the immense numbers of those who had been engaged in them, as well as from the consideration that the first insurgents were in fact groaning under the most grievous oppressions, and took up arms rather to vindicate their civil than their religious liberties, this enormous loss of life ought not to be altogether attributed to the propagation of fanatical opinions. The chiefs of the Anabaptists however availed themselves of these commotions, and thus attempted to advance their wild and enthusiastic notions through the means of those who had scarcely any religious principle whatsoever.

These several defeats were nearly destructive of the sect; they rose how-

ever to a considerable eminence again under Menno Simon, a native of Friesland, who had been a Popish priest, and according to his own confession, of the most profligate character. Having joined the Anabaptists, he drew up a plan of a much more moderate nature than that they had hitherto followed, and which he persuaded the wiser and more temperate of them to adopt. He condemned their doctrine of ecclesiastical discipline, founded on the prospect of the new kingdom of Christ, which was to be built on the ruins of all civil government and human jurisprudence. He also declared his abhorrence of many of their tenets, and particularly of those respecting polygamy and divorce; and rejected all ideas of any miraculous effusions of the Holy Spirit, which he held to have been confined to the days of the apostles. He retained their doctrines concerning baptism, the exclusion of magistrates from their church, and the prohibition of oaths; and approved their sentiments with respect to war, and the vanity of all human science. These latter tenets however he greatly modified, and had such an influence over the sect in general, that all the furious fanatics who had lately so disturbed the church, were excluded from their community. But all the efforts of Menno could not long prevent the rise of dissensions among them. About the middle of the sixteenth century a violent contest arose concerning excommunication. One party, headed by Leonard Bowenson and Theodore Philip, insisted on the most rigid execution of the right of excommunication, but were opposed in this by the more temperate and reasonable party. Thus the community became divided into two sects, the *moderate* and the *rigid*. The moderate Anabaptists consisted, at first, of the inhabitants of a district in Holland, called Waterland, and hence this sect was denominated Waterlandians. In the year 1664, these were divided into two factions called *Galenists* and *Apostoolians*, after their respective leaders. The former of these closely resembled the Latitudinarians in their comprehensive plan of church communion. The latter entertained opinions in direct opposition to them. The rigid Anabaptists, for the most part, were natives of Flanders, and consequently received the appellation of *Flandrians*. These latter were soon subdivided into three distinct sects, all of whom afterwards joined the Waterlandians. Among the inferior sects of rigid Anabaptists, the most considerable were the *Uckewallists*, who were so called from their founder, Uckewalles, of Friesland. These were more distinguished for their austere manner of life, and extreme ignorance, than for any important difference in their tenets.

Although the Mennonites, as well as the Anabaptists in general, considered

the very essence of the excellency of their church to consist in *practical* piety, they were at length induced, by the universal odium that was cast upon their doctrines, unanimously to adopt a certain confession of faith, and to reduce their religious creed to a system drawn from the holy Scriptures alone. From an examination of these, we shall find that their tenets, although widely differing from the doctrine of Luther in most things, closely resemble that of the reformed church. They consider the sacraments as signs only, or symbols of the spiritual blessings thereby conferred; and the whole of their ecclesiastical discipline is nearly the counterpart of that of the Presbyterians, and is under the direction of three distinct orders. The first order is that of presbyters or messengers (ἄγγελοι), who alone can administer the two sacraments; the second is that of the elders or teachers; and the third comprehends the deacons, who are chosen from both sexes. These three orders compose the council that governs the church. The modern Mennonites have also considerably modified the doctrine of their ancient brethren concerning Christ's *visible* church, and now only insist that there is an *invisible* church, *universal* in extent, and composed of Christians of every denomination. And they no longer entertain the old opinion of the Anabaptists concerning the spotless purity of all the members of that church.

The system of morality in use among the ancient Mennonites was of the most rigid description, but the more modern are far from imitating their ancestors in this respect. Most of them still retain the barbarous notion that all learning and philosophy are the pests of Christianity; but the Waterlandians are said to patronise learning in all its branches, provided it is not blended with the doctrines of religion.

In England, those of this persuasion are usually called *Baptists*, and are to be considered in a very different light from the enthusiasts already described. Their coincidence with these in denying baptism to infants is admitted by them, but they disavow the opinions and practices which the appellation of Anabaptists usually suggests. They consider themselves as the descendants of the Waldenses, a sect who, having been grievously oppressed and persecuted by the Romish hierarchy, settled in Bohemia in the fifteenth century, and profess an equal aversion to a resistance against the laws of society on the one hand, and to fanaticism and enthusiasm on the other.—See *Robertson's Hist. of Charles V.* book v. These are divided into two distinct sects, the *General*, or, as they are sometimes called, from their rejecting the doctrine of predestination, *Arminian* Baptists; and the *Particular*, or *Calvinistical*

Baptists; the religious system of the last much resembling that of the Presbyterians. The first of these have greatly departed from the tenets of the church from which they sprung, the only peculiar opinions they retain relating to baptism by immersion, and the refusal of that sacrament to infants. They follow however the same rules of government and form of worship as are in use among the Particular, or Presbyterian Baptists. The religious doctrine of these last was extremely vague, so as to render their communion accessible to almost every sect. But several of their churches and ministers observing the fatal effects which were resulting to their body by this departure from their primitive creed, and highly disapproving of the new principles which had crept in among them, about the year 1770, formed themselves into a distinct communion, called the *New Connexion*. These are considered to be more orthodox than their brethren, and are more numerous and flourishing, their congregations amounting to about sixty. The churches of this association preserve some communion in outward things with the old General Baptists; but in matters of more consequence they disclaim all intercourse with them, and particularly with respect to the appointment of their ministers and admission of members into their communion.

The old General Baptists are now sunk into utter insignificance, four of their congregations in London being not long since united into one. The Particular Baptists, on the other hand, are very numerous, having upwards of seven hundred congregations, and among Protestant dissenters now rank next to the Independents.

The baptists of both classes in some instances allow a mixed communion, and admit Pædobaptists at their celebration of the Lord's supper. This license however has been the occasion of much controversy among themselves.

A sect of General Baptists, early in the seventeenth century, emigrated to America. These are said to have been persecuted by the congregational churches in the most inhuman manner, but have nevertheless continued to gain ground, and have of late so considerably increased as, at the beginning of the present century, to number 255,670 members.

A congregation of Baptists were first established in Scotland about the year 1765, and though their progress was at first very slow, they now consist of more than 1000 members included in fifteen churches. For a full account of the Anabaptists of Germany the reader may consult the works of Meshovius, Heresbach, Steeden, Catron, &c.; and for that of the baptists in England, Crosby, Robinson, and Ivimey.—See also Articles, *Baptism*, *Baptists*, and *Anti-pædobaptists*.

ANACAMPTERIA, a kind of small edifices usually adjacent to the church, and designed for the entertainment of strangers and poor persons.

ANACHORET, or as it is more usually called **ANCHORET**, a hermit or solitary monk, who has retired from the society of mankind in order to avoid the temptations of the world, and to be more at leisure for the duties of meditation and prayer. These are sometimes called *Eremites*, who choosing to live always in solitude, inhabited caves and hollow trees, or wherever they could find any kind of shelter apart from mankind. The anachorets were however esteemed to be more austere in their mode of life than the eremites.

Among the Greeks anachorets consist principally of monks, who having retired to some caves or cells, with the permission of their superior, receive a certain allowance from the monastery; or of such, as being weary of the fatigues of a monastic life, purchase a spot of ground to which they retreat, and only afterwards appear in the monastery upon solemn occasions.

ANAGOGY, or **ANAGOGE**, from ἀναγωγή, “a raising on high,” denotes an elevation of the mind above earthly things, to the contemplation of the sublime truths and mysteries of the holy Scriptures. It is particularly used where words in their natural or primary meaning denote something sensible, but at the same time relate to something spiritual or invisible. In a more particular sense, anagogy means the application of the types and allegories of the Old Testament to the subjects of the New; and is so termed, because the veil being thence drawn up or elevated, that which before was hidden is exposed to open sight. And hence

ANAGOGICAL is used to express any thing which elevates the mind to the knowledge of divine things, whether in this or in the life to come. The term is seldom made use of except in reference to the simple and spiritual meaning of passages in Scripture. Thus the rest of the sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

ANATHEMA, from ἀνατίθημα, “to set up on high or apart,” imports whatever is set apart, separated or divided, but is most usually meant to express the cutting off a member of a church from the privileges of the society and the communion of his fellows, and sometimes to denote the person himself so exposed or held up to public reprobation. It was usually accompanied with curses and execrations, so that one who had been anathematised was looked upon with greater abhorrence than the person who had been only excommunicated. It was pronounced in the primitive church against notorious offenders, the apostle St. Paul being supposed to have given an example of

the practice in his first epistle to the Corinthians: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-attha," that is, accursed when the Lord shall come to judgment. Several councils also have taken upon themselves to pronounce anathemas against such as in their judgment have in anywise corrupted the purity of the true faith, generally using the following form: *Si quis dixerit, &c. anathema sit.*

There are two kinds of anathemas, the one *judiciary*, and the other *abjuratory*. By the first the offender is not merely excommunicated, but is totally separated from all intercourse with the faithful, and is delivered over, soul and body, to the power of Satan. This can only be pronounced by a council, the pope, or a bishop. The abjuratory anathema makes a part of the ceremony of abjuration, the convert being obliged to anathematise the heretical doctrines he abjures.

ANATHEMATA, a general name given to all sorts of ornaments in churches, whether in the structure itself, or in the vessels and utensils belonging to it. The term implies any thing that is devoted to God and *set apart* for his honour and service.—See *Bing. Orig. Eccl.* lib. viii. c. 8, s. 1.

ANCHORET.—See Article, *Anachoret*.

ANDREW'S (ST.) DAY, a festival of the Christian church, celebrated on the 30th November in honour of the apostle St. Andrew. It is observed by Wheatly, that as St. Andrew was the first who found the Messiah, and the first who brought others to him, so the church, for his greater honour, commemorates him first in her anniversary course of holydays, and places his festival at the beginning of advent, as the most proper to bring the news of our Saviour's coming.

ANDRONA, from ἀνὴρ, ἀνδρὸς, "a man," that part of the church which was allotted for the use of men only, it being anciently the custom for the men to be separated from the women in places of worship, which is still strictly observed in the Greek church, and also in some of our own. The androna was always on the southern side of the church, and the women were placed on the northern.

ANESTESE, the form of salutation made use of in the eastern church on the morning of Easter day. The primitive Christians were accustomed to spend the preceding night in prayers and praises until the crowing of the cock, the hour when the Saviour of men was supposed to have arisen. *Latinorum concors est sententia*, says Durant, *Christum non mediâ nocte, verum manè in aurora, canentibus vice gallorum angelis, surrexisse*.—Dur. de Rit. lib. iii. c. 7.

These pernoctations seem afterwards however to have been laid aside; instead of which it became customary to rise with the first crowing of the cock, and “Anestese,” or *the Lord is risen*, was the solemn salutation of the morning: the usual answer to which was, “*The Lord has risen indeed.*”

ANGELS, from ἄγγελος, a messenger, a spiritual intelligent essence, and first in rank and dignity of all created beings. In the book of Daniel (iv. 13, &c.) these are called *watchers*, and the *holy ones*, it being the opinion of commentators in general, that these terms are intended to denote angelic beings, who are the instruments of God, and messengers to execute his judgments upon earth. And in the apocryphal fragment ascribed to Enoch, they are called ἐγρήγοροι, the vigilant. Calmet, and some others after him, have supposed that the watchers, or holy ones spoken of in Daniel, were considered by the Chaldeans as constituting an assembly of judges in heaven, or were an order of blessed spirits who took under their cognisance the decision and fate of men. Angels however, in the proper signification of the word, do not import the nature of any being, but only the office to which they may be appointed, especially by way of message or intercourse between God and his creatures. In this sense they are called the *ministers of God*, and *ministering spirits*, sent forth to do his pleasure.

The existence of what we call angels, that is, of certain beings invisible and imperceptible to our senses, endued with understanding and power superior to that of human nature, created by the Deity, and subject to him as the Supreme Being, was generally acknowledged by the heathens, although under different appellations. Indeed, the belief of certain intelligences having an influence over the affairs of the world, and serving as ministers or interpreters between God and man, seems to have been co-extensive with the belief of a God.

With respect to the time when these celestial beings were first created, whether before or upon the formation of the world, is a subject upon which much conjecture has been hazarded, and much learning perhaps unprofitably expended. Most writers however seem to imagine that their creation was included in the work of the first day when the heavens were made. It is admitted that Moses, in his account of the formation of the world, has not expressly mentioned angels by name, yet their creation is generally understood to be implied in the conclusion of his narrative, where he says, “Thus the heavens and the earth were finished, and all the host of them;” the angels being expressly called the *heavenly host*, St. Luke, xi. 13; and the army of heaven, Dan. xv. 35.

There has also been much controversy as to the nature of angels; that is, whether they are pure spirits divested of all matter, or united to some thin and airy bodies, or other corporeal vehicle. Not only the ancient philosophers, but some also of the Christian fathers, were of opinion that angels were clothed with certain fiery or ethereal bodies, of the same nature with those, which they will one day assume, who may come to be equal to them. The more general opinion however, especially of later times, has been that they are substances entirely spiritual, though they have the power of assuming substantial bodies, and appearing in human or other forms. Gen. xix. 1, xxxii. 1; Matt. xxviii. 2; Luke, i. 2. They are continually represented in Scripture as endued with extraordinary power, sanctity, and wisdom; as enjoying a complete state of happiness; and as delighted with the scheme of redemption and the conversion of sinners to God. Besides their attendance on the Deity, and waiting and executing his commands, they are employed in watching over his saints on earth. That every man indeed had such a tutelary or guardian angel from his birth, was a firm belief and tradition among the Jews, and that every good man has a particular angel to guard over him is thought by some to be implied by our Saviour himself: see St. Matt. xviii. 10. The heathens were also of the same persuasion, and considered it a crime to neglect the admonitions of so divine a guide; and on this tutelar genius of every person they believed his happiness and fortune depended. The Romans were of opinion that the protecting genii of those who attained the empire were of a superior order, on which account they were respected with greater honour. Nations and cities also had their several genii. The ancient Persians so firmly believed in the ministry of angels, and their superintendence over human affairs, that they assigned them distinct offices and provinces, and gave their names to their months and days, which were afterwards appropriated by the Jews upon their return from the Babylonish captivity. After them also the Jews assigned to different angels the patronage of nations and empires; Michael being the prince of the Jews, as Raphael was of the Persians.

The Mahometans have the greatest reverence for angels, and look upon those as infidels who either deny their existence, or respect them not. They believe them to be free from sin, and always in the enjoyment of the presence of God; that they have subtle pure bodies created of light; have no distinction of sexes, nor any need of the refreshment of food or sleep. It has been the common opinion, as well of heathens as of Christians, that angels are present at the performance of all Divine mysteries; and that they were especially

present at the Lord's supper, was the general belief of the church. The Christians therefore of the first ages used the hymn, "Therefore with angels and archangels," &c. in their office for this sacrament; which, being of divine original (Isai. vi. 3), and the word holy being thrice repeated, was called by the Greeks *τρισάγιον*, or thrice holy.

From different parts of Scripture it would appear that there are distinct orders and degrees among the celestial spirits; and some have considered these as amounting to nine in number, according to the several names by which they are there called, and reduced these orders into three hierarchies or classes. In the first of these were included *Seraphim*, *Cherubim*, and *Thrones*; in the second, *Dominions*, *Virtues*, and *Powers*; and in the third, *Principalities*, *Archangels*, and *Angels*. They further imagine that there are some who constantly reside in heaven, and others who are sent forth by the former to execute the orders of God upon earth. This distribution of the angelic host has been ascribed to Dionysius the Areopagite, and Pope Gregory I. The Jews reckon only four orders or companies of angels, each of which is headed by an archangel; the first order being that of *Michael*, the second of *Gabriel*, the third of *Uriel*, and the fourth of *Raphael*.

Equally extensive with the belief of the existence of angels has been the opinion that some of these beings, although pure and perfect, yet became disobedient to their Maker, and, falling from their estate of purity and happiness, were expelled from the regions of light, and became the most wicked and miserable of God's creatures; that with heaven they lost their heavenly disposition, which delighted in doing good and praising their Maker; and now, breathing a malignant rancour against the Almighty and all his works, strive with the greatest malevolence to counteract the happiness of the human race—the offspring of his power and goodness. When and for what offence these apostate spirits fell from their blest abode, it is impossible from Scripture to determine, although many conjectures have been entertained upon the subject. With respect to the time of their fall, it is evident it could not have been before the last day of the creation, when "God saw every thing he had made, and behold it was very good;" and it must have preceded the fall of Adam and Eve. That the number of fallen angels was considerable, and that they were of different orders or ranks, appears also from Scripture, one of them being especially considered as their prince or chief, and called *Beelzebub* or *Satan*. The same is called *Sammael* by the Jews, *Ahárímam* by the Persians, and *Eblis* by the Mahometans. But although little information can be gleaned from the

sacred writings on this subject, the fall of the angels has nevertheless been almost universally admitted as an article of belief both by Jews and Christians. These have generally considered the serpent, or tempter by whom the sin of our first parent was accomplished, as the chief of an impious and rebellious host, whose fall was the consequence of their pride and ambition, by which they were led to make war against their Maker. A doctrine altogether analogous to this is preserved in the traditions of the ancient Persians, Babylonians, and Arabians. The Mahometans believe that the devil, who had been one of those angels who stood highest in the favour of God, and was named Azazil, forfeited paradise for refusing to pay homage to Adam at the command of the Deity; and has since been constantly employed in endeavouring to seduce and pervert mankind. See Article, *Satan*. That the ancient church rejected the worship of angels, as idolatry and unlawful, see *Bing. Orig. Eccl.* lib. xiii. ch. 3.

Angel is likewise a title that has been given to bishops of several churches. In this sense St. Paul is understood by some commentators, where he says, "Women ought to be covered in the church, because of the angels." The learned Dr. Prideaux observes, that the minister of the synagogue, who officiated in offering up the public prayers, being the mouth of the congregation, and delegated by them as their representative, messenger, or angel, to address the Deity in prayer for them, was therefore in the Hebrew language called the *angel* of the church; and that from hence the bishops of the seven churches of Asia are, by a name borrowed from the synagogue, called the angels of those churches.—See *Bing. Orig. Eccl.* lib. ii. ch. ii. s. 2.

According to Tertullian, spiritual essences with material substances were originally created to be the ministers of the Divine will. Some of these however were betrayed into transgression, and being smitten with the daughters of men, descended from heaven, and disclosed to them many branches of knowledge which had hitherto, although imparted to themselves, been hidden from mankind. In this manner became known the medicinal properties of herbs, the powers of the different metals, and the arts of enchantment, divination, and astrology.

From this intercourse between these corrupt angels and the daughters of men sprung *dæmons*, a race of spirits still more corrupt than their progenitors, whose sole object is to accomplish the destruction of man.—See Article, *Dæmon*.

Those angels who retained their original purity still continue, says Ter-

tullian, to occupy themselves in observing the course of human affairs, and fulfilling the duties allotted them; one angel being especially appointed to preside over prayer, another over baptism, another to watch over men at the hour of death, for the purpose of calling and wafting away their souls, and another to execute the judgments of God upon the wicked. It is stated also by Tertullian, that it is part of the office of angels to appear occasionally to men, when they have the privilege of assuming not only the human form, but that of the human body itself, having the power of creating it out of nothing.

ANGEL OF PEACE is frequently mentioned by St. Chrysostom in his homilies, as a guardian angel to whom our supplications ought to be made, and to whom catechumens were particularly directed to offer their prayers.—See *Bing. Orig. Eccl.* lib. xiv. ch. v. s. 4.

ANGELIC or ANGELICAL, any thing belonging to, or partaking of the nature of angels. Thus St. Thomas is styled the *angelical doctor*; and thus the Romanists call the angel Gabriel's salutation of the Virgin Mary, when he brought her the tidings of the incarnation, the *angelic salutation*, and sometimes simply *angelus*.

ANGELIC GARMENT was a monkist cloak, or garment with which laymen were sometimes accustomed to clothe themselves upon the approach of death, that they might have the benefit of the prayers of the monks. These, because by their prayers *animæ salutis succurrebant*, were called *angeli*, and thence the vestment *angelical*. And hence the phrase *monachus ad succurrendum*, in our old books, must be understood as relating to one who had put on the habit when at the point of death.

ANGELICS, an ancient sect, who derived this appellation from their great veneration of angels, or as some suppose from their believing that the world was created by them. Lardner however doubts whether there was any sect of this name distinct from others, and supposes Angelics to have been only an appellation bestowed by way of ridicule upon some rigid or conceited sect which ordinarily went under some other denomination.—*Credibility*, &c. part ii. ch. xli.

Angelics is also a name given to an order of nuns founded at Milan by Louisa Torelli, Countess of Guastalla, in the year 1534, who observed the rule of St. Augustin.

ANGELITES, a sect of heretics so called from Angelium, a place in the city of Alexandria, where at the close of the fifth century they are said to have holden their first meetings. They were also called *Severites*, from Severus their

leader, and sometimes *Theodosians*, from Theodosius, one of their members, whom they elected pope at Alexandria. Their peculiar doctrine consisted in considering the Father, Son, and Holy Ghost, as the same; that none of them exists of himself, or of his own nature; but that there is a common God or Deity existing in them all, and that each was God by a participation of this Deity.

ANGELUS DOMINI, a form of prayer beginning with these words, used by the Romish church at morning, noon, and night, in commemorating the incarnation of Christ.

ANGLO-CALVINISTS, an appellation given by some writers to the members of the church of England, as agreeing with Calvinists in general, except on the government of the church.

ANNALE, a term applied by the church of Rome to the masses celebrated for the dead during the period of the following year.

ANNATES, PRIMITIÆ, or FIRST-FRUIT, are the first year's income of all spiritual preferments. When these payments were first made seems very uncertain; but early in the twelfth century certain bishops or abbots, either by custom or some peculiar privilege, appear to have been in the receipt of the first-fruits of the benefices belonging to their patronage or under their jurisdiction. See Collier's *Eccl. Hist.* b. v. ch. 22. Throughout all Christendom these were subsequently usurped by the pope, upon the decease of any bishop, abbot, or parish-clerk—usurpations which were acknowledged in different countries at different times, according as the papal power was more or less predominant. They were first introduced into England by Pandolph, the pope's legate, during the weak reigns of John and Henry III., the claim being then confined to the see of Norwich; but afterwards, about the beginning of the fourteenth century, they were attempted to be rendered general throughout the kingdom by the popes Clement V. and John XXII. These were collected according to a rate, or *valor*, made under the direction of Pope Innocent IV., by Walter, bishop of Norwich, in 38 Hen. III., which was afterwards advanced in value by a commission from Pope Nicholas III. in the year 1292; which last valuation is still preserved in the Exchequer. By the same valuation the tenth part of the annual profits of every living, called *decimæ* or tenths, were computed, and which were also claimed by the holy see under the pretence of a title to the same by that precept of the Levitical law, which directs “that the Levites should offer the tenth part of their tithe as a heave-offering to the Lord, and give it to Aaron the *high-priest*.” This claim however of the pope's, although

submitted to by the clergy, then blindly devoted to the will of a foreign master, was strongly opposed by the parliament; and a variety of statutes were passed to prevent and restrain it, particularly that of 6 Hen. IV. c. 1, which calls it "a horrible mischief and damnable custom." It still however continued to be secretly paid by the clergy, and sometimes openly and avowedly; but when in the time of Hen. VIII. the papal power was abolished, and the king was declared the head of the church of England, the income derived from the first-fruits and tenths was annexed to the crown by the statute 26 Hen. VIII. c. 3; and a new *valor beneficiorum* was then made, by which the clergy are at present rated. This statute was afterwards confirmed by that of the 1 Eliz. c. 4. The revenue thus indirectly taken from the church was subsequently restored to it by Queen Anne, who by her royal charter, afterwards confirmed by the statute 2 Anne, c. 11, vested all the first-fruits and tenths of the kingdom in trustees for ever, to form a perpetual fund for the augmentation of poor livings. This is usually called *Queen Anne's Bounty*, and has been further regulated by subsequent statutes, particularly 5 Anne, c. 24, 6 Anne, c. 27, 1 Geo. I. st. 2, c. 10, and 3 Geo. I. c. 10. Under the virtue of certain peculiar prerogatives we have some instances of bishops and abbots receiving the first-fruits of the benefices depending on themselves, in the same manner as the pope received them in other cases.

Many ecclesiastical writers have contended that the exaction of annates comes under the offence of simony, and much controversy has arisen upon the subject. Simony seems however rather to subsist in the purchase of a benefice by a party for his own benefit, whether by agreeing to pay a part of the annual proceeds or otherwise, and not in the payment of any part thereof as a tax or duty imposed on the benefice.—See Article, *Simony*.

ANNIHILATION, the act of reducing any created thing into nothing. Christians, Heathens, and Jews, the Siamese, Persians, and others, philosophers as well as divines, have their peculiar systems, opinions, and conjectures, concerning annihilation, and great controversies have arisen among them as to its possibility, means, degrees, ends, &c. As however the effecting or producing annihilation requires omnipotent agency, the comprehension of this term exceeds the capacity of any created being. We are no more able to attach any definite meaning to the word, than we can to that of creation, which although so familiar to our ears is as mysterious, and equally beyond the power of our understanding. The two words stand in an opposite relation to each other; the one importing a non-existence, succeeded by being; the latter

pre-supposing a being, which is terminated. The first notion of the production of a thing from, or the reduction of it to, nothing, according to Dr. Burnet, arose from the Christian theology; the words *creation* and *annihilation*, in the sense now given to them, having been equally unknown to the Hebrews, the Greeks, and the Latins. The ancient philosophers in effect denied all annihilation, resolving all the changes in the world into new modifications, without supposing the production of any thing new, or the destruction of the old. Their own experience shewed them that compounds might be dissolved, and that nothing perished in the dissolution except their union, or connexion of parts. From this they argued that when the body and soul were separated by death, the compound being man ceased to exist, but that the spirit, the great soul of the world, remained in its original state, and the body returned to the earth whence it came. These they contended were again wrought by nature into new compositions, and thereupon entered into new states of being, which had no relation to the former.

Some Christian writers have supposed that the wicked, after having undergone the torments of hell for a great and indefinite length of time, will finally be released from their punishment by annihilation. Irenæus, according to M. Du Pin, seems to have held this opinion; but Tillemont and others endeavour to defend him from this imputation, considering it to be unsupported by Scripture, and as giving encouragement to sinners.

It has also been a subject of much controversy among divines whether at the consummation of all things the earth itself will be annihilated, or only purified, and rendered a fit habitation for some new, and better order of beings. The Fathers of the church, who have written on this dark subject are divided in their opinions, some contending that only the external face of the universe will be changed; and others that the very substance of it will be destroyed. Some divines have considered annihilation as the greatest of all possible evils, even worse than the utmost tortures of hell. To be deprived of consciousness—to become as they had never been, they say, is the punishment which the Almighty has reserved as the retribution to be heaped upon the heads of the most abandoned criminals—that this is the Tophet, the Abaddon, the Vale of Slaughter, of Scripture.* Others following some of the eastern philosophers look upon annihilation as the highest degree of happiness which human nature is capable of enjoying—that sovereign good, so long

* See the Connexion of Christianity with Human Happiness. Vol. ii. p. 133.

vainly sought for. Thus we find the *summum bonum*, and the *summum malum*, springing according to the doctrine of different divines and philosophers from the same root, or rather indeed the same identical thing.

Among those who hold the supreme degree of happiness to consist in annihilation are the Talapoins, or priests of Siam, who consider the soul as then at length free from the burden, and slavery of transmigration. They speak of three of their own number, who, after a great many transmigrations became gods; and having arrived at this state, procured for themselves annihilation, as a further reward for their merit: this being the ultimate reward, which man can attain, and which at length is granted to the perfectly pure and good after their souls have wandered many thousand years in various bodies.

According to the Christian system of belief there seems to be an inconsistency in supposing that the material world shall be absolutely annihilated. It is very difficult, at least, to reconcile this supposition with the doctrine of the resurrection of the body. It may be assumed however that the Being, whose power was adequate to the creation of any substance, is equally capable of terminating its existence. On the other hand it is no less obvious that no creature can cease to be, until the power who made it shall take away the being which he gave.—See Dr. Edwards's *Salvation of all Men strictly considered*, and Dr. Smith's *Illustrations of the Divine Government*, a work in which the doctrine of annihilation is most ably canvassed.

ANNIVERSARY, the annual return of any remarkable day. In old times anniversary days more particularly denoted those periods, in which an office was yearly performed for the souls of the deceased, or in which the martyrdom of the saints was yearly celebrated in the church.

Offices also formerly celebrated by the church, not only once at the end of the year, as obits were, but on every day throughout the year for the soul of the deceased, were also called anniversaries.—*Burn's Eccl. Law*, 4to, Vol. I.

ANNO DOMINI, *i. e.* in the year of our Lord—the computation of time from our Saviour's incarnation.

ANNULUM (per) et **BACULUM**. Symbols by which upon an election of a bishop the investiture of his temporalities were conferred upon him by the king. Election by the people at large, the laity as well as the clergy, was originally the usual mode of elevation to the episcopal chair throughout all Christendom. The right however of confirming these elections was soon assumed by the different sovereigns of Europe, and when temporalities came to be annexed to this spiritual dignity, which now begun to be almost univer-

sally the case, it was holden that no legal investiture of these could be granted except by the hands of the crown. Without confirmation therefore and investiture the elected bishop could neither be consecrated, nor receive any of the secular profits. This right was acknowledged to be vested in the Emperor Charlemagne in the year 773 by Pope Hadrian I. and the council of Lateran, and was universally exercised by other princes. The policy of the court of Rome however about this time begun by degrees to exclude the laity from any share in these elections, and to confine them wholly to the clergy. This indeed appears to have been the more easily effected, the mere form of election being in the consideration of the people of little importance, while the crown was in the possession of an absolute negative, which was nearly equivalent to a direct right of nomination. Hence the rights of granting confirmation and investiture being in effect, though not in form, a right of complete donation, the right of appointing to bishoprics is said, even in the time of the Saxons, to have been in the crown of England. But when at length the custom of electing bishops became to be fully established in the clergy alone, the popes begun to object to the usual method of granting these investitures, which was *per annulum et baculum*, that is, by the sovereign's delivering to the bishop, when elected, a ring and a pastoral staff, or crosier, under the pretext that this was an encroachment on the authority of the church, and an attempt by these symbols to confer a spiritual jurisdiction. And to put a stop to this pretended encroachment, Pope Gregory VII. towards the end of the eleventh century, published a bull of excommunication against all princes, who should dare to confer investitures, and also against all prelates who should venture to receive them. This was one of the many plans, then adopted, by the see of Rome for rendering the clergy entirely independent of the civil authority; and the contest occasioned by this dispute between the popes and the different sovereigns of Europe, was for a long time carried on with the greatest animosity and acrimony. At length the Emperor Henry V. agreed to remove all suspicion of encroachment on the spiritual character by conferring investitures for the future *per sceptrum*, and not *per annulum et baculum*. The Kings of England and France consented also to alter the form of investiture in their kingdoms, and to receive only homage from the bishops, for their temporalities, instead of investing them by the ring and crosier. Upon these concessions the court of Rome found it prudent to suspend for a time any further pretensions.

ANNUNCIADA, a title given to several religious orders, instituted at different times, and in different places, in honour of the annunciation.

ANNUNCIATION, the tidings brought by the angel Gabriel to the Virgin Mary of the incarnation of Christ. It is also used as the name of a festival kept by the church on the 25th day of March in commemoration of these tidings. This festival appears to be of very great antiquity, and was certainly observed prior to the council of Trullo, which was holden in the seventh century, as all festivals were forbidden by a canon of that council to be celebrated in Lent, excepting the Lord's day, and the feast of the annunciation.—*Bing. Orig. Eccl.* lib. xx. ch. viii. s. 4.

In the Romish church the pope on this feast performs the ceremony of giving in marriage, or of devoting to the cloister, a certain number of maidens. Those who make choice of marriage are presented by him with a purse containing fifty crowns, and those who choose the veil with one containing a hundred.

The title of annunciation is likewise given by the Jews to part of the ceremony of the passover.

ANNUNCIATOR, the name of an officer in the church of Constantinople. His principal duty was to inform the people of the festivals that were about to be celebrated.

• **ANNUS LUCTUS**, a term in the civil law denoting the period of the first year of widowhood. If a man die, and his widow soon after marry again, and a child is born within such a time as that by the course of nature he may be the offspring of either husband, he has been said to be more than ordinarily legitimate; for when he arrives at years of discretion, he may make his election from which of these he may choose to inherit. To prevent this, the civil law ordained that no widow should marry *infra annum luctus*: a regulation which was probably handed down by the Romans to our early ancestors; for we find it established under the Saxon and Danish governments—*Sit omnis vidua sine marito duodecim menses*.

ANOINTERS, a religious sect in some parts of England, who were so called from the ceremony they used of anointing all persons before they admitted them into their church. It was the practice of the Jews to anoint sick persons with oil to effect their recovery, a custom which was followed by the disciples of our Saviour. "They anointed with oil many sick persons, and healed them." Mark, vi. 13: see also Jam. v. 14. The church of Rome

not only keep up the ceremony of anointing the sick, but those also who are at the point of death.

ANOMŒANS, from ἀνομοῖος, dissimilar, a name by which the pure Arians in the fourth century were called in contradistinction to the semi-Arians, the pure Arians contending that the Son was of a different nature from, and in nothing like, that of the Father; whereas the semi-Arians admitted a likeness of nature in the Son, but at the same time denied his consubstantiality with the Father. The semi-Arians condemned the Anomœans in the council of Seleucia; and the Anomœans in their turn condemned the semi-Arians in the councils of Constantinople and Antioch, erasing the word ὁμοῖος, like, out of the formula of Rimini and Constantinople.

ANSWER, the defence of a respondent in an ecclesiastical suit. This must be put in upon the oath of the party exhibiting it, and ought to be pertinent to the matter, absolute and unconditional, and clear and certain: otherwise by an interlocution the answer may be declared insufficient, and the respondent be required to answer anew.—*Burn's Eccl. Law*, Vol. I.

ANTELUCAN, that which is done in the night, or before day. We find frequent mention of the antelucan assemblies, called *cœtus antelucani*, of the ancient Christians for religious worship in times of persecution. Being afraid to meet publicly for divine worship, they were obliged to hold their assemblies in the night or early in the morning, before day, to avoid the observation of their enemies. Hence the origin of lamps, oyl, tapers, &c.—*Bing. Orig. Eccl.* lib. xiii. c. 20, s. 11.

ANTENICENE, any thing or person prior to the first council of Nice. Thus we say the antenicene faith, antenicene creeds, antenicene fathers, &c.

ANTHEM, from ἀντι, instead, or in place of, and ὕμνος, a hymn; or from ἀντιφωνέω, to reply; a hymn or song performed in all cathedral, and in some other churches or chapels, by choristers who sing alternately. This custom is probably derived from the very first Christians; for we learn from Pliny that in his time they were accustomed to meet upon fixed days before light, and to sing a hymn in parts, or by turns. *Plin. Epist.* lib. x. ep. 97. Socrates however attributes the first use of anthems to Ignatius, who having heard the angels of heaven singing, and answering one another in hymns to God, ordered psalms of praise to be composed and set to music, which from the manner of singing them were called ἀντιφωνίας, antiphons, or anthems, *i. e.* hymns sung in parts, or alternately. This term was also applied to the Psalms when sung after this manner; but at present it is usually confined to a hymn containing

certain passages from the Psalms, or other parts of Scripture, and often adapted to the particular solemnity of the day. Anthems were first introduced into the reformed service of the English church in the beginning of the reign of Queen Elizabeth.

ANTHOLOGION, the title of the service-book used in the Greek church. It is divided into twelve months, containing the offices sang throughout the year on the festivals of our Saviour, the Virgin, and the principal saints.

ANTHONY, (ST.), an order of a religious sect founded at Vienne, in Dauphinè, about the end of the eleventh century, for the purpose of relieving those who were afflicted with erysipelas or St. Anthony's fire; a disease which was so called from the custom of such as were afflicted with it applying to St. Anthony of Padua for a cure. In some places these monks are said to have assumed a power of giving, as well as of removing, the erysipelas, or *ignis sacer*, as it was called; a power used by them for keeping the poor under their subjection, and in extorting alms from the rich. To so great a pitch was this abuse carried, that to avoid the menaces of these monks, the country people are said to have presented them every year with a fat hog a-piece. Some prelates endeavoured to persuade Pope Paul III. to abolish the order, alleging, *quæstuarios istos sancti Anthonii, qui decipiunt rusticos et simplices, eosque innumeris superstitionibus implicent, de medio tollendos esse*. They subsist notwithstanding to this day in several places. This was also the name of an order of anchorets, instituted in the year 370, by John, emperor of Ethiopia.

ANTHROPOLATRÆ, a name given to the Nestorians on account of their worshipping Christ, notwithstanding they believed him to be a mere man. This appellation was also contemptuously given by the Apollinarians to the orthodox Christians, by reason of their maintaining Christ to be a perfect man of the same nature with ourselves; a doctrine which they denied.—See *Bing. Orig. Eccl. lib. i. c. 2, s. 16.*

ANTHROPOLATRIA, the paying divine honours to a man. This is supposed to be the most ancient kind of idolatry.

ANTHROPOLOGY, a discourse upon human nature, but generally used among theologians to denote that mode of expression used by the inspired writers in attributing human parts and passions to God.

ANTHROPOMORHITES, from *ἄνθρωπος*, a man, and *μορφή*, form, a sect of ancient heretics, who sprung from the Acephali, and were so called from their taking every thing spoken of God in the Scriptures in a literal sense. Thus

it being said in Genesis that God made man in his own image, they maintained that God had a human shape. They have also been called Audeans, from Audeus, one of their chiefs.

ANTHROPOMORPHISM, as observed by many learned men, seems to have arisen from the worship of images. When the Deity came to be represented and adored under a human form, it was but natural that he should be looked upon by the vulgar at least, to be really such as those images represented him. In the tenth century this error seems to have been very openly professed.

ANTHROPOPATHY, from ἀνδραπος, a man, and πάθος, passion, is often used in a general sense for Anthropology, as explained under that article; in strictness however, it is a figure or expression by which some human affection or passion only, as grief or joy, is attributed to the Deity.

ANTIBURGHERS, a body of dissenters from the church of Scotland, who differed not from the principles and constitution of the established church to which they professed their steadfast adherence, but from the government of the church-courts. They were originally called *Seceders*, having seceded from the church upon the ground above mentioned; but differing from some of their brethren about the lawfulness of taking the burgess oath, as administered in some of the royal boroughs of Scotland, they divided into two different parties, and have since met in different synods. Those who maintained the lawfulness of taking the burgess oath, were called *Burgher-Seceders*, and the others who condemned it, *Antiburghers*. This appellation however has never been acknowledged by the society, who call themselves *the General Associate Synod*.—See *the Present Truth or Display of the Secession Testimony*, by Adam Gib; also Articles, *Burghers* and *Seceders*. These two bodies have lately joined each other, and are now called the *United Associate Synod*.

ANTICHRIST, a term used to denote the grand adversary to Jesus Christ and Christianity in general, and commonly employed by ecclesiastical writers to denominate a great power that was to arise at some future period of the Christian church, and in an extraordinary degree to corrupt the doctrine, blaspheme the name, and persecute the followers of Christ.

The word Antichrist is no where found in Scripture except in the first and second epistles of St. John. Two meanings have been given to it according to the signification assigned to the preposition *ἀντί*. Should this be supposed to denote *in the place of*, antichrist will signify one who takes upon himself the character, or assumes the name of Christ, that is, *a false Christ*. But if this

preposition is taken to denote *opposition*, antichrist may be merely one who opposes Christ, or his doctrines.

In the first sense, antichrist may be said to have been foretold by our Saviour, Matt. xxiv. 5, "For many shall come in my name, saying, I am Christ, and shall deceive many;" and in the second sense, in the eleventh verse of the same chapter of St. Matthew, "And many false prophets shall arise and deceive many;" the Hebrews including under the term "prophets," teachers and interpreters of the law. From different passages in the two epistles of St. John, (see 1 Ep. ii. 22, iv. 3; and 2 Ep. 7), the apostle by antichrist appears to mean those false prophets or teachers who, as was foretold by our Lord, were to arise about the time of the destruction of Jerusalem, and were even then gone abroad. Some of these denied the humanity, and others the divinity, of Jesus; and as both opposed Christ by denying the redemption of the world through his death, it is to be supposed that St. John speaks chiefly of them in these epistles. Or perhaps antichrist is here used as a general name for all false teachers in every age, who disseminate doctrines contrary to those taught by the apostles, especially if such doctrines have a tendency to derogate from Christ's character and actions as the Saviour of the world. Thus Bishop Warburton has remarked, that "the appellation of antichrist is employed to signify an enemy of God and godliness in general, by the same figure of speech as that by which Elias in those times was designed to signify a prophet, and Rachael a daughter of Judah; and as in these times Judas is used for a traitor, and Nero for a tyrant. But that as these converted terms necessarily suppose that they originally belonged to persons of the like characters who had them in proper; so did the name antichrist, transferred by Saint John to certain of his impious contemporaries, as necessarily suppose that there was one who should arise in the latter times to whom the title eminently belonged, as marked out in the prophecies by the proper name of antichrist." Many have supposed that some particular individual is designed by antichrist, and much learning has been exhausted upon the subject, some giving the title to Caligula, others to Mahomet, others to Simon Magus, and others imagining the devil himself to be designated by this term. The generality of Protestant authors however are agreed in applying it to the church of Rome, considering it evident that antichrist is the same with the beast described by Daniel, vii. 7; and in the Revelation as ascending out of the bottomless pit (xi. 7, xiii. 2); and with the *man of sin* and *son of perdition*, spoken of by St. Paul in his second epistle to the Thessalonians, ii. 3. Both ancients and moderns, papists as well as Pro-

testants, agree that the beast spoken of by Daniel and St. John, was designed to represent the Roman empire; the only doubt has been whether pagan or Christian, imperial or papal Rome is meant; but that the latter was intended, if it is really applicable to the estate of Rome, appears evident from the consideration that St. John saw the beast rising out of the sea; whereas the Roman empire had arisen, and been established long before St. John's time. This therefore must be meant to indicate the Roman state, not in its then subsisting, but in some future shape and form. The entire description indeed seems literally to apply to the excesses of the papal power. Others, particularly among the followers of the church of Rome, contend that antichrist has not yet appeared, believing that the prediction of St. Paul in his second epistle to the Thessalonians, as to the man of sin, the son of perdition, being revealed, relates to antichrist, who according to that prediction was not to come but immediately before the universal judgment. And thinking that the second advent of our Lord is still at a great distance, they imagine that antichrist may not appear for many ages. Calmet seems to be of this opinion.

Lightfoot has imagined that antichrist may consist of three branches, viz. of Judaism, Pagan Rome, and Popery. "*Papismum verò amplexa,*" he says, "*multo insignius. Stella tum verè de cœlo cecidit.*"—*Light. Opera*, ii. 122.

Faber contends that antichrist is to be found in revolutionary France, and that this formidable power so long expected was at length revealed in the year 1792, when monarchy was abolished and atheism openly avowed; Bonaparte becoming the last head of the great Roman beast, by the surrender to him of the title of Roman emperor.

"Among all unprejudiced and dispassionate people," say the editors of the Edinburgh Encyclopædia, "it is still asked, Who is antichrist? Now, since men of the greatest learning and ability have been unsuccessful in their attempts to determine this question in a satisfactory manner, it might not altogether be unreasonable to conclude that antichrist has not yet appeared; for if he has, he could not fail, possessing those marked and striking characters ascribed to him in prophecy, to be immediately and universally recognised. And truly this conclusion we should most probably adopt, or else despair of ever seeing the mystery unfolded, if we agreed with the generality of divines in that insulated view of antichrist which they have primarily embraced; and in conformity to which all their investigations and reasonings have been conducted. But we are inclined to think, with some others, that in this respect they have committed a fundamental error; that they have mistaken a generic for a specific

term, and expected a single adversary, under a name which was originally and really intended to express in one comprehensive word all the open adversaries of the Christian faith that should ever appear in the world. Aware that nothing can be more foolish, though nothing has been more indulged in, than dogmatism on this obscure point, we offer our opinion with the greatest diffidence; and without stopping to shew how much it is countenanced by the language of Scripture, and how much it is supported by the circumstance already mentioned, we would only recommend it to the serious consideration of all, who may hereafter study or discuss this apparently difficult and hitherto unresolved question concerning antichrist." — See also *Collier's Eccl. Hist.* book v. ch. 12.

ANTICHRISTIANISM, a state or quality in persons or principles, which denominates them antichristian, or opposite to the kingdom of Christ. M. Jurieu maintains the notion of the strict unity of the church to have been the real source of antichristianism. Had not mankind, he alleges, been infatuated with this idea, they could never have stood in such awe of the anathemas of Rome; and that it was on this the popes erected their monarchical power.

ANTICHRISTIANS, properly denote the followers or worshippers of antichrist, but the term is more particularly applied to those who would set up, or believe in, a false Christ or Messiah.

ANTIDICOMARIANITES, ancient heretics, who pretended that the holy Virgin did not preserve a perpetual virginity, but had several children by Joseph after the birth of our Saviour. This idea of theirs was grounded upon an expression of Christ, in which he mentions his brothers and his sisters; and likewise on that of Saint Matthew, where he says that Joseph knew not Mary *before* she brought forth her first-born Son. This sect appeared in Rome about the end of the fourth century, and were the disciples of Helvetius and Jovinian.

ANTIDORON, from ἀντί, in the place of, and δῶρον, a gift, that which is given away *in loco muneris*, or in charity. This name is given by the Greeks to that part of the consecrated bread which remains after the middle part, which is marked with a cross, and in which alone the consecration is supposed to reside, is taken away. This after mass is distributed among the poor. Some have supposed that the antidoron was distributed in lieu of the sacrament to such as were prevented by illness or otherwise from attending at the celebration.

ANTIMENSIA, consecrated cloths used by the Greeks in places where there are no altars. They seem to have been of modern invention.—See *Bing. Orig. Eccl.* lib. viii. c. 6, s. 21.

ANTINOMIANS, from *ἀντι*, against, and *νόμος*, the law, a sect who took their origin about the year 1538, from John Agricola, an eminent Lutheran doctor. While Luther was eagerly employed in censuring and refuting the popish doctors for blending the law and the gospel together, and for asserting that eternal happiness was the reward of obedience unto the law, Agricola, by overstraining the doctrine of Luther, opened a field for the most dangerous errors. His followers were called Antinomians, that is, enemies of the law; a name given them by Luther, who wrote against their doctrines, as a term of reproach. They are sometimes also called *Solifidians*, from *solus*, alone, and *fides*, faith, a name given to them from their carrying the doctrine of faith without works to such an extreme as entirely to separate all practical holiness from Christianity, and thereby wholly destroy moral obedience. They taught that the law was in no wise necessary under the gospel dispensation, but that every one was permitted to follow the impulse of his passions, and even to transgress the Divine law, provided he *laid hold on Christ, and embraced his merits by a lively faith*. In these opinions however they are generally supposed to have gone far beyond those of Agricola, who by *the law* is understood by some only to have meant the Ten Commandments, which he considered had been enacted only for the Jews. In his defence against the attacks of Luther, he complains that opinions were imputed to him which he never held.

The heresy which asserts that nothing is required for man's salvation but a faith in Christ, seems to have taken its rise from a misunderstanding or perversion of some passages of St. Paul's epistle to the Romans, and was one of the earliest which broke the peace of the church. Indeed we are told by St. Augustin that the epistles of James, St. Peter, St. John, and St. Jude, were expressly written to guard the faithful against its pernicious influences. Modern Antinomianism has been called the second period of its history, and had its origin in the Reformation, having Agricola, as already mentioned, for its founder. It sprang up in England among the Presbyterians during the Commonwealth, when, as we are told by Bishop Horne, it was in all its glory. The Antinomians of this day certainly extended their principles much further than Agricola or any of his followers had yet done.

This has been assigned as the third period of the growth of Antinomianism in the church. Perverting the doctrine of Calvin concerning absolute decrees,

the modern Antinomians considered it unnecessary for such as God had *elected* to be exhorted to a virtuous practice of the Divine law, and thought that it was sufficient if the necessity of faith in Christ were inculcated by their ministers. They maintained that as the elect cannot fall from grace, nor forfeit the Divine favour, the wicked actions they commit are not really sinful, nor are to be considered as instances of their violation of the Divine law; and that consequently they can have no occasion either to confess their sins or to repent of them. Some even have gone so far as to assert that it is impossible for the elect to do any thing which is either displeasing to God, or prohibited by man. Many have undoubtedly carried these principles much further than others; but justification by faith not necessarily productive of good works, and righteousness imputed to such a faith, are the doctrines by which the members of this denomination are chiefly distinguished.

For a further exposition of the tenets of the Antinomians, see *Hurd's Univ. Hist.* p. 638; *Arnold. Hist. Hær.* pars ii. lib. xvi. c. 25, and *Mosheim's Eccl. Hist.* cent. xvii. v. 4. The principal grounds on which these doctrines are supported may be found in *Dr. Crisp's Sermons*, intituled "Christ alone Exalted;" *Saltmarsh on Free Grace*; *Eaton's Honeycomb of Free Justification by Christ alone*; and *Town's Assertions*. Refutations of these have been very numerous: see particularly *Dr. D. Williams's Gospel Truth Stated and Vindicated*, vol. iii.; *Fletcher's Four Checks to Antinomianism*; *Bellamy's Essay on the Nature and Glory of the Gospel*, and his *Letters and Dialogues*; *Chase's Antinomianism Unmasked*; *Archbishop Sancroft's Fur Prædestinatus*; and *Bishop Mant's Bampton Lectures*. It has been said that *The Whole Duty of Man* was written for the express purpose of checking the then prevailing tendency to Antinomianism.

ANTINOMIANISM, in its original sense, is the doctrine of such Christians as, relying on the efficacy of the gospel, rejected the law of Moses, but is more generally imputed to those who maintain that faith without good works is sufficient for salvation. In the latter sense it has been described as "Calvinism run to seed."—See the foregoing Article, *Antinomians*.

ANTIPHONAL PSALMODY is the singing the Psalms in alternate verses, which, contrary to the ancient practice of the whole congregation uniting together according to Theodoret, was first introduced into the church of Antioch in the reign of Constantius. In imitation of the Eastern churches, this custom soon spread over the West. We find it sometimes called *Responsoria*, or singing by *Responsals*.—See *Bing. Orig. Eccl.* lib. xiv. c. 1. s. 11.

ANTIPHONAR, ANTIPHONARIUM, from ἀντί, contra, and φωνή, vox,

is a book which contains the invitatories, responsories, verses, collects, and whatever is said or sung in the quire, called the seven hours or breviary.—*Lindw.* 251; *Burn's Eccl. Law*, vol. i.

ANTIPÆDOBAPTISTS, from ἀντί, against, παῖς παιδός, a child, and βαπτίζω, to baptise, is a name given to those who object to the baptism of infants. They ground this objection upon the plea that infants are incapable of instruction, and of making that profession of faith which entitles them to this ordinance, and an admission into church communion.—See Articles, *Anabaptists* and *Baptists*.

ANTISABBATARIANS, those who oppose, or at least deny, the necessity of the observance of the Sabbath. They principally ground their opinions upon the Jewish Sabbath being, as they say, only of ceremonial and not of moral obligation, which with other matters of the law was abolished by the coming of Christ. They further contend that no Sabbath was required to be kept by Adam or Noah, that no reference is made in the New Testament to the breaking of the Sabbath, and no Sabbath is there appointed to be observed by Christ or his apostles. They admit Christians are commanded “not to forsake the assembling themselves together,” yet they contend they ought not to hold one day more holy than another.

Whether the Christian Sabbath be of Divine authority, or rests merely upon utility and ecclesiastical usage, has been a subject of great controversy, particularly between the Popish and Protestant divines; and it has been asserted, even by a writer of the latter persuasion, that the Lord's-day was not instituted by our Saviour Christ, commanded by the apostles, or ordained in the first instance by any other authority than the voluntary consecration of it by the church to religious uses; and being consecrated to those uses, was not advanced to that esteem which it now enjoys, but leisurely and by degrees, partly by the edicts of secular princes, partly by canons of particular councils, and finally by the decretals of several popes, and orders of inferior prelates; and being so advanced, is subject still to the authority of the church, to be retained or changed as the church may think fit.—*Heylyn's History of the Sabbath*. A similar ground has lately been taken by a learned author of some recent *Thoughts on the Sabbath*,* with the professed design of establishing the institution on a surer foundation than the Mosaic law. To those who fear that the reverence due to the Lord's-day would be left without support, should we deny the obligation of this law, he suggests

* By Archbishop Whately.

two considerations as equally sufficient to shew that their apprehensions are entirely groundless: first, that there is no mention of the Lord's-day in the Mosaic law; and secondly, that the power of the church, bestowed by Christ himself, would alone (even independent of apostolic example and ancient usage) be amply sufficient to sanction and enforce the observance. For the grounds on which it is contended that the institution is of Divine authority, see Article, *Sabbath*.

ANTISTES, an appellation given by some ecclesiastical writers to presbyters as well as bishops.—See *Bing. Orig. Eccl.* lib. ii. c. 19, s. 14.

ANTITACTÆ, a sect of Gnostics, who maintained that God, being himself both just and good, was not the immediate creator of evil; but that this had been produced by one of God's creatures, and consequently that it is the duty of man to oppose this author of evil, in order to avenge God of his adversary.

ANTITRINITARIANS, those who deny the doctrine of the Trinity, and teach that there are not three persons in the Godhead. Thus the Samosatenians, who do not believe the distinction of three persons in God; the Arians, who deny the Divinity of the Word; the Macedonians, who deny that of the Holy Spirit; and the Socinians, who maintain that the Father alone is truly and really God,—are all, as well as the modern Unitarians, properly Antitrinitarians.—See Article, *Unitarians*.

ANTITRINITARIORUM BIBLIOTHECA, or **ANTITRINITARIAN LIBRARY**, is a posthumous work of Christopher Sandius, an eminent Antitrinitarian, wherein he gives a list, digested in order of time, of all the Socinian and modern Antitrinitarian authors, with a brief account of their lives, and a catalogue of their works.

ANTITYPE, a Greek word signifying a type or figure corresponding to some other, and so used in Scripture; see particularly the epistle to the Hebrews, ix. 24.

ANTOSIANDRIANS, a sect of rigid Lutherans, and sometimes called *Osiandromastiges*, from their opposing the doctrine of Osiander relating to justification. They hold that man was not made absolutely or essentially, but only imputatively, just; or that he is not really made just, but only pronounced to be so.

APATHY, from α , non, and $\piάθος$, affection, a term used by the philosophers of old to denote an utter privation of passion, and an insensibility of pain. In the early ages of the church, the Christians adopted the term to express a contempt for all earthly concerns, and it was particularly used by

Clemens Alexandrinus with a view of inducing the philosophers of his day, who affected to aspire after such a sublime pitch of virtue, to embrace the doctrines of Christianity. What has been denominated *Quietism* is only apathy disguised under the appearance of devotion.

APELLIACI, the disciples of Apelles, whose tenets, as far as they are known to us, may be collected from the different writings of Tertullian. In these he is described as a disciple of Marcion, who endeavoured to improve upon his master's doctrine. Being however unable to follow the strict notions of the latter with respect to continence, Apelles left him and went to Alexandria, where he communed with a woman of the name of Philumena, who by the assistance of an evil spirit performed various magical illusions, and under whose instruction he is said to have composed a work called *Φανερώσεις*, or Revelations. With Marcion he denied the resurrection of the dead, and at first prohibited marriage. The souls of men were said by him to have come down from the super-celestial regions by the allurements offered to them by the fiery angel, the God both of the Israelites and of the Gentiles, who no sooner got them into his power than he surrounded them with sinful flesh. He denied that Christ was born of the Virgin Mary, and taught that the flesh of Christ was not given by the fiery angel, or god of evil, who clothed as before mentioned the souls which he had seduced into these lower regions with sinful flesh, but was a substance brought down originally from the stars by a certain eminent angel, who formed the world. Pampelius supposes Tertullian also to allude to the disciples of Apelles in speaking of certain heretics, who maintained that the flesh assumed by the angels who are stated in the Scriptures to have appeared in human shapes, was not in reality human flesh.

APELYTES, or APELLEANS, a sect who in the second century derived their name from Apelles, and affirmed that Christ received his body from the four elements, which at his death he rendered up to the world, and so ascended into heaven without a body. They are stated to have rejected all the prophetic writings, and to have denied the doctrine of the resurrection.

APHTHARTODOCITES, from *α*, non, *φθείρω*, to corrupt, and *δοξία*, to think or judge, a sect which arose about the middle of the sixth century, and maintained that the body of Jesus Christ from its conception was incorruptible, in opposition to a contrary party, who held it to be corruptible. Both parties were Eutychians, the first headed by Julian, the Eutychian bishop of Halicar-

nassus; the other by Severus, the famous Eutychian bishop of Antioch. Both had been zealous defenders of the doctrine of Eutyches, and having on that account been driven from their sees, had hitherto lived, as fellow-sufferers for the same cause, in the greatest harmony and friendship. They now however opposed each other with equal harshness and acrimony, each of them supporting his doctrine from the writings and opinions of the fathers, but without the slightest reference to the inspired writers. Indeed it had now become quite unusual to quote the Scriptures in support of any doctrine, the fathers holding the place of the inspired writers, who were alone consulted in all disputes upon points of faith, as well by Catholics as heretics.

The present controversy was not concerning the mortality or immortality of the body of Christ, nor whether it could be resolved into the principles of which it had originally been composed; but whether it required nourishment, like other bodies, and could not naturally subsist without food, drink, or sleep. And whether Christ suffered hunger and thirst *by nature*, or only because he *chose* to suffer them. The defenders of the *corruptibility* maintained Christ to have been by nature hungry, thirsty, wearied, &c., and to have slept and used nourishment to satisfy those natural appetites, and to have divested himself of that *corruptibility* at his resurrection. On the other hand, the asserters of his *incorruptibility* would not admit Christ to have used any kind of nourishment, or to have rested because he was *by nature* hungry, thirsty, or tired, but because he *chose* to be so; eating before his passion, in the same manner as he did after his resurrection, not because he wanted food, but only to shew that he was a true and real man. These were called *Aphthartodocetæ*, *Incorrupticolæ*, *Phantasiastæ*, and *Gaianitæ*, from one Gaianus, whom they elected bishop of Alexandria; their antagonists being distinguished by the names of *Corrupticolæ*, *Pthartolatæ*, and *Theodosiani*, from one Theodosius, chosen by them in opposition to Gaianus.

This schism amongst the Eutychians was not confined to Alexandria or Egypt alone, but soon extended itself to Constantinople, Antioch, and all the other cities of the East; and having divided all the Christian prelates, and rent the church into parties and factions for nearly half a century, was at length put a stop to by an edict of the Emperor Justin, in which all disputes as to the nature, and especially as to the corruptibility or incorruptibility, of the body of Christ, were strictly forbidden.

APOCALYPSE, from ἀποκαλύπτω, to reveal or discover, a name given to one of the sacred books of the New Testament, otherwise called the

Revelation, containing certain tidings or revelations concerning several important doctrines of Christianity. The learned are far from having agreed upon the date of the Apocalypse, but from the investigation of some modern writers it seems to be distinctly and conclusively ascertained that the apocalyptic vision took place in the latter part of the reign of Domitian, and that the date of the book should be placed in the year 96 'or 97.—See *Lardner's Cred. of the Gos. Hist.*, *Mill's Proleg.*, and *Wolf. Cur. Philol.* tom. v.

That this book is the genuine work of Saint John the Evangelist has been very fully and satisfactorily ascertained. Some doubts appear to have arisen upon this point in the third and fourth centuries, but since that time it has been generally acknowledged to be canonical; and Lowman has asserted, with much apparent truth, “Scarcely any one book hath received more early, more authentic, or more satisfactory attestations.” Dr. Mill shews that it was very early numbered among the apostolical writings, and received as a constituent part of the Scriptures by almost all the churches that were at that time in existence.—See also *Twell's Critical Examination of the New Test.* part iii.; and *Woodhouse's Letters to Marsh on the Evidence of the Authenticity and Div. Insp. of the Apoc.* It is usually called the Revelation of St. John the Divine, an appellation first given to St. John by Eusebius, intimating that to him had been more fully revealed the system of Divine counsels, than to any other prophet of the Christian dispensation. The book contains a prediction of all the most remarkable revolutions and events in the Christian church, from the time of the apostle to the final consummation of all things. It consists of twenty-two chapters, the first three being an instruction to the bishops of the seven churches of Asia Minor. The fifteen following contain the persecutions which the church was to suffer from the Jews, heretics, and Roman emperors. Next is foretold the vengeance of God, which he will exercise against these persecutors, the Roman empire, and the city of Rome; which, as is supposed by Protestants, he describes under the name of Babylon, the great whore, seated upon seven hills. In the last chapters is described the triumph of the church over its enemies, the marriage of the Lamb, and the happiness of the church triumphant. These are the generally received notions of Protestant writers upon the prophecies contained in the Apocalypse; the ablest divines, however, have very widely differed in their interpretations. It is certainly in many parts very obscure, but is full of interest and instruction. A writer of much force and eloquence has given a happy description of it in saying, “L'Apocalypse qui est un des plus mortifiants ouvrages pour un esprit

avide de connoissance et de lumière, est un des plus satisfaisans pour un cœur avide de maximes et de préceptes."—*Serm. de Saurin*, tom. xii.

There have been several other works published under the title of Apocalypses. Sozomen mentions a book used in the churches of Palestine, called *The Apocalypse, or Revelation of St. Peter*, and another called *The Apocalypse of St. Paul*, which the Cophti retain to this day. Various others also have been mentioned by different writers.

APOCARITES, a sect of Manichæans who appeared in the third century. Their principal doctrine consisted in a belief that the soul of man proceeded from, and was of the same substance with, God.

APOCRISARIUS, a resident or agent in an imperial city of a foreign church or bishop. Bishops, not being permitted in the early ages of the church to be absent from their dioceses without the special leave or command of the emperor, were accustomed to appoint and keep residents in the imperial city, whose duty it was to answer for their principals, to negotiate and conduct all ecclesiastical causes in which they might be concerned, and in general to act in their behalf, and in that of their respective churches. These were called Apocrisarii (from ἀπόκρισις, a reply or answer), or Responsales, and sometimes Ambasiatores. In imitation of this officer, almost every monastery had its Apocrisarius, or resident in the imperial city. In process of time the emperors gave the name of Apocrisarii to their own ambassadors, and it afterwards became common to all residents and legates, by whomsoever employed.

APOCRYPHA, or apocryphal books, from ἀπὸ and κρύπτω, to conceal, such books as are not admitted into the canon of Scripture, being considered as spurious, or at least not acknowledged as divine. This appellation has been given to these books, as expressive of the uncertainty and concealed nature of their origin, the Jews calling those only canonical or divine which they made public; such as were retained by them in their archives being called *apocryphal*, from their not being made public, but kept *hidden* or *concealed*. The term seems originally to have been applied only to books of doubtful authority, but afterwards to have been employed to characterise spurious and pernicious books.

The books, which under this description are admitted into our Bibles, never were received by the Jews into the canon of Scripture, nor did they constitute any part of the Septuagint version of the Scriptures, as set forth by the translators under Ptolemy. They seem therefore to have no title to be received as inspired writings. None of the writers of the New Testament either cite or mention them; neither are they in any of the earlier catalogues, and, although

often quoted by the fathers of the Greek and Latin churches, who flourished during the first four centuries, as valuable and instructive works, yet they were never included by them in the sacred list. In the language of the primitive church they were styled *ecclesiastical*, or such as might be read in churches, thereby distinguishing them as well from those infallible works, which were canonised as unquestionably inspired, as from those erroneous and pernicious writings, which were then stigmatised and proscribed as *apocryphal*. Abundant testimony has been produced to prove that they were not received as canonical during the first four centuries, and they have never generally been admitted into the canon of the Greek church. Athanasius, in the year 340, published *A Perfect View of the Scriptures*, in which are enumerated all the books of the Old and New Testament, as they are now received by us, and declares these alone are to be received as the authentic and canonical Scriptures. And St. Jerome, who lived in the beginning of the fifth century, is equally explicit in declaring the same opinion. He admits they might be proper to be read in churches for edification in life and the promotion of good morals, but declares they were never to be employed for deciding any controversy, nor for establishing any doctrine. Subsequently, but in the same century, St. Austin and the council of Carthage appear to have admitted most of the apocryphal books as canonical, but in a secondary sense only—that is, as useful to be read; for at the same time they distinguished them from those sacred and inspired books which had been established on the sanction of the Jewish canon, and on the testimony of our Saviour and his apostles. After this time the fathers and councils occasionally considered these books as canonical, but always with the same distinction as to their inferiority to the sacred writings; until at length the council of Trent, at its fourth session, in the year 1546, notwithstanding the testimony of all Jewish antiquity and the established opinion of the primitive church, thought fit to pronounce them all (except the prayer of Manasses and the third and fourth books of Esdras), together with the unwritten traditions relative to faith and manners, as strictly and in every sense canonical, and of the same authority as those undoubted books, which had been copied from the Jewish into the Christian canon, and received the attestation of Christ and his apostles; and the inspiration of which had been manifested as well by the character of their composers as by the accomplishment of the prophecies they contain, and at the same time denounced Divine wrath against all who should despise or reject them.

From this time the church of Rome has always endeavoured to maintain the canonical authority of these books. They allow indeed a superiority, as to external sanctions, to those uncontroverted books, which were exclusively canonised in the earliest and most authentic catalogues of the Christian church, and they endeavour to defend the decision of the council of Trent by appealing to the authority of other councils, the canons of which however had never been generally received, and which admitted the contested books as canonical only in a subordinate and secondary sense. In agreement with all other Protestant churches, that of England, according to her sixth article, adheres in the catalogue there set forth of those writings, of which there never was any doubt, and, agreeably to the doctrine of the four patriarchal churches of Jerusalem, Alexandria, Antioch, and Constantinople, rejects those books which are styled apocryphal in our Bibles, though she continues to read them, as St. Jerome observes the Western churches were accustomed to do, "for example of life and instruction of manners."—See *Prideaux's Conn.* vols. i. and ii.; *Wilson on the Apocrypha*; and *Doddridge's Letters*, vol. ii. p. 142.

APOLLINARIANS or APOLLINARISTS, a sect who derived their name from Apollinaris, bishop of Laodicea, and were first noticed about the middle of the fourth century. The extravagance of many of the Arian opinions was continually producing new sects, which arose as much from the zeal of the friends, as from that of the enemies of that faction. Thus Apollinaris, in strenuously defending the divinity of Christ against the Arians, was led so far by his too philosophical distinctions, as almost to deny his humanity. His followers at first maintained that the body of Christ was made, or consisted of human flesh, though he had not a human soul, the want of which they supposed to have been supplied by his divinity. But being afterwards convinced that such a doctrine was repugnant to several passages of Scripture, they abandoned it in part; and distinguishing, with some philosophers, the soul by which we live, from the intelligence by which we reason, they allowed the former to our Saviour, but denied the latter; the operations of which they said were performed by the divinity. "Thus, they allowed him," says St. Austin, "the soul of a beast, but denied him that of a man." They reproached the Catholics with admitting two opposite, and distinct, natures in Christ, without any union or subordination between them, and hence upbraided them with adoring a man, styling them *Anthropolaters*. On the other hand the Catholics reproached the Apollinarists with adoring the flesh, calling them *Sarcolaters*.

In the defence of their doctrine the latter caused the following words to be affixed to the front of their houses—"We must not adore a man that bears a God, but a God that bears flesh."

The errors however of this sect were not confined to the soul of Christ. They maintained that his body was like other bodies only in appearance, was coeval with the divinity, and of the same substance with the eternal wisdom. From this doctrine it followed that the body of our Saviour was *impassible*, and immortal; that it was not taken of the Virgin Mary, that he was not born of her, and that his birth, passion, death, and resurrection, were mere illusions; or else, that the divine nature was *passible*, both which absurdities were admitted by some of the sects into which the Apollinarists were afterwards divided.

Their doctrine was first condemned by a council of Alexandria in the year 362, afterwards by a council of Rome in the year 375, and finally by another council of Rome in the year 378, the last of which deposed Apollinaris from his bishopric. His doctrines spread however through most of the churches of the East, so that by a subsequent edict of the Emperor Theodosius they were forbidden to hold any assemblies, to have any ecclesiastics or bishops, or to dwell in cities. After this their doctrine seems to have had no long continuance.—See *Socrates*, ii. 46, iii. 16; *Tillemont, Mémoires Eccl.* vii. p. 602, 789, note 47, viii. p. 249.

APOLLYON, a Greek word, signifying the destroyer, and answers to the Hebrew *Abaddon*, mentioned in the Revelation.—See Article, *Abaddon*.

APOLOGIES, ἀπολογία, defence, or excuse, a name frequently given to certain writings of the fathers of the second and third centuries in defence of their religious tenets, and of the conduct of themselves and their followers. In many of these, the cause of Christianity is defended with much dexterity and success against the calumnies and aspersions of their enemies, and the superstitions of the Pagans are attacked in a masterly and irresistible manner. The arguments however used by them to shew the true nature and genius of Christianity, and to demonstrate its truth and divinity, were not so triumphant as those employed by them in overturning the Pagan system.

APOSTACY, from ἀπόστασις, the desertion of any cause, or the departure from what a man has professed; the word however is generally applied to religion. The canon law defines apostacy to be a wilful departure from that state of faith, which any person has professed himself to hold in the Christian church. In the primitive church there seems to have been four distinct kinds

of apostacy. The first was the total abandoning Christianity for Judaism; the second the mixing of Christianity and Judaism together; the third the communicating with the Jews in some of their usages and ceremonies, but without abandoning the religion of Christ; and the fourth the voluntary relapsing to Paganism.

The perversion of a Christian to Judaism, Paganism, or other false religion, was punished by the Emperors Constantius and Julian with confiscation of goods; to which the Emperors Theodosius and Valentinian added capital punishment, in case the apostate endeavoured to pervert others also: and in our own country we find from Bracton that in his time apostates were burnt to death. This punishment however soon became obsolete, and the offence of apostacy for a long time was the object only of the spiritual courts, which corrected the offender *pro salute animæ*. But about the end of the sixteenth century the civil power again interposed, and by the statute 9 and 10 Will. III. c. 32, it was enacted, that if any person educated in, or having made profession of, the Christian religion, should by writing, printing, teaching, or advising together, deny the Christian religion to be true, or the Holy Scriptures to be of divine authority, upon the first offence should be rendered incapable of holding any office or place of trust; and for the second should be rendered incapable of bringing any action, or of being guardian, executor, legatee, or purchaser of lands, and should suffer three years' imprisonment without bail. If however within four months after the first conviction the delinquent should in open court publicly renounce his error, he was to be discharged for that once from all disabilities.

APOSTATA CAPIENDO, a writ that formerly by the English law lay against those, who having entered into some religious order, afterwards deserted it, and wandered, as was supposed, up and down the country.

APOSTATE, one who deserts the religion he has once embraced. By the early Christians apostacy was considered as deserving the severest censures of the church. Of this there were four degrees. 1. The entirely abandoning the Christian religion, and going over to the Jews. 2. The mixing the Jewish ceremonies, and some of their doctrines, with the Christian religion. 3. The complying so far with the Jews as to communicate with them in many of their unlawful practices, although they made no formal profession of their religion: and 4. A relapsing into Paganism. Under Constantine the first sort of apostacy was punished with death at the discretion of the judge. By Valentinian the younger all apostates were denied the privilege of bestowing their property

by will, and the church forbade their being accepted as witnesses in any of her courts of judicature; for, according to the fourth council of Toledo, "He cannot be faithful to man who has been unfaithful to God."—See *Bing. Orig. Eccl.* lib. xvi. ch. 6, sect. 1. Among the Romanists the term apostate signifies a man, who without a legal dispensation, forsakes a religious order of which he had once become a member. In all monasteries this was considered as a crime of the highest nature, and visited by the severest punishments as well spiritual, as temporal. They varied however according to the rigidity of the discipline of the different orders. In most they were subject to be beaten with stripes by all the brethren from time to time, were allowed only the coarsest food, frequently enjoined to fast entirely, and often imprisoned in cells. The Franciscans, whose code was considered as the most perfect, distinguished four different kinds of apostacy, which they visited with proportionable punishments. The first, which was leaving the convent during any part of the day, was punished with imprisonment for the space of three days, and the discipline of the cord; the second consisted in being absent for the whole of the day; the third, when the culprit was absent for three months; and the fourth, when in addition to this offence he had thrown off the habit of his order. In the last case he was sent for six years to the galleys, or for a longer time to prison, where by constant fastings and whippings he was not permitted to forget the crime he had committed.

APOSTLE, from ἀποστέλλω, to send forth, signifies a messenger, or person sent by another upon some business, and hence, by way of eminence, is used to denote one of the disciples commissioned by Jesus Christ to preach the gospel.

Our Lord's first commission to his apostles was in the third year of his public ministry, at which time he sent them forth to declare that the kingdom of heaven, or the Messiah, was at hand, and to confirm their doctrine by miracles. They were to avoid going either to the Gentiles, or the Samaritans, and to confine their preaching to the people of Israel. Their second commission, being just before our Lord's ascension into heaven, was of a more extensive and general nature. They were now not to confine their preaching to the Jews alone, but "to go and preach to *all* nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Accordingly they began, immediately after our Lord's ascension, to explain the office of their ministry, working miracles daily in proof of their mission, and making great numbers of converts to the Christian faith.

After the apostles had thus exercised their ministry for twelve years in Palestine, they dispersed themselves into different parts of the world, having previously determined by lot the district to be taken by each of them. We have but very short and imperfect accounts of their travels and actions, but by this dispersion of the apostles Christianity was very early planted in a great many parts of the world.

In order to qualify the apostles for the task of thus converting the world to the Christian religion, they were in the first place miraculously enabled to speak the languages of the several nations to whom they were to preach; and in the second place were endowed with the power of working miracles in confirmation of the doctrine they taught; which gifts became unnecessary, and therefore ceased, in the subsequent ages of the church, when Christianity came to be established by the civil power.

St. Paul is frequently called *the Apostle*, by way of pre-eminence; and also the *Apostle of the Gentiles*, because his ministry was chiefly made use of for the conversion of the Gentile world; as that of St. Peter was for the Jews, who is therefore commonly styled the *Apostle of the Circumcision*.

The appellation of apostle was also given to the ordinary travelling ministers of the church. Thus St. Paul in his epistle to the Romans says, "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles." xvi. 7. It was likewise a title given to those, who were sent by the more opulent to carry their alms to the poor of other churches. Thus St. Paul writing to the Philippians tells them that Epaphroditus, their apostle, had ministered to his wants. ii. 25.

It is sometimes given also to those persons, who first planted the true faith in any place. Thus Dionysius of Corinth is called the *Apostle of France*, Xavier the *Apostle of the Indies*, Augustin the *Apostle of England*, &c.

The word apostle is also used among the Jews for a kind of officer anciently sent into the several parts and provinces of their jurisdiction to see that the laws were duly observed, and to receive the monies collected for the reparation of the Temple, and the tribute payable to the Romans. This tribute itself was likewise called *ἀποστολή*, the apostle.

In the Greek liturgy the term apostle is particularly used for a book containing the different epistles of St. Paul, printed in the order in which they are to be read in the church throughout the year. The Acts of the Apostles, the other canonical epistles, and the Revelation, have since been

added to this book, which is hence called the *Acts of the Apostles*, from that being the first book in it.

Apostle is also supposed to have been the original name for bishops. Theodoret expressly says, the same persons were anciently called both bishops and presbyters, whilst those, who are now called bishops, were called apostles.—See *Bing. Orig. Eccl.* lib. ii. ch. 2. sect. 1.

APOSTLES' CREED, a formula, or summary of the Christian faith, drawn up, according to the opinion of some, by the apostles themselves; there are many reasons however which may induce us to question this fact, particularly as there is no evidence of its existence in the entire form in which it now stands in our liturgy prior to the third century.—See Article, *Creed*.

APOSTOLARE, or APOSTOLICARE, in some writers of the middle ages denotes the being preferred to the dignity of the popedom.

APOSTOLATE in a general sense is used for mission. Thus Olearius has a discourse upon the apostolate of Christ.

It more properly signifies the dignity, or office of an apostle of Christ; but it is also used in ancient writers for the office of a bishop. In this sense we meet with many letters, petitions, &c. addressed to bishops under the title of *apostolate*, or *apostolatus vester*. But when the title *apostolicus* had been assumed by the pope, that of apostolate was restrained to the sole dignity of the popedom.

APOSTOLEUM, a name given to a church, that had been erected to the honour, or in memory of an apostle.—See *Bing. Orig. Eccl.* lib. viii. ch. 1. sect. 8.

APOSTOLIC, or APOSTOLICAL, any thing which relates to the apostles, or descends from them. Thus we say the *apostolical age*, *apostolical doctrine*, *apostolical character*, constitutions, traditions, &c. In the primitive ages this was a title given to all such churches as were founded by the apostles, and even to the bishops of those churches as being the reputed successors of the apostles. These were confined to four, viz. Alexandria, Rome, Antioch, and Jerusalem. In after-times other churches assumed the same dignity, principally on account of the conformity of their doctrine with that of the churches which were apostolical by foundation, and because all bishops held themselves successors of the apostles, or acted in their dioceses with the authority of apostles.

The first time we find the term apostolical in a general sense applied to bishops is in a letter of Clovis to the council of Orleans, holden in 511, in which the king does not expressly style them apostolical, but *apostolicâ sede*

dignissimi, most worthy of the apostolical see. In 581 however Guntram calls the bishops met at the council of Maçon *apostolici pontifices*, apostolical pontiffs. In progress of time, the bishop of Rome growing in power above the others assumed this title to himself and his church alone; and some of them, particularly Gregory the Great, have insisted that it belonged to them exclusively, as being the successors of St. Peter. At length it was declared that the pope was the sole apostolical primate of the universal church; and hence we have *apostolical* see, *apostolical* nuncio, *apostolical* brief, *apostolical* chamber, &c.

APOSTOLIC CLERKS, a religious order founded in the fourteenth century by John Columbini, a nobleman of Sienna. The members of this order, in consequence of their frequently pronouncing the name of Jesus, were afterwards called *Jesuates*. This institution was confirmed by Urban V., and subsisted till the sixteenth century, when it was abolished by Clement IX.

APOSTOLIC CONSTITUTIONS. This work, which by some has been identified with "The doctrine of the Apostles" spoken of by Athanasius and Eusebius, has generally been attributed to Clement, the third bishop of Rome. Epiphanius however, who wrote in the fourth century, is the first who mentions it, and we learn from Dionysius of Alexandria that in the year 250 the Constitutions either had not then appeared, or were of no reputation in the church. Several passages quoted from them by Epiphanius are not now to be found in the work, hence it is evident that after his time it must have been considerably altered or abridged, and it has since been supposed to have been greatly mutilated and falsified by heretics of different persuasions. Dr. Pearson looks upon the work as a collection of several pieces published in the first ages of the church under the name of the apostles, and containing the instructions they had given; whereas by others it has been considered as a collection of the different customs, which from time to time were established in the church; some of which were disputed even in the fourth century. So that it could neither be truly ascribed to the apostles, nor to Clement. At the end of the Constitutions are eighty-five canons, called *The Canons of the Apostles*. These contain however several things unacknowledged by the church, either in the time of the apostles, or of that of Clement, and are now generally considered as a collection of decrees previously made by the church, but first brought together some time in the third century. The whole of these canons were rejected by Pope Gelasius towards the latter end of the fifth century, although the first fifty have since been received. The remaining thirty-five have never been admitted by the church.

APOSTOLICAL TRADITIONS.—See Article, *Tradition*.

APOSTOLICAL FATHERS, an appellation usually given to the writers of the first century in support of the doctrine of Christ. A collection of these writers has been published by Cotelierius, and after him by Le Clerc. See also the genuine epistles of the Apostolic Fathers by Archbishop Wake.

APOSTOLICI, or APOSTOLICS, a name assumed by or given to different sects, from their pretending to imitate the manners and practices of the apostles. The original Apostolici, who were also called *Apotactitæ*, and sometimes *Apotactici*, were a branch of the *Encratitæ* or *Cathari*, which sprung up in the third century.—See Article, *Apotactitæ*.

The second sect of the Apostolics was founded by Gerhard Sagaretti, who taught his followers in imitation of the apostles to go about from place to place preaching the word of Christ. They renounced all property and possessions, and clothed in white, with long beards, dishevelled hair, and bare heads, wandered up and down the country accompanied with women, whom they called their spiritual sisters. They inveighed loudly against the increasing corruptions of the church of Rome, foretold its destruction, and the establishment of a purer church. Sagaretti in consequence of his propagating these doctrines was burnt alive at Parma in the year 1300, and was afterwards succeeded as head of this sect by Dulchinus, who to the character of an apostle added that of a prophet and a general, and carried on a bloody and dreadful war against Reynerius, bishop of Vercelli: he was at length however defeated, and put to death in a barbarous manner in the year 1307. Nevertheless this sect continued to subsist in France, Germany, and other countries, till the beginning of the fifteenth century, when it was totally extirpated under the pontificate of Boniface IX.

Another sect of Apostolics arose in the twelfth century. They condemned marriage in common with the others, calling themselves *the chaste brethren and sisters*. Every one however was permitted to have a spiritual sister, with whom he lived in a domestic relation, and thence they have been charged with concubinage. They considered it unlawful to take an oath, set aside the use of baptism, and in many things imitated the Manichæans.

APOSTOLICUM, a peculiar name given to a kind of song or hymn, anciently sung in the service of the church, and mentioned by Gregory Thaumaturgus as used in his time. Vossius understands the Apostolicum to be the Apostles' Creed; but Suicer considers this to be impossible, as this creed was then unknown in the churches of the East.

APOSTOOLIANS, a branch of the Waterlandian sect of Anabaptists. In the year 1664, this sect divided themselves into two factions, and took the name of Galenists and Apostoolians after their respective leaders.—See Article, *Anabaptists*.

APOTACTITÆ, or **APOCTICI**, from ἀποάπτωμα, to renounce, an ancient sect, who affecting to follow the evangelical councils of poverty, and the examples of the apostles and primitive Christians, renounced all their effects and possessions. They do not appear at first to have entertained any erroneous doctrines, but afterwards adopted the opinions of the Encratitæ, and taught that the renouncing of all riches was not only to be approved, but a matter of precept and necessity. Hence the Apotactitæ, by the Theodosian code, are joined with the Eunomians and Arians.

APPARITOR, an officer of the consistory court of a bishop, and appointed by him, or the archdeacon, or their respective officials, whose principal duty is to summon before the court such persons as are charged with offences falling under the ecclesiastical jurisdiction. *Sic dictos*, says Lyndwood, *quia faciunt reos apparere in conspectu judicum; vel quia ipsi ad obsequendum semper apparent, et parati sunt*. They are also frequently called *sumners*. Many constitutions have been made from time to time for the better regulation of apparitors. By that of the year 1342, bishops are restrained from having more than one *riding* apparitor (*apparitorem equitem*), and archdeacons more than one *walking* apparitor (*apparitorem non equitem, sed peditem tantum modo incedentem*), upon pain of suspension, as well of those deputing them, as of the apparitors themselves. The number of these officers however continued to be a considerable grievance, and was one of the irregularities noted in the time of Archbishop Whitgift, and being then complained of as such in parliament, another constitution was made in the year 1597 for their regulation and reduction; and by a canon of 1603, stating that it was desirable to redress such abuses and aggrievances as were said to have grown by sumners and apparitors, and that the number, as much as possible, should be abridged or restrained, it is ordered that no bishop, &c. should depute more apparitors than they, or their predecessors, were accustomed to have had for the last thirty years. And if upon experience the number of apparitors should be found to be too great in any diocese in the judgment of the Archbishop of Canterbury for the time being, it is provided that they might be so abridged by him as he should think meet and convenient. By this canon it is also decreed, that apparitors should not take upon themselves the office of promoters or informers for the court.

APPEAL, a provocation from a subordinate to a superior jurisdiction. An appeal to the court of Rome has long been claimed by the popes as a right originally belonging to, and inherent in them, as the supreme head of the church; no traces however of any such power are discoverable earlier than the middle of the fourth century. By the third canon of Sardica, (or the fourth according to the Latin translation by Isidorus,) which was holden in the year 347, it is ordered, that if any bishop should think himself unjustly condemned, his judges should acquaint the Bishop of Rome thereof, who is empowered either to confirm the judgment, or order the cause to be re-examined by such of the neighbouring bishops as he should think fit to appoint. The fourth canon directs that the see of the deposed bishop should remain vacant until the cause should be adjudged by the Bishop of Rome. And by the fifth canon it is ordered, that if a bishop, condemned in his own province, should choose to be judged by the see of Rome, and requests him to appoint some of his presbyters to act in his name, together with the bishops, the Bishop of Rome might grant him this request. Hence the practice of appealing to the see of Rome seems to have been first authorised and introduced. The canons by which this power was given to the pope were enacted upon the suggestion of Osius, the celebrated bishop of Cordova, who entreated the council to grant this honour to the memory of St. Peter. Julius, the reigning pope, received this mark of distinction as a favour conferred upon him by the council; his successors however have always looked upon the obligation as derogatory to their original and inherent right.

This power of receiving appeals conferred upon the pope by the council of Sardica, though entirely repugnant to the discipline of the primitive church, was limited, as we see, to the judging and disposing of bishops; it was very soon however extended by the popes to all causes whatsoever, and every encouragement was given to such as recurred to their tribunal on the weightiest, as well as on the most trivial, occasions. Alexander III. in his letter to the Bishop of Worcester, expressly says; "Concerning appeals in the smallest causes, we would have you to know, that the same regard is to be had, for how slight a matter soever they may be made, as if they were for a greater." The intolerable abuse indeed of this power in the popes from time to time, obliged not only our own sovereigns, but those of other nations, even when superstition was most prevalent, to restrain their subjects by the severest laws from appealing to Rome. In fact, so necessary had it become to put a stop to the continued encroachments made by the see of Rome by the means of

this formidable power, that other councils, considered to be of far greater authority than that of Sardica, thought it expedient to revoke the privileges which that council had so inconsiderately granted.

With respect to this pretended right, as far as it affected ourselves, it may be remarked, that the ancient British church appears to have been an entire stranger to the Bishop of Rome. The professors of Christianity having been driven out of the land, or at least to the remotest corners of the island by the pagan Saxon invaders; these, at the latter end of the sixth century, were converted by Augustin the monk, and forty other missionaries sent from Rome for that purpose by Gregory the Great. Some papal corruptions, as well in point of faith as of doctrine, were thus naturally introduced into the country; but it does not appear that any civil authority was claimed by the pope in these kingdoms until the era of the Norman conquest. Hildebrand, who soon afterwards ascended the papal throne under the name of Gregory VII. and who for many years had already reigned over the church of Rome, through a succession of his creatures raised by himself to a titular popedom, was at that time completing a scheme of universal theocracy, to be administered by the pope, to which all civil rulers were to be subservient and treated as subordinate and removeable officers. To him William applied to favour his projected invasion, and nothing certainly could have more favourably occurred to advance the plans of Hildebrand. A bull was accordingly granted to William containing the papal determination in favour of the justice of his claim, together with a consecrated standard, and a ring, as a token of the personal affection of the pope. Appeals to the court of Rome became now of frequent practice, and no opportunity was lost by the pope to establish his spiritual encroachments. Indeed he was in some measure encouraged in this by the policy of the conqueror, who in order the more effectually to humble the Saxon clergy, who had hitherto withstood these encroachments, and aggrandise his Norman prelates, who having been bred in the doctrine and practice of slavery, were ready to rivet the chains of a free-born people, appears not only to have permitted but even to have promoted applications to the see of Rome. But as William separated the ecclesiastical jurisdiction from the civil, which had previously been united, by forbidding the bishops to hold pleas in the county or hundred courts, and limiting their power to causes of a spiritual nature in their own tribunals, these appeals were altogether confined to ecclesiastical matters. It was not long however before the church of Rome was enabled to extend its jurisdiction. As soon as Innocent III. was raised to the pontificate, under whom

the power of the popedom may be said to have reached its zenith, he called together an assembly consisting of four hundred bishops and eight hundred abbots and priors, which became memorable under the name of the fourth Council of Lateran. By the decrees of this council a power was indirectly but virtually assumed over the whole of the laity touching all matters as well temporal as spiritual; and all temporal rulers, under pain of excommunication, and a declaration of absolution of their subjects from their oaths of fealty and homage, were rendered amenable to the court of Rome. Fresh acts of usurpation were from time to time made by the popes upon almost every potentate in Europe, whilst by means of the continued appeals to them from England touching the nomination to bishoprics, which through the intricacy of the laws regulating the canonical elections had become of the most frequent occurrence, the appointment of bishops, one of the most ancient prerogatives of the crown, was wrested from the king; and although apparently conferred on the chapter of the see, was eventually vested in the pope. Edward I. however was determined to shake off this servile yoke. He refused to permit the bishops of the realm to attend any general council, unless they had previously sworn not to receive the papal benediction. He disregarded all papal bulls and processes, attacking Scotland in the defiance of one; and seizing the temporalities of the clergy, who under the sanction of another had refused to pay a tax imposed by parliament. And acting upon the ancient law of the land he caused one of his subjects, who had obtained a bull of excommunication against another, to be executed as a traitor. Towards the close of his reign the first statute was made against papal provisions; *i. e.* the purchasing or procuring from Rome the nomination to ecclesiastical benefices, by way of anticipation before they became actually void: a statute which, according to Sir Edward Coke, is the foundation of all the subsequent statutes of *præmunire*. In the reign of Edward III. further restrictions were laid upon provisors by several highly penal statutes. The power of presenting or collating to any bishopric or living in England was expressly taken away; and whoever disturbed any patron in the presentation of a living by virtue of a papal provision, was made subject to the payment of a fine to the king at his will, and to imprisonment until he should renounce such provision: and the same punishment is denounced against all such as should cite the king, or any of his subjects, to answer in the court of Rome. In the subsequent reign of Richard II. these statutes were strengthened and enlarged. It was enacted that no alien should be capable of being presented to any ecclesiastical preferment, under the penalty of the

statute of provisors: and by the 12 Ric. II. c. 15, all liege-men of the king accepting of a living by the means of any foreign provision are put out of the king's protection, and the benefice made void. To this banishment and forfeiture of lands and goods are added by statute 13 Ric. II. st. 2, c. 2; and by c. 3 of the same statute, all persons bringing over any citation or excommunication beyond sea, on account of the execution of the aforesaid statutes of provisors, are rendered liable to imprisonment and forfeiture of lands and goods, and are further declared to have incurred the pain of life and member.

These statutes however not being found sufficient to suppress the evil they were directed against, that of the 10 Ric. II. c. 5, was passed, which has been usually called the statute of *præmunire*, in reference to the writ used for the carrying all these statutes into execution, which has taken its name from the first words *præmunire* (or in better Latin *præmonere*) *facias* A. B. *i. e.* forewarn A. B. that he appear, &c. This statute enacts, that whoever procures at Rome or elsewhere any translations, processes, excommunications, bulls, instruments, or other things touching the king, his crown or realm, and all persons aiding and assisting therein, shall be put out of the king's protection, their lands and goods forfeited to the king's use, and themselves attached by their bodies to answer to the king and his council; or process of *præmunire facias* shall be made out against them as in other cases of provisors. By the statute 2 Hen. IV. c. 3, all persons accepting any provision from the pope to be exempt from canonical obedience to their proper ordinary, are also subjected to the penalties of *præmunire*. The power which the Bishop of Rome had usurped over the civil jurisdiction of the realm, seems to have been pretty well broken down by these statutes, as that which he yet continued to exercise over all spiritual matters was suppressed, and finally destroyed by subsequent enactments, and particularly by several statutes that were passed for this purpose in the reigns of Henry the Eighth and Elizabeth.

In ecclesiastical suits appeals lie from the archdeacon's court to that of the bishop; from the consistory court of every diocesan bishop to the archbishop of each province, or his official in the court of arches; and from this court there lies an appeal to the king in Chancery, as supreme head of the church of England. The jurisdiction of this last court of appeal in all ecclesiastical causes, is exercised by a court of delegates, *judices delegati*, that is, appointed by the king's commission under his great seal. Should the king himself be a party in any of these suits, the appeal by the statute 24 Hen. VIII. c. 12, lies

to all the bishops of the realm assembled in the upper house of convocation. By the statutes 24 Hen. VIII. c. 12 ; 25 Hen. VIII. c. 19, it is declared that the sentence of the delegates shall be definitive ; nevertheless in extraordinary cases, as where there may be ground for apprehension that this court has been led into an error, *a commission of review* is sometimes granted by the king for the purpose of revising its judgment. This however cannot be demanded as of right, but only as a matter of favour ; and with a view of putting a stop to litigation is seldom granted but upon the strongest ground for the application.

Among the regular clergy a monk condemned by his order had always a right of appeal to his superior, and ultimately to the pope, but in no case was he permitted to appeal to the secular magistrate, who could take no cognizance of what passed in the secret of the cloister. This indeed was considered the most atrocious crime a monk could commit. He drew upon himself the pains of excommunication by the very act, and was ever afterwards incapable of discharging any offices of his order. Among the Carmelites he was considered more culpable for the appeal he had made, than for the crime for which he had been condemned ; and a strict seclusion of three years was pronounced against every one who had the temerity of taking so bold a step ; and to take from him the means of doing this, as soon as condemnation was pronounced it was usual to put the judgment in full execution.

APPLICATION, a term used by some theological writers for the act whereby our Saviour is said to transfer or make over to us what he had earned or purchased by his holy life and death. It is by this application of the merits of Christ that man is to be justified and entitled to grace and glory.

APPROPRIATION is the annexing an ecclesiastical benefice to the proper and perpetual use of some spiritual corporation, either sole or aggregate, being the patron of the living. The contrivance of appropriations sprung from the policy of the monastic orders. Upon the first establishment of the parochial clergy, the tithes of the parish were distributed in a fourfold division, one for the use of the bishop, another for maintaining the fabric of the church, a third for the poor, and a fourth to provide for the incumbent. When the sees of the bishops became otherwise amply endowed, they were prohibited from demanding their usual share of these tithes, and the division was made in three parts only. From this it was soon inferred by the monasteries that a small part was sufficient for the support of the officiating priest, and that the remainder might well be appropriated to the use of themselves, subject only

to the burden of repairing the church. They begged and bought therefore for masses and obits, and sometimes for money, all the advowsons within their reach, and then appropriated the benefices to the use of their own corporation. In order however to complete such appropriation effectually, the king's license and the consent of the bishop of the diocese were necessary; because both the king and the bishop might some time or other have an interest by lapse in the presentation to the benefice, which could never happen if appropriated to the use of a corporation, which never dies; and also because the law reposed a confidence in them that they would not consent to any thing that might be prejudicial to the church. The consent of the patron also was necessarily implied, because the appropriation could be originally made to none but to such spiritual corporation as was also the patron of the church; the whole being indeed nothing else but an allowance for the patrons to retain the tithe and glebe in their own hands, without presenting any clerk; they themselves undertaking to provide for the service of the church. When the appropriation was thus made, the appropriators and their successors were the perpetual parsons of the church, and were obliged to sue and be sued in all matters concerning the rights of the church by the name of *parsons*.

This appropriation may be severed, and the church become disappropriate in two ways: first, if the patron or appropriator present a clerk who is duly instituted and inducted to the parsonage, the incumbent so instituted and inducted becomes to all intents and purposes complete parson; and the appropriation, being once severed, can never be united again, unless by a repetition of the same means.—*Co. Litt.* 46 b. When the clerk so presented is distinct from the vicar, the rectory thus vested in him becomes what is called a *sine-cure*, because he has no cure of souls, having a vicar under him to whom that cure is committed. Secondly, if the corporation to whom the appropriation has been made is dissolved, the parsonage becomes disappropriate at common law; because the perpetuity of person is gone, which is necessary to support the appropriation.

Subject to these conditions, appropriations may be made at this day; and in this manner were most, if not all, of the appropriations at present existing originally made, being annexed to bishoprics, prebends, religious houses, and even to nunneries and certain military orders, all of which were spiritual corporations. By the statutes 27 Hen. VIII. c. 28 and 31, Hen. VIII. c. 13, passed upon the dissolution of the monasteries, the appropriations of the several personages belonging to these respective religious houses, and amounting to

more than one-third of all the parishes in England, would have become disappropriated by the common law, had not this been prevented by a clause introduced into these statutes, whereby they were given to the king in as ample a manner as they were held by these houses at the time of their dissolution. An example for this had been afforded in former reigns, upon the dissolution of the alien priories—that is, such as were filled by foreigners only, when the appropriations belonging to them were vested in the crown. From these two roots have sprung all the lay appropriations, or secular parsonages we now see, these having been afterwards granted out from time to time by the crown.

During such time as these appropriations were in the hands of religious houses they were accustomed to depute one of their own body to perform the services of the church, who, being thus nothing more than the curate, deputy, or vicegerent of the appropriator, acquired the name of *vicarius* or *vicar*. His stipend was of course at the discretion of those who appointed him, but this was often so mean and scanty that the parish became sufferers not only by a neglect of Divine service, but by those alms being withheld, for which, among other purposes, the payment of tithes had been originally imposed. To remedy these evils, it was enacted by statute 15 Rich. II. c. 6, that in all appropriations of churches the diocesan bishop should ordain, in proportion to the value of the church, a *competent* sum to be distributed among the poor parishioners annually, and that the vicarage should be *sufficiently* endowed. The vicar however, being liable to be removed at the pleasure of the appropriator, gained little benefit from this statute; it was therefore further enacted, by statute 4 Hen. IV. c. 12, that the vicar should be a secular person, not a member of any religious house; that he should be perpetual, and not removable at the caprice of the monastery; and that he should be canonically instituted and inducted, and be sufficiently endowed at the discretion of the ordinary, for these three express purposes: to do Divine service, to instruct the people, and to keep hospitality. The endowments, in consequence of these statutes, have usually been by a portion of the glebe or land belonging to the parsonage, and a particular share of the tithes, which the appropriator found it most troublesome to collect, and which therefore are generally called *privy*, *small*, or *vicarial* tithes; the greater or *predial* tithes being still reserved to the use of the appropriator himself.—See *Black. Comm.* b. i. c. 2.

APSIS denotes an inner part of the ancient churches, in which the clergy were accustomed to sit, and where the altar was placed. It is supposed to

have been so called from its being covered with an arch, by the Greeks ἀψίς. In this sense it is the same with what is otherwise called *choir*, *conche*, *camera*, and *presbyterium*; and stands opposed to the *nave*, or body of the church.

In ancient churches this word is more usually applied to the bishop's seat or throne. This was sometimes called *apsis gradata*, being raised on steps above the ordinary stalls. It was also denominated *exedra*, and in latter times *tribune*.

The word Apsis is also used for a reliquary, or case, wherein the relics of saints were anciently kept. It acquired this name from its being round or arched at the top, or perhaps from the place in which it was usually kept.

Apsis seems also to have been used for the gate or portico of the church, which was so called from the manner of its structure.—See *Bing. Orig. Eccl.* lib. viii. c. 4, s. 1.

AQUÆBAJALUS, a name formerly given to a parish clerk. These were originally clerks in orders, and assisted the minister in performing Divine service. The Aquæbajalus was originally another assistant, whose principal duty was to prepare and carry the holy water; but by a constitution of Boniface for the better maintenance of the parish-clerk, the profits of this latter office were annexed to his, whereby he acquired the same name.—*Burn's Eccl. Law*, Tit. Parish-Clerk.

AQUARIANS, a sect whose peculiarity chiefly consisted in consecrating water instead of wine in the eucharist. Another branch of them however permitted the use of wine at the sacrament, if it were received in the evening. They are called *Encratites* by Epiphanius, and *Hydroparastatæ* by Theodoret.—See *Bing. Orig. Eccl.* lib. xv. c. 2, s. 7.

ARABIANS, a sect of philosophical Christians, who appeared in Arabia, whence they took their name, some time in the third century, being the disciples, according to Mosheim, of a master, whose obscurity has concealed him from the knowledge of after-ages. These are said to have denied the immortality of the soul, and asserted that it perished with the body; but at the same time maintained that it was again to be recalled to life with the body by the power of God. Origen, who was called from Egypt for the express purpose of opposing this sect, then rising into notice, disputed against them in a full council of divines, and with such success that they are stated to have abandoned their erroneous opinions, and to have again embraced the received doctrines of the church.—See *Mosh. Eccl. Hist.* cent. iii. part 2.

ARABICI, a sect who sprang up in Arabia in the beginning of the third

century, and whose distinguishing tenet was that the soul died with the body and also rose again with it. Eusebius tells us that a council was called for the express purpose of checking the progress of this sect, and that Origen assisting at it convinced the Arabici so thoroughly of their error, that they abjured it.

ARCHANGEL, an angel, according to some commentators, occupying the eighth rank in the celestial hierarchy, while others consider it a title only applicable to our Saviour, although it seems difficult to say on what passages in Scripture this opinion is founded. In the epistle of St. Jude the title of archangel is applied to Michael. Jude, ix.—See Articles, *Angel* and *Hierarchy*.

ARCHBISHOP, the name of a church dignitary of the first class. In the primitive ages of the church there was no precedence among the bishops, nor was the title of archbishop known in the East until about the year 320; and although there were some soon after this time who were called by that title, yet it seems only to have been considered as a personal honour, by which the bishops of some of the principal cities, or of eminence in themselves, were distinguished. Athanasius appears to have been the first who made use of the title archbishop, in speaking of his predecessor; and Gregory Nazianzen in like manner gave it to Athanasius, not under the idea that either of them were entitled to any peculiar jurisdiction, nor even to any precedence in virtue of it. Among the Latins, Isidore Hispalensis is the first person who speaks of archbishops, distinguishing four different orders or degrees in the ecclesiastical hierarchy, namely, patriarchs, metropolitans, archbishops, and bishops. In early times therefore the archbishop and metropolitan were distinct from each other. The former appears to have been nothing more than a bishop of high respectability; while the latter, as the name imports, was the chief ecclesiastical person in a city, whose authority, limited at first to the churches there situated, was afterwards extended to those of the towns and villages situated in its vicinity, or dependent upon it. Subsequently however archbishops came to be metropolitans, and had suffragans under them.—See Articles, *Patriarchs* and *Metropolitans*.

The ecclesiastical government of England is divided into two provinces, containing together twenty-four dioceses, viz. Canterbury and York. The bishoprics of Durham, Carlisle, and Chester, and also that of Sodor and Man, belong to the province of York, and all the rest to that of Canterbury. The Archbishop of Canterbury is styled Primate of *all* England, and the Archbishop of York Primate of England; but with regard to the exact distinction between

these appellations, there is much obscurity in the books which treat of the subject.— See *Burn's Eccl. Law*, Tit. Bishops, s. 1.

The archbishop, besides the inspection of the bishops and clergy in the province over which he presides, exercises episcopal jurisdiction in his own diocese. He is the guardian of the spiritualities of any see that may be vacant in his province, as the king is of the temporalities; and exercises all ecclesiastical jurisdiction within it. He is entitled to present to all livings in the disposal of his diocesan bishop, if not filled by him within six months after his title of presentation may have accrued. He has likewise a customary prerogative, upon consecrating a bishop, to name some clerk, or chaplain, to be provided for by such bishop; in lieu of which it is now usual for him to accept an *option*, that is, the choice of some piece of preferment in the gift of the bishop. When vested in the archbishopric he is said to be *enthroned*, whereas bishops are said to be *installed*. The Archbishop of Canterbury until the year 1152 had jurisdiction over Ireland, as well as England, and was styled a *patriarch*, and sometimes *alterius orbis papa*, and *orbis Britannici pontifex*. All ecclesiastical matters were done and recorded in his name in the following manner, *Anno pontificatus nostri primo*, &c. By the authority of the king he summons the bishops and clergy of his province to meet in convocation, where he presides. He is addressed by the titles of *Your Grace*, and *Most Reverend Father in God*, and writes himself by *Divine Providence* Archbishop of Canterbury, &c. The first prelates in England are his officers. Thus the Bishop of London is his provincial dean, the Bishop of Winchester his chancellor, the Bishop of Salisbury his precentor, the Bishop of Worcester his chaplain; and as long as the authority of the pope continued to be acknowledged, the Bishop of Rochester carried the cross before him. The first Archbishop of Canterbury was Austin, who was appointed by King Ethelbert, on his conversion to Christianity, about the year 598. His privileges and rank were of the highest order. He even enjoyed some special marks of royalty. He was the patron of the bishopric of Rochester, had the power of creating knights, of coining money, &c. He is still the first peer of England and next to the royal family, having precedence of all dukes not of royal issue, and all great officers of the crown. It is his privilege by custom to crown the kings and queens of this kingdom. He may retain and qualify eight chaplains, whereas a duke is allowed only six. He hath by the common law the power of granting the probate of wills and testaments, and letters of administration with respect to property within his province.

He hath also a power to grant licenses and dispensations in all cases, formerly sued for in the court of Rome, and not repugnant to the law of God. He accordingly issues special licenses to marry, to hold two livings, &c. and he also exercises the right of conferring degrees. He also holds several courts of judicature; as the Court Arches, the Court of Audience, the Prerogative Court, and the Court of Peculiars.

The Archbishop of York has nearly the same rights and privileges within his province, as the Archbishop of Canterbury enjoys within his own. He has precedence of all dukes not of the royal blood, and of all officers of state except the lord high chancellor. It belongs to him to crown the queen-consort. He has also the rights of a count palatine over a considerable district formerly called Hexamshire. The first Archbishop of York was Paulinus, who was appointed by Pope Gregory about the year 622. He had formerly jurisdiction over all the bishops of Scotland, but in the year 1470 Pope Sixtus IV. created the Bishop of St. Andrew's Archbishop and Metropolitan of all Scotland.

In Scotland, whilst episcopacy prevailed in that country, there were two archbishoprics, that of St. Andrew's and Glasgow; of which the former, as we have seen, was the metropolitan. The sees of Argyll, Galloway, and the Isles, were suffragans to Glasgow; all the others in the kingdom to St. Andrew's.

Ireland has four archbishops; those of Armagh, Dublin, Cashel, and Tuam, the former of whom is Primate of all Ireland.—See *Bingham's Orig. Eccl.* lib. ii. ch. 17, sect. 1.; *Hooker's Eccles. Pol.*; *Mosheim*, vol. i.; *Burn. Ecc. Law*, Tit. Bishops.

ARCHBISHOPRIC, a province subject to the jurisdiction of an archbishop.

ARCHANTOR, the chief or president of the chantors of a church.

ARCHDEACON, an ecclesiastical dignitary or officer holding a rank next to a bishop. Originally however he was only the principal deacon, out of which body he was chosen. His jurisdiction extends sometimes over a whole diocese, but generally over a part of it only. He is usually appointed by the bishop himself, and has a kind of episcopal authority, originally derived from the bishop, but now independent, and distinct from his. He therefore visits the clergy, and has his separate court for the punishment of offenders, by spiritual censures, and for hearing all other causes of ecclesiastical cognizance. There are sixty archdeacons in England.

The Archdeacon's Court, which is the lowest in the ecclesiastical polity,

is holden in the absence of the archdeacon before a judge appointed by himself, and called his *official*; and its jurisdiction is sometimes in concurrence with, and sometimes in exclusion of, the bishop's court of the diocese. From this court there lies an appeal to that of the bishop by statute 24 Hen. VIII. c. 12. For a more full account of the duties of an archdeacon, see *Bing. Orig. Eccl.* lib. ii. ch. 21, s. 1.

ARCHES, COURT OF, *curia de arcubus*, or Bow-church, which was so called from the steeple being raised with stone pillars archwise. In this court the dean of the thirteen peculiars of the Archbishop of Canterbury in the city of London presides, and is hence called, Dean of the Arches. The official principal of the archbishop holds his court in the same place, and both offices being generally united in the same person, they are frequently confounded together. It is by the latter office however that he holds jurisdiction throughout the province, for receiving appeals, and the like.—See *Burn. Eccl. Law*, Tit. Arches.

ARCHIACOLYTHUS, from ἀρχός, chief, and ἀκόλυθος, a minister, an ancient dignity in cathedral churches, the ministers whereof were divided into four orders or degrees, viz. priests, deacons, sub-deacons, and acolythi, each of which have their chiefs.

ARCHIMANDRITE.—See Article, *Abbot*.

ARCHIRES, from ἀρχιερεύς, a chief priest, a title indiscriminately given in the Russian church to the episcopal order, whether metropolitans, archbishops, or bishops. This title is not however attached to the see, but is a mere personal distinction conferred by the emperor, and carries with it no additional power.

ARCHON, a term applied by some authors to divers officers, as well civil as religious, under the eastern or Greek empire. Thus bishops we find are sometimes called *Archontes*, and we also read of the *Archon of Churches*, *Archon of the Gospel*, &c.

ARCHONTICI, or ARCHONTICS, a branch of Valentinians, who arose about the end of the second century. They are said to have maintained that the world was not created by God, but by angels, called *Archontes*; and to have denied the resurrection of the dead. They also rejected the sacraments of baptism and the eucharist.—See *Bing. Orig. Eccl.* lib. x. ch. 2, sect. 2.

ARCHPRIEST, or ARCHPRESBYTER, a priest or presbyter established in some dioceses with a pre-eminence over the rest. He is also sometimes

called the *Protopresbyter*. The archpriest was anciently the first person after the bishop; he was seated in the church next to him, and in his absence acted as his vicar, in all spiritual concerns. In the ninth century, there were two kinds of cures, or parishes: the former governed by simple priests, and the greater or baptismal churches as they were called, by archpriests. The latter, besides the immediate concern of the cure, had the inspection of the other inferior priests, and gave an account of them to the bishop, who governed the chief or cathedral church in person. There are archpresbyteries still subsisting in the Greek church, in whom are vested most of the functions and privileges of the chorepiscopi, or rural deans.—See *Bing. Orig. Eccl.* lib. ii. ch. 19, sect. 18.

ARENARIUM, denotes a cemetery or burying-ground. The Arenaria were properly a kind of pits, or holes, under ground, in which the ancient Christians were not only accustomed to bury their dead, but to hold their religious assemblies in times of persecution.

ARIANS, the followers of Arius, a presbyter of the church of Alexandria in the beginning of the fourth century. Certain controversies relating to the doctrine of the Trinity had originated in the second century from the introduction of the Grecian philosophy into the Christian church. These soon became very numerous, and were very widely spread in the following century. One of the first who attempted to explain this incomprehensible mystery was Noetus of Smyrna. He affirmed that God, whom he considered to be *indivisible*, united himself with Christ, and therefore was born and crucified with him. Hence Noetus and his followers were called *Patripassians*. Sabellius, an African bishop about the middle of the third century, explained the doctrine of the Trinity nearly after the same manner as Noetus. About this time also, Berillus, an Arabian, bishop of Bozrah, maintained that Christ, before he was born of the Virgin, had no proper *subsistence*, nor any other divinity than that of the Father. His opinions were refuted by many writers, and particularly by Origen; but much confusion was brought into the church by the different explanations which were now attempted to be given to this doctrine. Paul of Samosata, bishop of Antioch, affirmed that the Son and the Holy Ghost exist in God in the same manner as the faculties of reason and activity exist in man; that Christ was born a mere man, but that the *reason*, or *wisdom* of the Father descended into him, and by him wrought miracles upon earth; and finally that on account of this union of the *Divine Word* with the *man Jesus*, Christ might, though improperly, be called God. The doctrine of Paul was

soon afterwards condemned by a council assembled in 269, and he himself degraded from the episcopal order.

A new dispute however in about the beginning of the fourth century arose in Egypt respecting the doctrine of the *three persons in the Godhead*. The church had frequently decided, against the followers of Sabellius, who from him were denominated *Sabellians*, that three distinct persons existed in the Deity; but the nature of that distinction had never yet been brought under consideration, nor had any thing yet been dictated to the faith of Christians concerning this mystery. Every one therefore followed his own opinion with respect to the persons of the Trinity. In Egypt the opinion of Origen—that is that the Son was in God, what reason is in man; and that the Holy Ghost was nothing more than the *divine energy*, or active part, was pretty generally embraced. In an assembly of the presbyters of Alexandria, Alexander, the bishop of that city, maintained that the Son was not only equal to the Father in dignity, but was also of the same essence. This was considered by some as bearing too great an affinity to the Sabellian errors, and on that account was particularly opposed by Arius, one of the presbyters, who asserted that the Son was totally and essentially distinct from the Father, to whom he was inferior both in nature and dignity; that he was the first and noblest of those beings whom God had created, and the instrument by whose subordinate operation he had formed the universe. He appears also to have maintained that the Holy Ghost was not God, but created by the power of the Son: but his notions concerning the nature of the Holy Ghost are perhaps but little known.

The opinions of Arius were now making considerable progress, but were strongly opposed by Alexander, who in two councils held at Alexandria accused Arius of impiety, and had sufficient influence to procure his expulsion from the communion of the church. Arius, unshaken by these proceedings against him, retired into Palestine, whence he so ably endeavoured to demonstrate his doctrine by letters to the most eminent men of the day, that he soon brought over to his side great numbers of adherents; and among others Eusebius, then bishop of Nicomedia. The Emperor Constantine, at first, took little interest in this controversy; but at length, from the great mischief it appeared to be spreading, was induced in the year 325 to assemble the famous council of Nice in Bithynia, to which were summoned deputies from every church, in order that the question might be finally settled. In this general council, which as some inform us was attended by 380 fathers, this abstruse question respecting the nature of Christ, although much discussed, was certainly far from being

settled; the doctrine of Arius however was condemned, Christ declared to be *consubstantial* (ὁμοούσιος) with the Father, and Arius himself was banished to Illyria. His books at the same time were ordered to be burnt, and capital punishment was announced against all such as might dare to keep them.

The council of Nice has always been considered as one of the most famous events in ecclesiastical history, yet it has been remarked that there is no part of history which has been passed over with so much inaccuracy and neglect. Even the time and place of its meeting has been disputed, as well as the number that composed it, and what bishop presided at it. The number and nature also of the laws that were then made are unknown, some authors admitting the enactment of twenty canons only, and others of a much greater number. But all agree in the condemnation of Arius, and that certain measures were attempted for a reconciliation of all parties. These measures however completely failed, for we find the Arians very soon afterwards exerting themselves to recover the ground they had lost, and that with so much success that their doctrines spread rapidly on all sides, and more particularly in the East where Arianism had now become in all parts the reigning religion of the country. Arius himself was recalled from banishment in two or three years after the council of Nice, the laws which had been enacted against him were repealed, and he and his followers were received into the communion of the church at Jerusalem and reinstated in all their privileges. Athanasius, bishop of Alexandria, who had been one of the most zealous opposers of Arius, was at the same time through his influence with the emperor deposed and banished into Gaul. The people of Alexandria however still continued to manifest their resentment against Arius, and persisted in denying him a place among their presbyters, upon which the emperor sent for him to Constantinople, received him in the most flattering manner, and issued a peremptory order for his admission into the Constantinopolitan church. Soon after this he died in a horrible manner, and is generally supposed to have fallen a victim to the resentment of his enemies. These however triumphed in his fall, declaring that his death was a judgment from heaven for his impiety.

After the death of Constantine, Constantius, one of his sons, as well as the empress, warmly espoused the Arian faction. On the other hand, Constantine and Constans, the emperors of the west, maintained the decrees of the council of Nice. Hence arose new and almost endless plots and seditions between the two contending parties. Shortly after the death of Constans, who was murdered in the year 350, a great part of the western empire fell

into the hands of Constantius, who immediately compelled many of the clergy and others, and particularly Liberius, the Roman pontiff, to embrace the doctrines of Arius, and continued a zealous protector of the whole Arian party until the time of his death, which took place in the year 362.

The death of Constantius was a great loss to the Arian cause, for although both parties were treated with impartiality in the short reign of Julian his immediate successor, yet Jovian, upon his ascension to the empire, soon compelled the whole of the western, and some parts also of the eastern provinces, to abjure the Arian doctrine. Upon Valentinian and his brother Valens being raised to the throne, the former warmly supported the decrees of the council of Nice, so that the whole Arian sect were nearly if not entirely extirpated in the West. Valens however was a friend to the Arians, and gave them his support during the whole of his reign, which terminated by his death in 378. Gratian, who succeeded him, zealously supported the Nicenians, as those were now called, who maintained the decrees of the council of Nice, and at length Theodosius the Great, the successor of Gratian, exerted every means in his power for the purpose of suppressing and dispersing the Arians; and so effectually did he succeed in this, that in a short time Arianism was only to be found among the Goths and Vandals, and other barbarians, who were at that time overrunning the whole western empire. By these however the Arians, and their doctrine, were warmly supported, and the Vandals particularly, under Genseric their king, and his son Huneric, in the sixth century, destroyed all the churches of those Christians who acknowledged the divinity of Christ, and used every means in their power to drive out all such as adhered to the decrees of the council of Nice.

A most remarkable miracle is said to have happened at this time, and to have been universally believed, and which so late as the last century has given rise to much controversy. All those Christians, whose tongues had been cut out by the Arian tyrant Huneric, were afterwards, it is said, enabled to speak distinctly, and to proclaim aloud the divinity of Christ. A full and ample discussion of this occurrence, and of the testimony by which it has been supported, may be found in *Abbadie's La Triomphe de la Providence*, vol. iii.; *Middleton's Free Inquiry into the Miraculous Powers, &c.*; *Toll's Defence of Middleton*; and *Dodwell's Answers to Middleton and Toll*.

In the beginning of the seventh century, many of the Asiatic bishops acknowledged the doctrines of the Arians, and supported as they were by the Vandals in Africa, the Goths in Italy, and by most of the Gauls, they were now

enabled to spread their tenets again in many parts of Asia, Africa, and Europe. This success however was but of short continuance; for from the time of the Vandals being expelled out of Africa, and the Goths from Italy, by the arms of Justinian, they seem to have been but little noticed. Sigismund, king of the Burgundians; Theodimir, king of the Suevi; and Recared, king of Spain, all of whom had hitherto been devoted to Arianism, instantly abandoned it, which became the signal for its gradual decline. From this time Arianism gave but little disturbance to the church, although it in some measure revived again in Italy under the protection of the Lombards, about the latter end of the seventh century, and some few Arians have been noticed as existing in Italy in the tenth century.

The zeal and animosity with which the doctrines of Arius were both defended and opposed, produced, as we have seen, the most violent contentions and disorders in the church; to which it has been said to have been more detrimental than all the ten persecutions to which it was exposed by the heathen. These contentions however were in a great measure weakened by the internal dissensions among the Arians themselves. Many sects, or branches of them, were springing up from time to time, holding tenets peculiar to themselves, although founded upon the same erroneous doctrine. These were distinguished by different names, such as *Semi-Arians*, *Eusebians*, *Ætians*, *Eunomians*, *Acasians*, *Psathyrians*, and many others, all of whom may be ranked in three different sects or classes. In the first we may consider as comprised the primitive Arians, whose simple doctrine was, *that the Son was not begotten of the Father, but only created out of nothing*. These were opposed by the Semi-Arians, who asserted that the Son although not *ὁμοούσιος*, or consubstantial with the Father, was yet *ὁμοιοούσιος*, that is, similar to the Father in substance or essence, not by nature, but by a certain peculiar privilege. The leading men of this opinion were George of Laodicea, and Basilus of Ancyra. The third class comprise the Eunomians and Ætians, who were also called *Exucontians*, and some others. These were principally opposed to the Semi-Arians, and maintained that Christ was *ἑτεροούσιος*, or *ἀνόμοιος*, that is, unlike the Father, as well in essence as in other respects.

Many other sects indeed were continually arising not only from the zeal of the friends of the Arian faction, but also from that of its enemies. Thus the learned Apollinaris, bishop of Laodicea, in defending the divinity of Christ against the Arians, was led so far as almost to deny his humanity. He considered Christ's body to have been endowed with a *sensitive*, but not a *rational*

soul, and that the Divine nature supplied the place of the mind; and gained many converts to this opinion in almost all the eastern provinces. Marcellus also, another opponent of the Arians, taught that the Son and the Holy Ghost were two *emanations* from the Divine nature, who after having accomplished their respective duties were again to return into the substance of the Father; a doctrine quite incompatible with the belief of *three distinct persons* in the Godhead. Perhaps no one however was led into greater or more absurd errors by the Arian controversy than Photinus, bishop of Sirnium, and a disciple of Marcellus. His opinions were in direct hostility to the humanity of Christ, and altogether excluded the Holy Ghost from the persons of the Trinity. These were condemned however by the councils of Antioch and Milan, and the bishop was degraded from his episcopal seat and banished. It remains only to take notice of the opinions of Macedonius, bishop of Constantinople, a Semi-Arian doctor, who was the founder of the sect of the *Pneumatomachians*. He considered the Holy Ghost as a *divine energy* diffused throughout the universe, and not as a *person* distinct from the Father and the Son. This doctrine was embraced by many in the Asiatic provinces, but was condemned by a council consisting of 150 bishops assembled in the year 381, by Theodosius at Constantinople. At this council the doctrine of *three persons in one God*, which has since been generally received, was fixed and finally decided.

Although little was heard of Arianism after the sixth or the seventh century, it seems in some measure to have revived in the sixteenth. Grotius is thought to have leant towards this doctrine, and Erasmus has been reproached by his adversaries of introducing Arian interpretations and glosses, and Arian tenets, into his own commentaries on the New Testament; but how justly must be left to the reader to determine. The only answer he deigned to give to this charge was the following: *Nulla heræsis magis extincta est, quàm Arianorum*. In the year 1531 also, Michael Servete, a Spanish physician, more generally known by the name of Servetus, published seven books against the errors contained in the doctrine of the Trinity, which once more revived the opinions of the Arians in the West. His own doctrine however differed in many respects from that of the Arians; and was afterwards reduced by him into a system of theology, and published under the title of *Christianity Restored*. From this he seems to have been rather a Photinian than an Arian. He was soon after this accused before a council of blasphemy, and through the zeal and influence of Calvin was burnt as a heretic.

Servetus had few disciples, but after his death a new system of Arianism,

founded on some of his doctrines, arose in Geneva, which gave much trouble to Calvin to refute. From Geneva these new Arians removed to Poland, where they made numerous proselytes, but at length degenerated into Socinianism.

In the beginning of the eighteenth century the Arian controversy was again revived in England by Whiston, a divine and learned professor of mathematics of the University of Cambridge. He thought that the eternity of the Son of God was not a real eternity, but only a metaphysical existence, *in potentiâ*, in some sublimer manner in the Father, as his wisdom, or word; that Christ's real generation, or creation, took place some time previous to the creation of the world; and maintained that this was the doctrine of the council of Nice itself, as well as that of Christ and his apostles; and also of the early Christians. These doctrines, particularly coming from so learned a divine, gave considerable alarm to the church, and Whiston was not only removed from his pastoral and theological functions, but also from his professorship. He was followed by Dr. Clarke in his famous work, intituled *The Scripture Doctrine of the Trinity*, upon which he was accused by the two houses of convocation of altering and modifying the ancient and orthodox doctrine, and reproached with the title of Semi-Arian. This charge of Arianism however appears to have been unfounded, for Dr. Clarke only advocates what is commonly called the *Arminian Subordination*; a doctrine that is explained by him with greater care, clearness, and moderation, than by any one before him. He maintains the subordination of the three persons of the Trinity with respect to their natural existence; whilst he at the same time allows an equality of perfection between them, and admits the eternity of the Son and Holy Ghost. Dr. Waterland, who has been charged with a leaning towards tritheism, was one of the principal opposers of Dr. Clarke. The history of this controversy may be found in a pamphlet published in 1720, and intituled, "An Account of all the considerable Books that have been wrote on either side, in the Controversy concerning the Trinity, from the year 1712; in which is also contained an account of the pamphlets written this last year on each side by the Dissenters to the end of the year 1719."

In modern times, the denomination of Arian has been given with little discrimination to all such as maintain Christ to be inferior and subordinate to the Father. Some of these consider him as the creator of the world, and all believe in his existence previous to his incarnation, but maintain various opinions as to the degree of his dignity in his pre-existing state. And hence have been derived the terms of *high* and *low* Arians. The reader may see a

very good account of Arianism, as well as of some other prevailing heresies of these times, in *Godfrey Hernant's Life of Athanasius*, see particularly lib. vii. c. 10. Also *Tillemont's Memoirs*, vol. vi. 410; *Spanheim*, cent. vii. col. 888; *Lardner*, vol. iv. lib. 1. c. 69; *Dr. Jortin's History of Arianism, and its progress in Britain and Ireland*; and *Bogue and Bennet's History of the Dissenters*.

ARISTOTELIANS, in a general sense the disciples of Aristotle, but in an ecclesiastical sense this term is used to denote those who mixed the philosophy of Aristotle with the doctrines of the Gospel, or attempted to explain the latter by the sophisms and subtleties of the Aristotelian school.

The philosophy of the Modern, or Later Platonics, having lost in the sixth century much of that influence in the schools, which for a series of ages had produced almost endless divisions and troubles in the Christian church, and had hence been highly prejudicial to the progress of the Gospel, was succeeded by that of Aristotle, which had arisen imperceptibly out of its obscurity. This was now placed in the most advantageous light by the illustrations of the learned, and particularly by the celebrated commentaries of Philoponus. The Nestorians and Monophysites of the West were eager in making use of the logic and subtleties of this deep philosopher, for the purpose of overturning the abettors of the Ephesian and Chalcedonian councils; whilst those of the East, in order to turn their followers to this field of controversy, translated the principal books of Aristotle into their respective languages.

In the beginning of the eighth century the doctrine of Plato, particularly from the numerous sentences of condemnation that had been pronounced against the opinions of Origen, and the troubles which the Nestorian and Eutychian controversies had brought upon the church, having lost nearly all its credit in the schools, the Aristotelian philosophy now began to be very generally taught, and from this time was propagated in all places with great success. A miserable abuse of the subtile and difficult precepts of the Stagyrice soon perverted the dictates of common sense, and introduced the greatest obscurity and confusion both in philosophy and religion. Many begun now to look upon that absurd system of religion which the Roman pontiffs and their dependents exhibited as the true religion of Christ, and maintained by the odious influence of persecution, as little better than a fable invented and propagated by a greedy and ambitious priesthood. To support this delusion, and to nourish a proud and presumptuous spirit of infidelity, the philosophy of Aristotle, which was considered in all the European schools as the very essence

of right reason, no little contributed. Its followers were led to reject some of the most evident and important doctrines both of natural and revealed religion, and the grossest errors were taught and propagated by them. Among other tenets equally absurd they held that there was only one intellect among all the human race; that all things were subject to absolute fate, or necessity; that the universe was not governed by a Divine providence; that the world was eternal, and the soul mortal; all which they maintained by arguments drawn from the intricacies of their favourite philosophy.

The propagation of these doctrines at length brought upon the Aristotelians, now also known by the name of the *Scholastics*, the censures of the church. In the year 1209, a council of bishops, assembled at Paris, declared the philosophy of Aristotle to be the source of all the impious doctrines which were at that time propagated by the Brethren and Sisters of the Free Spirits, the followers of Almaric, and others, and therefore prohibited the reading, or explaining, either in public or in private, any of the writings of the Grecian sage. The rapid progress indeed, and dangerous tendency of their metaphysical notions became so alarming in the fifteenth century, that they attracted the notice of the inquisitors, who now called upon the Aristotelians to give an account of their principles and tenets. To extricate themselves from this embarrassment they pretended to establish a wide distinction between philosophical and theological truth; and maintaining that their doctrines were *philosophically true*, and conformable to reason, they at the same time admitted that they might be esteemed *theologically false*, and contrary to the declarations of the Gospel. This miserable subterfuge had been previously used by the Aristotelians as a buckler against their adversaries, and to protect them against the resentment of the populace; it was condemned however, and the maintenance of it prohibited in the following century by Pope Leo X. in a council holden at Lateran.

The peripatetic, or scholastic, method of teaching theology seems to have first infected the Lutheran church, but it afterwards spread itself among all the churches of the reformed religion. It was certainly in use in Holland previous to the synod of Dort, as Macrobius, a professor at Franeker, who is said to have been deeply versed in all the mysteries of the scholastic philosophy, was accused of heresy before this assembly by his colleague Sibrand Lubbert. Upon examination of the matter the synod decided that Macrobius had been unjustly accused of heresy, but nevertheless declared that in his divinity lectures he had not followed that simplicity of method, and clearness

of expression, that are commendable in a public teacher of Christianity, and that he rather followed the subtile manner of the scholastic doctors, than the plain and unaffected phraseology of the inspired writers. That the scholastic method of teaching theology had been very generally adopted by most of the reformed doctors of the church before the synod of Dort, would appear from a letter of Episcopius to his disciples at Leyden, in which he tells them he had carefully avoided the scholastic divinity; and that this was the principal cause which had drawn upon himself the vehement opposition of all the other professors and teachers of theology.

At the beginning of the seventeenth century we find almost all the European philosophers divided into two classes; the one comprehending the *Peripatetics*, and the other the *Chemists*, or *Fire-Philosophers*, as they were also called. These for many years contended with much warmth and ingenuity for the pre-eminence, and a great many laboured and subtile productions were published on both sides during the contest. The Peripatetics, who were still in the possession of almost all the schools of learning, looked upon all such as presumed to reject or even amend the doctrines of Aristotle as objects of indignation, and as little less criminal than traitors and rebels. The Chemists however spread themselves throughout Europe, and assumed the obscure and ambiguous name of *Rosicrucian Brethren*. These inveighed against their opponents with the most inveterate bitterness and animosity, and represented them as the corrupters both of religion and philosophy. This controversy however was soon afterwards entirely buried in silence and oblivion by the writings of Gassendi and Des Cartes, two eminent philosophers of France, although in many respects opposed to each other; nor had the peculiar notions of either of these sects any long continuance after Gassendi's attack upon the Aristotelian philosophy, and the introduction of the system of Des Cartes.— See Article, *Cartesians*.

ARMENIANS, the inhabitants of Armenia. The Armenian church, although it is probable that the doctrines of Christ had been earlier introduced both into the greater and lesser Armenia, was not completely established before the beginning of the fourth century, when Gregory, commonly called the *Enlightener*, from his having expelled the darkness of the Armenian superstitions, converted to Christianity Tiridates the king of Armenia, and all the nobles of his court. He was afterwards consecrated bishop of Armenia, and so exerted himself in this character that the whole province was converted to the Christian faith. We hear nothing of their having entertained any pecu-

liar doctrines until the sixteenth century, when they adopted similar notions with the Monophysites respecting the nature and person of our Saviour, maintaining with them that in Christ two distinct natures were united in one person, and that without any change, mixture, or confusion. They differ however from the Monophysites in many points of faith, discipline, and worship, and therefore refuse to hold any communion with them. Their peculiar notions principally consist in believing that by the death of Christ, and his descent into hell, the souls of the damned were liberated from torture until the end of the world, when they shall be again cast down into hell; and that the souls of the blessed shall not be admitted into heaven until after the resurrection. They maintain also that the Holy Ghost proceeded from the Father only; and hold in high estimation a book they call the *Little Gospel*, which treats of the infant years of Jesus Christ, and gives many absurd histories of the Virgin Mary. They acknowledge the articles of faith declared by the council of Nice, and in their church service make use of the creed of the apostles.

The Armenian church is governed by three patriarchs, subordinate to the chief of whom are forty-two archbishops of the Greater Armenia. The rest of the clergy consists of doctors, secular priests, and monks. The latter are of the order of St. Basil, and are very strict in their fasts, subsisting during the period of Lent upon roots only. The Armenians indeed in general consider fasting and abstinence as a principal part of their religion; and among the clergy they hold that the frequency and strictness of their fasts should correspond with the rank each may hold in the church. A considerable revenue is said to accrue to the clergy from the consecration of holy water, which takes place once in the year. It is then customary for every one to attend, and having made the requisite deposit, to carry his portion home. The Armenians have been stated to recognise the seven sacraments of the Romish church; but Sir P. Ricaut, who seems to have acquired very accurate information in regard to the doctrines of the Armenian church, tells us, in his *Present State of the Greek and Armenian Churches*, that from the word sacrament not being understood among them, he was unable to ascertain whether they held seven, or two only.—p.409. Mr. Adam therefore, in his *Religious World Displayed*, imagines that the assertion of seven sacraments being acknowledged by the Armenians ought to be confined to that part of the church who received the confession of faith of 1674. This confession was very agreeable to the sense of the Romish church, and was obtained from the Armenian patriarch and some of his bishops by the French ambassador then resident at Constantinople; but from the manner in which this document was

procured, little weight seems to have been attached to it, and it is certain that the great body of the nation have continued to maintain their independence of the see of Rome. "It is marvellous," M. Chardin remarks, "how the Armenian Christians have preserved their faith equally against the vexatious oppressions of the Mohammedans, their sovereigns, and against the persuasions of the Romish church, which for more than two centuries has endeavoured, by missionaries, priests, and monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the court of Rome to effect this object; but all in vain."—vol. ii. p. 232.

Cyril Lucar, who as Mr. Adam remarks, uniformly speaks with much contempt of the Armenians, as well as of the Greek sects in general, says they believe that our Saviour suffered only in appearance—*κατὰ φαντασίαν*—but on what ground Mr. Adam says he has yet to learn. He adds, "they maintain that the souls and bodies of the Prophet Elias and the Virgin Mary, and of them only, are in heaven. Yet, notwithstanding their opinion that no other prophets or saints shall be admitted into heaven until the day of judgment, by a certain imitation of the Greek and Latin churches they invoke them with prayers, reverence and adore their pictures or images, and burn lamps and candles before them." This is given on the authority of Sir P. Ricaut, but in a note subjoined it is remarked, that others affirm that the Armenians are so far from worshipping images in any sort, that they even excommunicate those who pay them religious veneration, and that some think they have always entertained the like sentiments. For the proof of which, Pictet's *True and False Religion Examined*, translated by Bruce, p. 102, and Dr. Pagitt's *Christianography*, p. 80, are referred to by the author.

They consider the trine immersion essential to baptism, after which ceremony they anoint the forehead, eyes, ears, breast, palms of the hands, and soles of the feet, with consecrated oil, in form of the cross; and then they administer unto the child the holy eucharist, by rubbing the elements on the lips.

In compliance with the custom of the Jews, women are not permitted to appear in the church until forty days after their delivery, and many other Jewish ceremonies are observed by them. They have three orders of monks—those of St. Gregory, St. Basil, and St. Dominic, the last being introduced by the missionaries of the church of Rome in the beginning of the fourteenth century. Their discipline is extremely severe; the religious are allowed neither the use of flesh nor of wine, and they are sometimes required to

continue in prayer from midnight until three in the afternoon. Their abstinence and mortification however are not equal to that of the Gickniahorè, or hermits, who dwell on the tops of rocks, and devote their lives wholly to religious contemplation.

The Armenian clergy in general are said to be in a deplorable state of poverty, and in consequence extremely ignorant and encroaching. — See *Mosheim's Eccl. Hist.* vol. iii. p. 428; *Dupin's Hist. of the Church*, vol. iv.; *Sir P. Ricaut's Present State of the Greek and Armenian Churches*; and *Les Nouveaux Mémoires des Missions de la Compagnie de Jésus*, tom. iii. p. 1.

ARMINIANS, those who adopt the opinions of Arminius, a famous Protestant divine who was born in Holland in the year 1560, and who in the beginning of the seventeenth century was chosen professor of divinity at Leyden. They were also called *Remonstrants*, from a petition entitled their Remonstrance, which in the year 1610 they addressed to the states of Holland.

The opinions of Calvin respecting Divine grace and the decrees of God having daily become more general, numerous controversies arose among his followers concerning these two disputed points of doctrine. The greater part of these were of opinion that the Deity had not *predetermined*, but only *permitted*, the fall of Adam; while others attributed his transgression to the eternal decree of God. The former of these were denominated *Sublapsarians*, and the latter *Supralapsarians*. Out of this contest arose what has been called the Arminian schism, Arminius having rejected the doctrine of the church of Geneva in relation to predestination, and maintained the Lutheran doctrine that none are excluded from salvation by an *absolute decree*. Arminius and his immediate followers did not deny that God had elected a certain portion of the human race to eternal life. So far they agreed with Calvin; but they denied that this election is absolute and unconditional. They believed an election of this nature to be irreconcilable with the attributes of God, and contended that it entirely destroys the liberty of free-will, is inconsistent with the language of Scripture, and encourages licentiousness of manners in those who entertain that doctrine. They maintained that God has elected those only who, according to his foreknowledge, but not according to his decree, and in the exercise of their own natural power of self-determination acting under the influence of his grace, would possess their faith and holiness, to which salvation is annexed in the gospel scheme; and that those who are not so elected are allowed to perish, not because they are not elected, but solely

in consequence of their infidelity and disobedience; on account of which infidelity and disobedience being foreseen by God, they were not elected. With respect to Christ, they held that he died for *all* men; his atonement being sufficient, as well from his own merit as from the intention of the Father manifested by his appointment, to expiate the sins of every individual; that all without distinction are invited to partake of the blessings which this his atonement has procured; that the grace of God is offered to make the will comply with this invitation; but that man may resist this grace, and thus by his own sin and perversity it may be rendered of no effect. Whether true believers must of necessity continue so, or whether, falling from their faith, they might forfeit their state of grace, Arminius did not attempt to decide; his followers however maintained the affirmative of this proposition, as consistent with his opinions respecting free-will and the power of man of resisting the grace of God.

The promulgation of these doctrines soon exposed Arminius to the resentment of all those who adhered to the theological opinions of Geneva, which were then prevalent in Holland; and the greatest commotions broke out in consequence of the controversy which was thus excited. The principal person who opposed himself to Arminius and supported the Calvinistical doctrine, was Gomar, his colleague; whence his party acquired the appellation of *Gomarists*. The controversy which was thus began became more general and violent after the death of Arminius, which took place in the year 1609, and now threatened to involve the whole of the United Provinces in civil discord and bloodshed. At length the dispute was referred to the decision of the synod of Dort, which was convened by order of the states-general in the year 1618, and was composed of ecclesiastical deputies from the United Provinces, as well as of some of the most learned divines of England, Scotland, Switzerland, Bremen, and the Palatinate, who attended as delegates from their respective churches.

The principal advocate of the Arminians was at this time Episcopius, the professor of divinity at Leyden; but from some dispute having arisen as to the proper mode of conducting the debate, Episcopius and the rest of the Arminian doctors were entirely excluded from the assembly. The question being thus considered and determined in their absence, the tenets of the Arminians were pronounced to be pestilential errors, and they themselves were condemned as the corrupters of the true religion, and as the disturbers of the peace of the church. In consequence of this decision, they were treated with the greatest severity, being deprived of all their posts and employments. Their

ministers at the same time were prevented from disseminating their doctrines from the pulpit, and their congregations were altogether suppressed; Barneveldt was beheaded, and Grotius condemned to perpetual imprisonment.

After the death of Maurice, the Prince of Orange, who, although he had at first given countenance to the pacific measures of the Arminians, had afterwards become a violent partisan of the Gomarist party, which happened in the year 1625, the Arminians were restored to their former reputation and tranquillity; and under the toleration and countenance of their native country, they erected churches in various places, and founded a college at Amsterdam for the promotion of literature and science, appointing Episcopius to be the first theological professor. From this time they continued to spread their opinions by their writings and expositions, and so resolutely and ably resisted the doctrine of absolute decrees that its advocates were daily diminishing. In England particularly, not long after the synod of Dort, Arminianism was very favourably received by the court faction, particularly through the influence of Archbishop Laud, although strongly opposed by the Puritans, who were averse to the ceremonies and episcopal government of the church, and who rigidly defended the Calvinistical doctrines of the first reformers. In France and Germany also the reformed churches were now opposed to the decision of the synod of Dort, and shewed a manifest aversion to the opinions of the Dutch divines.

The Arminian doctrines relative to predestination and grace were comprised in the five following articles, usually denominated the *five points*.

1st, That God from all eternity predestined unto salvation all those whom he foresaw would persevere unto the end in their faith in Jesus Christ, and unto damnation all those whom he foreknew would forfeit their claim of salvation by continuing in their unbelief and resisting his divine assistance.

2dly, That Christ by his sufferings and death made an atonement for the sins of the whole world. They taught however that none could partake of this divine benefit who did not believe in Christ.

3dly, That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will; but that in order to our conversion and salvation we must first be regenerated by the Holy Ghost, which is the gift of God through Jesus Christ.

4thly, That Divine grace, or the energy of the Holy Ghost, is capable of producing, and in fact produces, every thing that can be called good in man, and consequently that all good works must be attributed to God alone. This grace they say is offered to all, though it does not force any to act against

their own inclination, being capable of being resisted and rendered ineffectual by the perverse will of the impenitent sinner.

5thly, That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state. To this the greatest part of them add, that the regenerate may lose true justifying faith, fall from their state of grace, and die in their sins.

From the whole of these articles it appears to have been the belief of Arminius and his followers, that God, having an equal regard for *all his* creatures, sent his Son to lay down his life, not for the *elect only*, but for *all mankind*; that no one will be condemned by the eternal decree of God, but those who finally perish will owe their destruction to their own perverse will; and that true believers, if not vigilant of themselves, through the force of temptation may fall from grace, and thus sink into final perdition.

The Calvinists, it must be remarked, did not greatly object to the doctrine contained in the five points, but refused to give that interpretation to them which the terms wherein they were expressed plainly imported; maintaining that the Arminians, under these specious declarations, designed secretly to propagate the errors of Socinianism and Pelagianism. Subsequently however the Arminians gave a new exposition of their doctrines, as set forth by the five points or articles above mentioned; and as now explained they seemed almost to deny the necessity of any Divine assistance in the work of conversion. The great end indeed of the Arminian system, according to this new exposition, seemed to be the paternal union of all Christians, however divided they might be in their religious opinions. With a view of facilitating this philanthropic plan, they denied "that Christ demands from his servants more *faith* than practical *virtue*;" and asserted "that he has confined that belief which is essential to salvation to a few articles; that on the other hand his rules of practice are of considerable latitude; and that good works ought to be the chief study of Christians." The only body of Christians excluded by them from the extensive communion of the Arminian church are the Papists, whom they refuse to admit on account of their idolatrous worship and spirit of persecution. They soon perceived however that a union embracing so many discordances must be exposed to many objections and the censures of their opponents, unless connected by some common bond of agreement. They drew up therefore a confession of faith, founded upon such comprehensive principles as no sectary might be able to object to it. Hence it happens that from this confession of faith, as well as from the latitude granted to every

minister of this church of only conforming to the same as far as it coincides with his private opinions, it is impossible to deduce any accurate view of what may be termed modern Arminianism, or ascertain with any degree of certainty what doctrines are adopted and what rejected by those who profess it.—See *Arminii Opera, passim*; *Mosheim's Eccl. Hist.*, cent. xvii.; *Neal's Hist. of the Puritans*; and, for an account of the synod of Dort, *Brandt's Hist. of the Reformation*, and the *Remains of John Hales*, who was himself present, and gives a full account of all the proceedings.

In England the Arminian controversy, from its commencement, was carried on by both parties with much zeal and pertinacity, affording a fresh source of mutual hatred, and a new pretext for intolerance. The Articles of our own church relating to the doctrine of original sin, free-will, and predestination, have been since very differently interpreted by theologians of opposite sentiments; and at that time they were certainly looked upon by many as totally irreconcilable with the scheme then denominated Arminian. The works of Calvin and his followers were taught in both the universities, and those who rejected the doctrine of predestination were reproached as *Freewillers* and *Pelagians*. Some indeed, about the year 1590, in the University of Cambridge, distinguished themselves by opposing these tenets; but this immediately created so great an alarm in some of the leading men in the church, that those who broached these new doctrines were branded by them as heretics; and Archbishop Whitgift, together with some other prelates and dignitaries of the establishment, drew up and published certain articles of faith, since known by the name of the *Lambeth Articles*, in which the principles of Calvin are set forth and maintained in the broadest and most unequivocal language. The scholars of the university were strictly enjoined to conform to these articles; but Lord Burleigh, then the minister of Queen Elizabeth, having shewn some disapprobation to them, they never obtained any legal sanction.

These rigorous tenets however had already begun to be shaken, and perhaps nothing more contributed to this than the publication of the *Lambeth Articles*. Whether it was owing to the obscurity and mystical nature of the subject, to the perplexities with which so many controversialists had surrounded and entangled it, or, as it has sometimes been supposed, to the opposite or at least dissimilar sentiments of those who framed the Articles of our church, or to their desire of forming a system of faith which people of different persuasions might accede to, the articles setting forth an exposition of the doctrines in question are undoubtedly drawn up with considerable ambiguity. The plain and precise

language however made use of by the composers of the *Lambeth Articles* enabled every one to see more clearly the nature of the doctrine they were often appealed to as supporting, and to form a more accurate notion on the real points in dispute ; and many who had previously conformed to these Calvinistical tenets, when involved in the obscurity of ambiguous words, rejected them altogether when explained in the broad and repulsive language of Whitgift and his assistants.* In other countries also these principles had already begun to decline. They had been no longer considered as orthodox by the Lutheran church, and in that of Rome they had been opposed with no little success by both the Franciscan order and the Jesuits. The study of the Greek fathers also, which had hitherto been much if not altogether neglected, but which had now become very general among the divines of a more learned age, contributed much to undermine the predestinarian system ; since, from reading these authors, they discovered that those whom they could not but look upon as of the highest authority had entertained very opposite sentiments. These novel opinions however were taught with little distinctness, and promulgated with much vacillation ; and all those who embraced them were looked upon by many as hostile to the church. When at length they were clearly and unequivocally set forth by Arminius and his followers, James I. strongly opposed them as heretical, and with this design deputed to sit in the synod of Dort certain divines who were known to be decidedly Calvinists. But so inconsistent was James, and so fluctuating in his religious opinions, that in a very few years after the decision of the synod of Dort he abandoned the doctrines he had there instructed his delegates to maintain, and openly favoured the opposite faction ; so that no one had now any prospect of obtaining preferment in the church who had not become a convert to the principles of Arminius. So sudden indeed was this change in the sentiments of James, that some have imagined that the part taken by him at the synod of Dort proceeded chiefly upon political grounds, with a view to support the house of Orange against the party headed by Barneveldt. The people however continued to hold the Calvinistic doctrines ; and so prevalent were these opinions, that the House of Commons treated the progress of the Arminian system as a public grievance. In their declarations and remonstrances against the Papists, they denounced the supporters of this system as almost equally hostile and dan-

* As to the true exposition of the Articles of the Church of England upon the doctrines in question, see Article, *Calvinism*.

gerous to the cause of true religion. This indeed in a great measure arose from, or at least was much intermixed with, political motives. Those who rejected the doctrines of Calvin were for the most part zealous supporters of the royal prerogatives; and hence a close connexion was maintained between the partisans of the new speculative tenets and those of arbitrary power. It was apprehended also that these theories, which in many respects were far more conformable to those countenanced by the church of Rome than to the doctrines taught by the first reformers, might be the means of again introducing that faith which was then so universally dreaded.

Indeed, since the time of Archbishop Laud the term Arminian has been applied by many as descriptive of the doctrines of the church of England. "So far," says Mr. Adam, in his *Religious World Displayed*, "as it indicates the rejection of the Calvinistic hypothesis of predestination, reprobation, and particular redemption, by the generality of the members of that church it is doubtless applied with justice; but if it is used for imputing to the church of England any approach towards the fundamental errors into which many eminent Arminians on the continent have fallen since the synod of Dort, it is by no means applicable." Many, on the other hand, who do not belong to the church of England, and not a few of those who are within her pale, both clergy and laity, seem to believe, and warmly contend, that her doctrinal articles and confessional are strictly Calvinistic.

The principal writers in defence of the Arminian system are Mr. Fletcher, Dr. Whitby the celebrated commentator, and Dr. Taylor of Norwich; see his *Key to the Epistle to the Romans*. Mr. Wesley also was a zealous advocate for the tenets of Arminius; see his *Sermon on Free Grace*, and his *Arminian Magazine*. On the other side, see Dr. Owen's *Display of Arminianism*, his *Perseverance of the Saints*, and *Particular Redemption*; Dr. Gill's *Cause of God and Truth*; Dr. Jonathan Edwards on the *Will*, and on *Original Sin*; John Edwards's *Veritas Redux*; Cole's *Sovereignty of God*; and the works of Toplady in general.

ARMINIAN SUBORDINATION, an appellation commonly given to the scheme or doctrines of Dr. Samuel Clarke concerning the Trinity, as set forth and illustrated in his celebrated book entitled *The Scripture Doctrine of the Trinity, wherein every Text in the New Testament relating to that Doctrine is distinctly explained, and the Divinity of our blessed Saviour, according to the Scriptures, proved and explained*. This doctrine is comprised in fifty-five propositions, which are set forth at length in the work, and from which the

learned writer was led, first, to deny the self-existence of the Son and the Holy Ghost, by maintaining their *derivation* from, and *subordination* to, the Father; secondly, to acknowledge the personality and distinct agency both of the Son and the Holy Ghost; and thirdly, to assert the eternity of the two *divine subordinate persons*. The promulgation of this doctrine immediately subjected Dr. Clarke not only to the opposition and censure of many learned divines, by whom he was generally stigmatised as a semi-Arian, but also to the threats of convocation. His prudence however was soon sufficient to calm the apprehension of this assembly. An authentic account of the proceedings of the two houses of convocation on this occasion, and of Dr. Clarke's conduct thereon, as well as in relation to the general objections that had been taken to his doctrine, may be found in a small treatise published in 1714, and supposed to have been written by John Lawrence, under the title of *An Apology for Dr. Clarke, &c.*

The controversy however which had been thus excited continued to be carried on with much learning and no little animosity. Among the principal adversaries of the doctrine of Subordination was the learned Dr. Waterland, who, in opposition to Dr. Clarke, maintained the *self-existence* and *independence* of the Son and the Holy Ghost, and asserted that the subordination of the Son to the Father is only a subordination of *office*, and not of *nature*. Hence, as Dr. Clarke acquired the appellation of a *semi-Arian*, from his maintaining the *derived* and *caused* existence of the Son and the Holy Ghost, so has Dr. Waterland been denominated a *semi-Tritheist*, from his asserting the *self-existence* and *independence* of three Divine Persons.

ARNOLDISTS, the followers and supporters of Arnold of Brescia, in Italy, who distinguished himself in the tenth century as a zealous opposer of the wealth and power of the pope, and the Romish clergy in general. Having studied under the celebrated Peter Abelard in France, he returned to Italy, and putting on the habit of a monk harangued the populace in the open streets of Brescia, declaiming with the greatest invectives against the bishops, the clergy, and the monks, and more particularly against the increased power and exorbitant possessions of the pope; possessions, which he contended belonged to the temporal, not to a spiritual, prince; the former of whom had the power of disposing of them as he pleased, provided they were distributed among the laity. To the sons of God, he said it belonged to be frugal, continent, and mortified; and to live on their tithes and the voluntary contributions of the people. In support of these, and similar asser-

tions against the church, he quoted various passages from the sacred writings, and from them undertook to denounce the vengeance of Heaven against the violators of the law. The church of Brescia was soon thrown by these proceedings into the greatest confusion, and the people, already ill-disposed to their ministers from the ostentatious parade of the bishops and greater abbots, and the licentious lives of the monks and clergy, threatened to overturn their altars. In 1139 Arnold was cited to appear before a grand council at Rome, and accused by the Bishop of Brescia and others as the author and instigator of these tumults. Having been found guilty and sentenced to perpetual silence, he quitted Italy, and crossing the Alps found a refuge in the canton of Zurich. The opinions however which Arnold had disseminated had taken too deep a root to be eradicated by his absence from Italy, and soon sprung up in Rome itself. Irritated by the conduct of Innocent II. the people assembled in the capitol, and demanded that the exorbitant power of the pope should be restrained, and that the senate, which had so long been abolished, should be restored. These propositions were received with the loudest acclamations by the people, and the design of putting them in force spread irresistibly, and seemed for a moment to rouse the fallen spirit of the nation. Under the pontiff Lucius these tumults were renewed. No sooner had he been elected than the people demanded in an imperious tone the restitution of all the honours and civil rights which had been usurped from them, adding that the prince of the senate, whom they had chosen, would best administer the important trust; and that the tithes and offerings of the faithful, the sole possessions of the ancient bishops, would sufficiently answer all the exigencies of his holiness. Lucius having died a few days only after this demand, was succeeded by Eugenius III., the night before whose consecration it was agreed by the senators then assembled, that he should either solemnly confirm all their proceedings, or they would annul his election. Upon this, avoiding either dilemma, he withdrew from Rome, and retired to a neighbouring fortress. Arnold now returned from banishment, and was received by the Romans as their friend and deliverer. He addressed the people in the most violent language, and spoke of the pope as of a deposed and banished tyrant; but should they be again disposed to admit him within their walls, he urged them first to fix their own rights and determine his. He reminded them that he was only their bishop, and therefore should be content with his spiritual jurisdiction: but that the government of the city, its civil establishments and territories, belonged to themselves. Stimulated

by repeated harangues of this nature, and headed by the most disaffected of the nobles, the people publicly attacked the few cardinals and churchmen, who were remaining in the city, set fire to the palaces, and compelled the citizens to swear obedience to the new government. The pope had now recourse to the temporal, as well as spiritual, weapons. He excommunicated the chief of the Arnoldists, and entered Rome at the head of a body of troops; and his friends within the walls co-operating with him, peace upon certain conditions, exacted by the insurgents, was restored to the city. Before this Arnold had retired, but he left behind him many, who continued strongly attached to his person and principles. In the reign of Adrian fresh tumults having arisen, he and his adherents were excommunicated, and the latter expelled from the city. Upon this the Arnoldists together with their chief retreated into Tuscany, where he was received as a prophet, and honoured as a saint. He was afterwards however made prisoner and conducted to Rome; where he was condemned and executed, and his ashes thrown into the Tiber, lest the people should collect his remains, and venerate them as the relics of a martyr.

ARRHABONARII, a sect of Christians who are said to have holden that the eucharist is neither the real flesh and blood of Christ, nor yet the sign of them; but only the pledge, or earnest thereof.

ARTEMONTES, a sect of Christians, who took their name in the second century from their founder Artemon, who principally opposed the tenets of Praxeas with respect to the nature of Christ. Praxeas was one of the chief of those who denied any real distinction between the Father, Son, and Holy Ghost, maintaining that the Father had united to himself the human nature of Christ. But according to the doctrine of Artemon, at the birth of Christ as man, a certain divine energy, or portion of the divine nature, united itself to him.

ARTICLE OF FAITH, has been defined a point of Christian doctrine, which we are under an obligation to believe, as having been revealed to man by God himself, and allowed and established as such by the church.

ARTICLES OF FAITH, certain points of doctrine laid down by any church as necessary and essential to be received by all its members. These are generally called *Confessions of Faith*. In the church of England they have been denominated *Articles*. All societies of whatsoever nature must have certain laws and regulations, without which they could scarcely continue to subsist. Every church therefore must have its own rules, embracing as

well all points of doctrine, which it esteems essential to be received, as of discipline by which it is to be governed. For the first purpose all churches have laid down some exposition of faith, which they call upon their members to subscribe or profess. In the church of England this is comprised in thirty-nine articles, which are chiefly founded upon a body of articles published in the reign of Edward VI. They were originally received by the convocation in 1562, afterwards ratified in 1571, and again confirmed in the reign of Charles I. For a more particular account of these articles, and the doctrines they contain, see the following Articles in this work, viz. *Calvinism, Church of England, Creed, Confession of Faith, &c.*

ARTICLES, LAMBETH, certain articles of faith drawn up at Lambeth (whence they were so called) by Archbishop Whitgift and other divines, in opposition to the Arminian doctrines, which at that time were beginning to be favourably received in England; and particularly in the University of Cambridge.—See *Lambeth Articles*.

ARTICLES, SIX. These were articles proposed in parliament by the Duke of Norfolk (A. D. 1539), at that time the great patron of the doctrines of the church of Rome. They were strongly opposed by Cranmer, but having been openly advocated by the king were passed into a law. They were to the following effect :—

1. That in the sacrament of the altar after the consecration there remaineth no substance of bread or wine, but under these forms the natural body and blood of Christ are present.

2. That communion in both kinds is not necessary to salvation to all persons by the law of God; but that both the flesh and blood of Christ are together in each of the kinds.

3. That priests after the order of priesthood may not marry by the law of God.

4. That vows of chastity ought to be observed by the law of God.

5. That the use of private masses ought to be continued, which, as it is agreeable to God's law, so men receive great benefit thereby.

6. That auricular confession is expedient, and necessary, and ought to be retained in the church.

The penalties affixed to the breach of these articles were most severe. He who should write or speak against the first was to be burnt. The controverting any of the others was punished by perpetual imprisonment; but he who should wilfully oppose, or preach against them, was condemned

to death. The non-observance of religious chastity, for the first offence **was** punished with the loss of benefice, as well as goods and chattels; for the second, with death.

These articles were repealed in the first year of King Edward VI.

ARTOTYRITES, from *ἄσρος*, bread, and *τυρός*, cheese, a sect in the primitive church who used bread and cheese in the celebration of the eucharist, the first oblations of men being, as they said, not only of the fruits of the earth, but of their flocks.

The Artotyrites admitted women to the priesthood, and even to the episcopacy; and we learn from Epiphanius that it was customary to see young women in their churches, clad in white with torches in their hands; where they bewailed the miseries of life, and the wretchedness of human nature.

ASCENSION-DAY, the day on which the ascension of our Saviour is commemorated, and upon that account commonly called Holy Thursday; being the Thursday next but one before Whitsuntide. After having remained forty days on earth, that he might afford undeniable proof of his resurrection, (there being, as remarked by Bishop Porteus, no less than eight subsequently distinct appearances of our Lord to his disciples), and instruct his followers in all things necessary to their ministry, and particularly as to their preaching the gospel to the gentiles, (Mar. xvi. 15), Christ as on this day visibly ascended into heaven, and thereby completed the great and mysterious act of the redemption of mankind. In thankful acknowledgment of this the church, from the beginning of Christianity, hath set apart this day for its commemoration; and for its greater solemnity the church of England in particular **has** appropriated such peculiar offices as have been thought suitable to the occasion.

ASCETIC, from *ἀσκήω*, to exercise one's self in—as in virtue, or to meditate; an appellation given to such persons, as in the primitive times devoted themselves more immediately to the exercises of piety and virtue in a retired life; and particularly to prayer, abstinence, and mortification.

This practice is thought by some to have arisen from a principle adopted by many moralists in the earlier ages of the church, viz. that Christ had established a *double* rule of sanctity and virtue for two different orders of Christians. Of these rules the one was *ordinary*, and of a lower dignity; the other *extraordinary*, and more sublime; the first being intended for persons engaged in active life, the other for those only, who aspired after immortality in seclusion and solitude. All the moral doctrines therefore they divided into

two parts, considering the one as universally obligatory upon all orders of men, and the other as relating to Christians of a more sublime rank. From this *double* doctrine a set of men arose, who made profession of the greatest sanctity, and looked upon themselves as interdicted from the use of all such things as other Christians were permitted to enjoy, such as wine, flesh, matrimony, and commerce. Under this idea both men and women imposed on themselves the most severe tasks, and the austere discipline. One of the principal reasons that gave rise to these fanatics was the great estimation in which many of the early Christians held the Platonic and Pythagorean doctrines, which prescribed two rules of conduct; the one for the *sage*, and the other for the *people* at large.

Mosheim is of opinion that the genius and disposition of the people who are stated to have first imposed these austerities upon themselves, will in some measure lead us to their real origin. This rigid discipline, he remarks, was first practised in Egypt, a country which has always been noted for the melancholy and gloomy spirit of its inhabitants. It was here that the Essenes and Therapeutæ lived, and many others of the ascetic tribe. From Egypt the practice of this morose discipline passed into Syria, and thence into different parts of Europe. Hence arose the celibacy of priests, penances, and all sorts of mortifications, and those swarms of monks, which sprung up in all countries; and hence also that distinction, which was made between the *theoretical*, and the *mystical* life.

This practice however is thought by some to be of much higher antiquity, and to be coeval with superstition itself. No maxim, it has been remarked, appears to have been more generally received than this, that some expiation was necessary to purify the soul from sin. This notion arose either from a consciousness of guilt, or from conceiving the Deity to be cruel and implacable, or from some obscure intimations respecting an atonement, which has been represented by sacrifices and various other rites, ever since the world began. We need not be surprised then that this notion, so universally received, should have given rise to the austerities and mortifications of the ascetic life, which to the unenlightened mind must appear more natural expiations of guilt, than sacrifices themselves; it seeming much more reasonable that the offender should suffer in his own person, than that the punishment of his guilt should be transferred to another.² Sacrifices scarcely have an intelligible meaning, except when they are regarded as typical, or emblematic; but men ignorant of any more effectual remedy, might naturally enough suppose that their

own sufferings would expiate their transgressions. According to this view of the subject we must not look for ascetics merely among the corrupters of Christianity, but may expect to find them in every nation, and under every denomination of religion.—See *Edin. Enc.*, Article, *Ascetics*. These absurdities indeed have been found in all countries, as well where Christianity has prevailed, as where its influence has never been felt. Simeon Stylites, a native of Syria, perverting the true doctrines of Christ, and seeking the expiation of his sins in his own mortification, lived thirty-seven years on the top of a pillar, and thus acquired the name of the *Pillar-Saint*, and became the chief of a sect who imitated his folly, and some of whom rivalled him in fame. In the fifth century we are informed by Evagrius that the monks of Palestine subjected themselves to the greatest mortifications. Some of these, he says, dwelt in caves, or holes of trees, just large enough to hold them; others lived in the deserts, walking always on all-fours, and eating grass like beasts; and some refused to kill the vermin, which were devouring their body. The austerities however practised by the Indian Fakirs have equalled those, which the monks of Syria inflicted on themselves; a full account of which may be seen in *Buchanan's Memoir on India*, and *Tavernier's Travels in India*.

The term ascetic is also applied to several books of spiritual exercises; as the *Ascetics*, that is, devout exercises, of St. Basil, &c.

We also say the *ascetic* life, meaning a life spent in the exercise of prayer, meditation, and mortification.

ASCODROGITES, from ἀσκός, a wine-skin, and τρέχος, a running in a circle; a sect which appeared about the end of the second century. They acquired this name from their practice of bringing bags or skins filled with new wine with them into the churches, in allusion to what is mentioned in the gospel respecting the putting new wine into old bottles; and from their dancing around these, while they drank the wine.

ASCOODRUTES, or ASCODRUTÆ, from α non, σκεῦος, a vessel, and δούρη, a wooden bowl, a sect of Gnostics who appeared in the second century. They placed all religion in knowledge, and under pretence of spiritual worship would admit of no external or corporal symbols. Divine mysteries being the images of invisible things they were not to be performed, they asserted, by visible things. Hence they rejected baptism, the eucharist, and all rites and ceremonies.—*Theod. Har. Fab.* lib. i. c. 10.

ASHARIANS, the followers of Abul Hasan at Ashari, and one of the

branches of the sect of Sefâtians. The peculiar opinions of the Asharians are the following:—1. They consider the attributes of God to be distinct from his essence, yet in such a manner as to forbid any comparison to be made between God and his creatures. They have been so cautious indeed of any assimilation of the Deity to created beings, that they declare whoever moves his hand in reading the words, “I have created with my hand,” or stretches forth his finger in repeating the saying of Mahomet, “The heart of the believer is between two fingers of the merciful,” ought to have his hand and finger cut off. They forbid all explanations of such words, and are so superstitiously scrupulous in this matter as not to allow the words *hand*, *face*, or the like, when they occur in the Koran, to be translated into Persian, or any other language.

2. With respect to predestination they hold that God hath one eternal will, which regards both his own actions, and those of men so far as they are *created* by him; but not as they are *acquired* or *gained* by themselves: that he *willeth* both their good and their evil; their profit, and their hurt; and as he *willeth* and *knoweth*, he *willeth* concerning men that which he *knoweth*. Some even contend that it may be agreeable to the way of God to require of man what he is not able to perform. The more moderate say, there is neither compulsion, nor free liberty; but the way lies between the two; the power and will in man being both created by God, although the merit or guilt be imputed to man. Many however judge it the safest way to follow the steps of the primitive Moslems, and avoiding subtle disputations, and too curious inquiries, to leave the knowledge of these matters wholly unto God.

3. Should a true believer be guilty of any mortal sin, and die without repentance, they teach that he will be pardoned through the immediate mercy of God, or through the intercession of their prophet, or will finally be admitted into paradise after a punishment proportionate to his demerit. It is not to be imagined, they say, that he can remain for ever in hell with the infidels, for it is declared that whoever shall have faith in his heart, even of the weight of an ant, shall be delivered from hell fire.

ASH-WEDNESDAY, the first day in Lent. This was formerly called *Caput Jejunii*, the head, or first day, of the fast; as well as *Dies Cinerum*, the day of the Ashes, or Ash-Wednesday; this fast always beginning on a Wednesday, for the purpose of adding four days to the thirty-six contained in the six following weeks; the Sundays being deducted, on which it was never the custom of the church to fast; but rather to keep as a festival,

to commemorate the great blessing of our Saviour's resurrection. It acquired the name of Ash-Wednesday from it being customary on this day for the penitents to appear in the church clothed in sackcloth, where they had ashes thrown upon them, and were again turned out of the church. During the corruptions of the church of Rome this discipline degenerated into a formal and mere customary confession used by all persons indifferently, whether penitents or not, from whom no other testimony of their repentance was required, but that they should submit to the empty ceremony of sprinkling ashes upon their heads. This mere shadow of repentance was laid aside by our Reformers, and in lieu of it they appointed an office to be used at this season called a *Commination*, or denouncing of God's anger and judgment against sinners.—See Article, *Commination*.

ASPASTICUM, from ἀσπάζομαι, to salute, was a place, or apartment, adjoining to the ancient churches, in which the bishops and presbyters were accustomed to sit and receive the salutations of those who came to visit them, desire their blessing, or consult them on business. We find this sometimes also called *aspaticum diaconicum, receptorium, metatorium* or *messatorium*, and *salutarium*, that is, a *greeting-house*.

ASSASSINS, an appellation given by the writers of the holy wars to the Ismælians, who were a branch of the Karmatians, or at least nearly allied to them in opinions. They were otherwise called *al Molâhedah*, or the *Impious*; and were chiefly distinguished for their inveterate malice against those of the Mahometan religion, and for their unlimited obedience to their prince, at whose command they always held themselves in readiness for assassinations, or any other bloody or dangerous exercise.—See Article, *Ismælians*.

ASSEMBLIES OF THE CLERGY.—See the Articles, *Convocations*, *Councils*, and *Synods*.

In Scotland the church has an annual meeting, which they denominate the *General Assembly*. In this the king is represented by his commissioner, whose duty it is in his name to dissolve and call together the meetings, while an officer, called the *moderator*, does the same in the name of our Lord Jesus Christ.

ASSIMILATORS, or MOSHABBEHITES, a branch of the *Sefâtians*, one of the principal sects into which the unorthodox among the Mahometans are divided. They were so named from their maintaining that there was a resemblance between God and his creatures, imagining the Deity to be composed of members or parts, either spiritual or corporeal, and capable of local motion, &c.

Some of this sect inclined to the opinion of the *Holúlians*, who believed that the divine nature might be united with the human in the same person, and confirmed their opinion by the declaration of Mahomet that he saw the Lord *in a most beautiful form*, and upon Moses's talking with God *face to face*.

ASSOCIATES OF THE BRETHREN OF THE CONFESSION OF AUGSBURG, a name or title assumed by the friends of the Reformation in the Belgic provinces, who in the year 1571 had abandoned Lutheranism, and had adopted the religious system of Calvin, and thereby became members of the *reformed church*. The fear however of exposing themselves to the displeasure of the Spanish court, to which they were then subject, induced them to avoid the title of *Reformed*, and to assume that above named.

ASSUMPTION, a festival kept in the Romish church in celebration of the miraculous ascent of the Virgin Mary into heaven. In the Greek church the assumption of the Virgin, or as they call it *ἡ μετάστασις, ἡ κοίμησις Θεομήτορος*, the transition or repose of the mother of God, is kept with great solemnity, accompanied with many idle and fanciful rites and ceremonies. It commences on the first day of August, and continues until the fifteenth of that month, which day they particularly keep holy as the day of her translation from earth to heaven. Nicephorus attributes the institution of this solemnity in the Greek church to the Emperor Mauritius, some short time before the end of the sixth century.

ASSURANCE, a certain expectation of, or secure confidence in, obtaining any thing.

Assurance, in a Scriptural sense, is the full confidence and steady reliance upon the mercies of God. It is thus used in the epistle to the Hebrews. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water:" (x. 22.) that is, being fully assured that our service, if performed with a true heart and sincerity, will be accepted by God.

The doctrine of assurance, as it has been termed, that is, a belief that man has an interest in the Divine favour, has afforded ample matter for dispute among divines. Some allowing that persons may be in a hopeful way to salvation, assert they can have no real or absolute assurance of it, which is not to be obtained in our present state; while others consider this assertion as clearly refuted by Scripture. To shew that this happy state has been in fact actually obtained, the declaration of Job, "I know that my Redeemer liveth," (xix. 25.) and that of the Psalmist, "As for me I will behold thy face

in righteousness;" (xvii. 15.) have been adduced, as well as the following passage from St. Paul's second epistle to Timothy, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day:" (i. 12.) which is thus paraphrased or interpreted by Bishop Hall; "I well know what a powerful and merciful God and Saviour it is whom I have relied and cast myself upon: and I am fully persuaded that he is infinitely able against all the powers of hell, to keep and safe guard, that my precious soul, which I have committed to his care and custody; and to bring it forth glorious, at that great day of his appearing; and to perfect that salvation of mine which he so graciously hath undertaken."

In confirmation of this assurance being obtainable by man, other texts have been brought from the Scriptures, shewing that we are there exhorted to obtain it. Thus St. Paul in his second epistle to the Corinthians, says: "Examine yourselves, whether ye be in the faith; prove your own selves." (xiii. 5.); and in that to the Hebrews it is said, "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end." vi. 11.

The Spirit of God also dwelling within us is shewn to bear witness to our being able to obtain this assurance. In St. Paul's epistle to the Romans, he says, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (viii. 16, 17.) This doctrine of assurance however has been the cause of many erroneous and deceitful notions, arising as well from despair as presumption, which cannot perhaps be better guarded against than by a due attention to Bishop Bull's annotation on this last passage of St. Paul. "The Spirit of God, he says, does not bear witness with the spirits of the faithful that they are the children of God by an immediate oracle, voice, or whisper within them, in express words pronouncing their pardon and acceptance with God, or saying that they are the sons of God. This is a vain imagination, and as dangerous as it is vain, it being apt to lead some good men into despair, as not finding any such whisper within them, and to expose others to presumption, and the delusion of the evil spirit. Such a vocal testimony of the Spirit is nowhere promised in Scripture, and therefore not to be expected by us. And that St. Paul means not here any such vocal testimony of the Spirit is evident from hence, that this vocal testimony would be the immediate testimony of the Spirit alone, whereas the apostle speaks of a testimony of the Spirit concurring and adjoining with the testimony of our spirits; that is, our minds and con-

sciences. This testimony the Spirit bears,—1st, by those gracious fruits and effects which he hath wrought in us; which, when we discern and perceive, we do, or may from thence conclude, that we are the sons of God, those fruits and effects being the sure badge and livery of his children. 2dly, By enlightening our understandings, and assisting the faculties of our souls, as need requires, to discern those gracious fruits and effects which he hath wrought in us. In this way of explanation, and in no other, it is easy to understand the concurrence of God's Spirit and our spirit in this witness or testimony, that 'we are the sons of God,' and so heirs of salvation; and what part each of them hath therein. The Spirit of God hath the main and principal part; for it is that Spirit which produces those graces in us which are the evidence of our adoption. It is he who, as occasion requires, illuminates our understandings, and assists our memories in discerning and recollecting those arguments of hope and comfort within ourselves. But then our spirits or understandings have their share in this testimony too. For God's Spirit doth witness, not without, but with our spirits and understandings, so that our spirits concur and co-operate, and act their part in this matter also; we making use of our reason and understanding in considering and reflecting upon those grounds of comfort which the Spirit of God hath wrought in us, and from them drawing this comfortable conclusion to ourselves, that 'we are the sons of God.'"

Some have considered assurance as comprised in faith itself, insomuch as there cannot be any faith without assurance; and much controversy has also arisen upon this head. It seems however altogether to turn upon the more limited, or more extensive sense, which may be given to the word assurance. In one sense it is used in Scripture merely to denote a full and firm persuasion of the truths revealed in the Gospel; but the assurance spoken of in this article, and explained as above, relates to our acceptance by God as his children, and is an effect of our faith in Christ, and not such faith itself. In this latter sense the doctrine of assurance is maintained by many Calvinists. They look upon man as wholly destitute of grace until he hath been visited by the converting and sanctifying Spirit of God; but that the smallest particle of this grace is a sure pledge of a further communication of it, and of the final salvation of the recipient. That *faith in Christ, and an assurance of salvation through his merits*, are inseparable, and indeed one and the same thing, is the peculiar doctrine of the Bereans. God, they say, hath expressly declared, "he that believeth shall be saved," and therefore that it is impious, as well as absurd

to say, "I believe the Gospel, but have doubts nevertheless of mine own salvation." For the meaning attached by them to the word faith, as used in the holy writings, see Article, *Bereans*. And for a fuller illustration of the doctrine of assurance, see *Barclay's Assurance of Faith vindicated from the Misrepresentations of Sandeman and Cudworth*; *M'Lean's* answer to this in his *Commission given by Christ to his Apostles*; and the sixth and seventeenth of *Archbishop Leighton's Sermons*.

ASYLUM, from *a non*, and *συλάω*, to pillage or spoil, a sanctuary, or place of refuge, in which criminals may shelter themselves from the hands of justice.

Among the ancients not only the temples and altars, but the tombs, statues, and other monuments of celebrated personages, were resorted to as asylums, which in many instances were peculiarly appropriated to the protection of different kinds of fugitives. Thus the temple of Diana at Ephesus was a sanctuary for debtors, and the tomb of Theseus for slaves. Among the Romans an asylum was opened by Romulus, for the purpose of better peopling the city, for all sorts of persons indiscriminately, whether slaves, debtors, or criminals; a practice indeed which seems to have been frequently resorted to by the first founders of cities; for we are told that Thebes and Athens, as well as Rome, were by this means in a great measure supplied with their original inhabitants. We read even of asylums at Lyons and Vienne among the ancient Gauls; and there are some cities in Germany which still preserve the right of asylum.

After the introduction of Christianity these places of refuge were greatly multiplied. The Emperors Honorius and Theodosius, having granted to churches the same power of protecting criminals and others from justice as then belonged to the temples of the heathens, the bishops and monks under this pretence consecrated, together with a church, a certain tract of land as appurtenant to it, without the limits of which they fixed the secular jurisdiction. Here their convents were built, which thus having the privileges of the churches to which they were annexed, soon became so many fortresses, to which the most notorious villains could fly in safety, and brave the power of the magistrate. These privileges were at length extended not only to the churches, and the yards and other appurtenances thereto, but even to the houses of the bishops; whence the fugitive could not be removed without a legal assurance of life, and an entire remission of his crime. In all countries these immunities have been grossly abused, and that which in its origin was intended as a protection for the innocent, shortly became a mere retreat for the guilty.

Hence Tacitus complains that the Grecian temples and altars were crowded with profligate slaves and criminals. Lib. iii. c. 60.

Among the Jews malefactors were accustomed to seek an asylum at the altars, but these did not afford an inviolable sanctuary. Thus Solomon ordered Joab to be killed at the very horns of the altar, which was considered the most sacred part. 1 Kings, ii. 28. By the Greeks they were considered to be inviolable, but sometimes they contrived to elude the strict observance of them. Thus upon Pausanias having fled to the temple of Minerva, the Lacedæmonians unroofed the building, and blocking up the doors, left him to starve with hunger. Upon the same principle in Plautus a master threatens to drive a slave from an altar he had fled to for protection by surrounding it with fire. *Jam jubebo ignem et sarmenta, carnifex, circumdari.*

ATHANASIAN CREED, a formulary, or exposition of faith long supposed to have been drawn up by Athanasius, bishop of Alexandria, in the fourth century, principally to justify himself against the calumnies of his Arian adversaries. It is now however generally believed, at least among Protestants, not to have been the work of Athanasius, but to have been originally written in Latin for the use of some part of the western church. It has commonly been attributed to Vigilius Tapsonsis, an African, who lived about the latter end of the fifth century. Dr. Waterland however ascribes it to Hilary, bishop of Arles, who, as we are told by Honoratus of Marseilles, composed an *Exposition of the Creed*; a fitter title, as the Doctor remarks, for the Athanasian, than that of *creed* simply, which it now bears. He thinks it also to be agreeable to the style of Hilary, and for these and other reasons concludes that Hilary, about the year 430, composed this exposition of faith, or creed, for the use of the Gallican church, and particularly for those of the diocese of Arles; that about the year 570, it became well known and much commented upon, but that it had not at that time, or for several years afterwards, acquired the appellation of Athanasian, but was simply styled the *Catholic Faith*: and that some time previous to the year 670, the name of Athanasius was used for the purpose of adorning and recommending it; being in itself an excellent system of the Athanasian principles of the Trinity and incarnation, in opposition to the Arians, Macedonians, and Apollinarians.

We find that this creed was introduced into France about the middle of the ninth century, and into Spain and Germany about a century later. In some parts of Italy, and particularly in the diocese of Verona, it was in common use about the year 960, and was received at Rome about the beginning of the

eleventh century, and had some time previously been introduced into our own service, and sung in alternate verses in our churches. We do not find however that it ever had the sanction of any council until 1123. And whether the Greek, or any of the oriental churches at any time received this creed, has been a subject of much doubt.

The creed contains a summary of the true orthodox faith touching the Trinity, and the incarnation and ascension of Jesus Christ, and the general resurrection of the dead; and a condemnation of all heretical opinions. The terms however in which it has been drawn up have unhappily proved a very fruitful source of controversy, and even of unchristian animosity. As to what extent we are called upon to pay explicit belief to this creed, see *Wheatly on the Common Prayer*.

A commission, consisting of ten bishops, and twenty other learned divines, appointed in 1689, "to prepare alterations in the Liturgy and Canons, and to make proposals for reforming the Ecclesiastical Courts," &c. came to the following conclusion respecting the Athanasian Creed. Lest the wholly rejecting it should, by unreasonable persons, be imputed to them as Socinianism, they proposed a rubric should be made, setting forth or declaring the curses denounced therein not to be restrained to every particular article, but intended against those that deny the substance of the Christian religion in general.

ATHANASIANS, those who maintained the doctrine set forth in the exposition of faith commonly called the Athanasian Creed. A great proportion of those who profess a belief in the doctrine of the holy Trinity receive this creed; but the term Athanasian cannot be applied to Trinitarians universally. The Presbyterians of all descriptions in Scotland, and the Independents and Particular Baptists in England, with many others, are strictly Trinitarians; but inasmuch as they reject the Athanasian creed, they cannot be termed Athanasians.—See the last Article.

ATHEISTS, from α priv. and Θεός, God, those who deny, or at least do not believe in, the existence of a God. They have sometimes been called *Infidels*; but this term is generally confined to those who deny the truth of the Christian revelation, or receiving this as the word of God, yet acknowledge not the divinity of Christ. They have assumed to themselves also the appellations of *Freethinkers*, *Illuminati*, and *Philosophers*.

It is said there are two sorts of atheists, very distinct from each other: the *direct* or *speculative* atheist, and the *practical* atheist. The first is he who verily disbelieves in the existence of a God, as an infinite, intelligent, and moral

agent, and the governor of the world. The second acknowledges a Deity, by whom man and all created things were formed, and by whose providence they continue to exist; but in fact shews his disbelief in these truths by the tenour of his life and actions. The latter however in strictness can scarcely be called an atheist, and it has been doubted whether such a monster in nature as a direct atheist has ever existed. "Speculative atheism," Dr. Bentley remarks, "only subsists in our speculation; whereas in fact human nature cannot be guilty of the crime." It is certain nevertheless that there have been individuals (whether in the enjoyment of their intellect may perhaps be doubted) who have declared themselves atheists in the most unequivocal sense of the word. About fifty years since, a man of the name of William Hammond, of Liverpool, announced his disbelief in a God in the following public declaration: "Whereas some have doubted whether there ever was such a thing as a proper atheist, to put them out of all manner of doubt, I do declare that, upon my honour, *I am one*. Be it remembered therefore that in London, in the year of our Lord 1781, a man has publicly declared himself an atheist." We have seen also in a neighbouring country men associated together for the express purpose of opposing, and destroying all belief in a God, *combattre et détruire la croyance en Dieu*. A tract was published by these infatuated men entitled, *Culte et Loix d'une Société d'Hommes sans Dieu*; in which they maintained the perfectibility of man, and declaring their principal object to be the welfare of the rising generation, they endeavoured to convince mankind that they ought to reject the notion of a God, as *le prétexte de tous les crimes, et de toutes les calamités*. And hence a belief in God was stigmatised as *de tous les préjugés, celui qui fait le plus de mal*. They professed themselves however to be ardent lovers of virtue, and declared this to be their sole object of worship, and gave the following as the creed of the society. "Les hommes sans Dieu septuagénaires recoivent la consécration des enfants à la vertu, en leur faisant écrire et répéter de vive voix les paroles ci-jointes :

" Je crois à la vertu ; mon cœur la sent ; il l'aime.
 Elle seule est sacrée ; elle seule a ma foi.
 Excepté la vertu, la reste est un problème
 Pour moi."

The existence of a body of men associated together for the express purpose of disseminating doctrines so repugnant to the common, indeed to the universal, sentiments of mankind, could only have originated in the heated atmosphere

of the French revolution, and must have expired upon the first return to order, and common sense.

For the origin of Atheists, and their peculiar tenets, see *Bentley on Free-thinking*. The different refutations of atheistical tenets, particularly by learned divines of the church of England, have been so numerous, and are so well known, that it is unnecessary to mention them particularly.

ATONEMENT, agreement, reconciliation, expiation. In an ecclesiastical sense, the death of Jesus Christ upon the cross for the redemption of mankind, whereby he made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. This doctrine of atonement for sin made in our nature by Jesus Christ, the Son of God, himself both God and man in one person, together with the principles on which it is founded, distinguishes the Christian religion from all others. "It contains," says Adam, in his *Religious World Displayed*, "the charter of the Christian church, and is the title by which we claim all the benefits and promises of the gospel." We learn from Scripture that man by disobedience had fallen under the displeasure of his Maker, but that a Redeemer was graciously promised, who should lay down his life for repentant sinners, and thereby procure their forgiveness and acceptance. This act of our holy Redeemer, in the sacred writings is called a *sacrifice*, and the end obtained by it, *expiation*, or *atonement*. There are some, particularly those who look upon Christianity as little more than a mere moral system introduced by Christ for the better government of the world, who consider this sacrifice as entirely figurative, and represent it as founded only in allusion and similitude to the sacrifices of the law. That this however is spoken of in the sacred writers as a real and proper sacrifice, to which those under the law bore respect only as types and shadows, is shewn to be evident from various passages of the Scriptures, but more particularly from the Epistle to the Hebrews—see ch. ix. 9—14, ch. x. 1—12. These texts, with numerous others, may be adduced to prove that the sacrifice of Christ was a true and effective sacrifice, whilst those of the law were but faint representations, and inadequate copies, intended for *its* introduction. Dr. Magee indeed seems to think we are hence warranted by Scripture in pronouncing the entire rite of sacrifice to have been ordained by God, as a type of that *one sacrifice*, in which all others were to have their consummation.—See *Disc. ii. p. 47*.

That Christ laid down his life as a ransom for mankind, and thereby became a propitiation for our sins, is as has been already remarked, one of the fun-

damental doctrines of the Christian faith; we find it opposed however not only by the Deist, but by some even who are believers in revelation. As obedience must be the object of God's approbation, and disobedience the ground of his displeasure, the Deist contends that it must follow by natural consequence, that when men have transgressed the Divine commands, repentance and amendment of life will place them in the same situation, as if they had never offended; and hence he argues there can be no necessity of any mediator between God and man. The efficacy of repentance however alone has no foundation either in the practice, or in the conscience of men; nor is it agreeable to the general analogy of nature, or the usual course of divine dispensations. "There is a certain bound," says Bishop Butler, "to imprudence, and misbehaviour, which being transgressed, there remains no place for repentance in the natural course of things. We can have no reason therefore to expect that our repentance can of itself be effectual to save us from that punishment, which God in the exercise of his attributes of justice and holiness has annexed as the natural consequence of our transgressions."

The inference indeed that no atonement is necessary, inasmuch as repentance must be sufficient with a merciful Deity to procure forgiveness, bears with equal force against the system of natural religion, which the Deist admits. In the common occurrences of life, the man, who by intemperance and voluptuousness has injured his character, his fortune, and his health, is not instantly restored to the full enjoyment of these blessings on his repenting his past misconduct. But if the attributes of the Deity demand that the punishment should not outlive the crime, on what ground, it is asked, shall we justify this temporary dispensation? The *degree* of punishment affects not the question. If the justice, or the goodness of God, require that punishment should not be inflicted when repentance has taken place, it must be a violation of those attributes to permit any punishment whatever, the most slight, or the most transient.

Admitting however the necessity of a revelation on this subject, it is further urged that it had been sufficient for the Deity to have proclaimed to mankind a free pardon for their sins on condition of repentance, and amendment; and that the Christian scheme of redemption is hence unnecessarily circuitous, and superfluous. To this argument of the Deist it is not only replied that to God alone it belongs to choose the mode, by which he may best conduct his creatures to happiness, but that an attention to the course of ordinary events will shew the same circuitous mode of action in all his works;

and that it will scarcely be contended that bread has not been ordained for the support of man, because instead of its depending upon the tedious process of human labour, it might have rained down from heaven, like the *manna* in the wilderness.

Again, the notion of a mediator is contended to be inconsistent with the *immutability* of God. It is either agreeable, it is said, to his will to grant salvation on repentance, and then he *will* grant it without a mediator; or it is not agreeable to his will, and then a mediator can be of no avail, unless we admit the mutability of the Divine decrees. But the weakness of this argument may be shewn by the extent to which it would lead. Thus all such things, as are agreeable to the will of God, must be accomplished, whether we pray for them, or not: hence our prayers are useless, unless they may have the power of changing his will. By the same argument indeed repentance itself must be unnecessary; for if it be fit that our sins should be forgiven, God will forgive us without repentance; and if it be unfit, repentance can be of no avail. The error in all these conclusions is the same, consisting in mistaking a conditional, for an absolute, decree; and in supposing God to ordain an end unalterably, without any concern as to the immediate steps, whereby that end is to be accomplished.

Some however, who admit the language of Scripture, contend that in the death of Christ there was no *expiation* for sin, and that the word *sacrifice* has been used by the sacred writers merely in a figurative sense. "God," they say, "being willing to pardon repentant sinners, and adopting that method, which would best promote the cause of virtue, appointed that Christ should come into the world; and that he, having taught the pure doctrines of the gospel; having passed a life of exemplary virtue; having endured many sufferings, and finally death itself to prove his truth, and perfect his obedience; and having risen again to manifest the certainty of a future state; has not only by his example proposed to mankind a pattern for imitation; but by the merits of his obedience has obtained through his intercession, as a reward, a kingdom or government over the world, whereby he is enabled to bestow pardon, and final happiness upon all, who will accept them on the terms of sincere repentance." Here we see the notion of a redeemer admitted, but made to rest on the pure *intercession* of Christ, in opposition to the doctrine of *atonement*. Those who maintain this system of redemption principally object to the doctrine of atonement as founded on the *implacability* of God; inasmuch as to appease the justice of the Deity, it supposes the inflict-

tion of punishment to be necessary; and that consequently man could not have been pardoned had not Christ suffered in his stead. But the objection of the Divine implacability it is contended is equally applicable to the doctrine of intercession: for if it were necessary to the forgiveness of man that Christ should suffer, and through his merits, and by his intercession, obtain the power of granting that forgiveness, it follows that had not Christ suffered and interceded, man could not have been forgiven. It is answered indeed, "that although it is through the merits and intercession of Christ that man is forgiven, yet these were not the *procuring cause* but the *means*, by which God thought it right to bestow his pardon." So on the other side it is said that by changing the word *intercession* for *sacrifice* the answer will be equally conclusive, and that the sacrifice of Christ, according to the doctrine of atonement was never deemed to have *made* God placable, but only considered as the *means* appointed by his wisdom, by which to bestow forgiveness. But secondly it is objected that these means must be *inefficacious* to the end. "In what way," it is asked, "can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by appeasing a Being, who otherwise would not have forgiven us?" To this it is replied that if there were any weight in this argument it would equally apply to the doctrine of intercession. How can the meritorious obedience of one Being be conceived to have any connexion with the pardon of the transgressions of another? We know not, nor does it concern us to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins. Neither this sacrifice, nor his intercession, as far as we can comprehend, can have any *efficacy* whatsoever; it is sufficient however that the former is declared by God to be the medium through which our salvation is effected.

With reference to the immediate language of Scripture it is further objected that it is no where said that God is reconciled *to us* by the death of Christ, but that we are every where said to be reconciled *to God*; an objection which entirely overturns the doctrine of atonement, and attributes the redemption of man to his *own obedience*, and consequential merits. But the manner in which the phrase of *being reconciled to God* is used in the sacred writings, and the meaning of these words when applied to the doctrine of redemption, is shewn to be clearly defined by our Saviour himself in the following passage. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught *against thee*, leave there thy gift before the altar, and go thy way—first *be reconciled to thy brother*, and then come and offer thy gift."

Matt. v. 23, 24. Now here, it is observed, the person *offending* is expressly described as the party to *be reconciled to him*, who had been *offended*; whence it manifestly appears in what sense this expression is understood in the language of the New Testament. But as to the peculiar sense, in which the words *καταλλάττεισθαι* and *διαλλάττεισθαι* are used in the New Testament, see Magee on the *Atonement*, Illust. no. xx. and the different commentators there referred to.

It is further contended, that the death of Christ cannot be considered as a *propitiatory sacrifice*, the several passages in Scripture, which seem to speak this language, containing nothing more than *figurative allusions*: and that all that is intended is, that Christ laid down his life *for*, that is, *on account of*, mankind. And as a proof that the application of the expressions in Scripture relative to the sacrifice of Christ, and of his being offered as a propitiation for our sins, &c. is only to be taken in a figurative sense, it is chiefly contended that there was no such thing as a sacrifice of *propitiation*, or *expiation of sin*, under the Mosaic dispensation at all; this notion having been entirely of heathen origin. To shew however that sacrifices of atonement, in the sense in which the term is applied to the death of Christ, had existence under the Mosaic law, and were of a nature strictly propitiatory, being ordained to avert the displeasure of God from the transgressor as well of the *moral*, as of the ceremonial law, many passages of Scripture may be adduced; see particularly, Lev. vi. 2—7; xix. 20—22. In confirmation of this doctrine it is further maintained that expiatory sacrifice, in the strict and proper sense of the word, existed among the Arabians, as we learn from the history of Job, xliii. 7.; and that its universal prevalence in the heathen world, although corrupted by idolatrous practices, was the result of an original Divine appointment. But that at all events it is evident that *propitiatory sacrifices* not only existed through the whole Gentile world, but had place under the law of Moses. Hence it is concluded that they, who deny the sacrifice of Christ to be a real and proper sacrifice for sin, must if consistent deny that *any such* sacrifice ever did exist by Divine appointment. The sufferings and death of Christ, they say, for the sins and salvation of men can make no change in God; cannot render him more ready to forgive, more benevolent, than he is in his own nature; and consequently can have no power to avert from the offender the punishment due to his transgressions. But on this principle *every* sacrifice for the expiation of sin must be impossible. From a due and accurate examination of the Scriptures however it would plainly

appear that the true import of the term "a sacrifice for sin" solely implies a sacrifice wisely appointed by God, the moral Governor of the world, to expiate the guilt of sin in such a manner, as to avert the punishment of it from the offender. To ask *why* God should have appointed this particular mode for bringing about the eventual happiness of his creatures, or in *what way* it can operate so as to avert the punishment of sin, cannot be a question with the Christian, who acknowledges this to be the language of Scripture.

It has happily been observed however by a recent learned and judicious writer that this fundamental dogma of the Christian dispensation exactly tallies and harmonizes with what we read, as having constituted the first recorded event of revealed religion in the Old Testament: namely, the corruption of the whole human race by the sin of Adam. If there is any thing repugnant to our moral notions in the idea of the communication of sin from one individual to many, it at least affords some solution of our perplexity if we are bound also by the self-same authority to admit that a parallel course of arrangement, which permitted the introduction of the disease, contrived by an exactly similar process to accomplish the cure. If we grant the truth of the former of these recorded events, it seems impossible to withhold our assent as to the reality of the latter. And such is the view taken of the subject by St. Paul in his epistle to the Romans, where he cogently argues that if the methods of the Divine government could allow sin and death to spread over the whole human race through the disobedience of one, much more may we be assured that it cannot be incompatible with the dispensations of the merciful Father of the human race to permit a co-extensive system of reconciliation to be communicated to mankind through the imputed righteousness of one.—*Shuttleworth's Consistency of the Scheme of Revelation*, &c. ch. xviii. See also *West's Scripture Doctrine of the Atonement*; *Magee on the Atonement*; and *Jerram's Letters on Magee*.

ATTRIBUTES, a term used to denote the several qualities or perfections inherent in the Divine nature. These have been variously distinguished into *negative*, and *positive* or *affirmative*, *absolute*, and *relative*; but more generally into *communicable* and *incommunicable*. The communicable are such as, having been imparted by the Deity, may in some measure be partaken of by man, as goodness, power, wisdom, &c.; the incommunicable are such as man from his nature is incapable of partaking, as independence, immutability, infinity, and eternity.

By the independency of God is meant his existence in and of himself, without depending on any other; his very being and perfections being unde-

rived, and not communicated to him, as all finite perfections are by him to his creatures. This attribute of independence is manifest in all his perfections: in his knowledge, his power, his holiness, and his goodness. As to his knowledge, how beautifully is this expressed by the prophet Isaiah! "Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" xl. 13, 14. His independency with respect to his power is thus described by Job: "Touching the Almighty, we cannot find him out; he is excellent in power and in judgment." xxxvii. 23. He is independent as to his holiness, for it is essential to the Divine nature to be infinitely opposite to sin; and as to his goodness, for all his bounty and blessings to man are imparted, not by any constraint, but by his own spontaneous act. The creation of the world, and all things therein, the first instance of the bounty of God to man, was a gift of his own free-will: "for his pleasure they are and were created."

By the immutability of God is meant his unchangeable nature, in which there is no variableness, neither shadow of turning: James, i. 17. He is immutable in his purposes, for "the counsel of the Lord standeth for ever, the thoughts of his heart to all generations" (Ps. xxxiii. 11); in his purposes, promises, (Mal. iii. 6), and in his threatenings, Matt. xxv. 41. This is a perfection, according to Dr. Blair, which more than any other distinguishes the Divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration.

By the infinity of God is understood that quality of perfection which is incapable of receiving any addition, but is in itself boundless and unlimited. The Scriptures represent all the attributes of God as infinite.

The eternity of God is the perpetual continuance of his being, and denotes a duration without beginning or end; whereas, with respect to man, eternity is a duration which had a beginning, but will never have an end.

ATTRITION, grief for sin, arising only from the sense of shame or the fear of punishment, and used particularly by the casuists of the Roman church, in opposition, or in contradistinction, to *contrition*, the feeling of a heart bruised and borne down with the weight of sin. The former they sometimes call an *imperfect* contrition, contrasting it with that which is *perfect*, and look upon it as the lowest degree of repentance. They teach however that after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven on his death-bed by this imperfect degree of sorrow and contrition,

provided it is accompanied with confession to a priest. This in fact was a point determined by the council of Trent.

AUDÆANS, the disciples of Audæus, a man it is said of remarkable virtue, who, having been excommunicated in Syria on account of the freedom and importunity with which he had censured the corrupt and licentious manners of the clergy, formed an assembly of those who were attached to his principles, and became by his own appointment their bishop. As to the date of the origin of this sect, ecclesiastical writers are not agreed; but with respect to their religious institutions, we are informed that they differed in some points from those observed by other Christians, and particularly that they celebrated Easter, or the Paschal feast, with the Jews, contrary to the express decree of the council of Nice. With respect to their doctrines, many errors have been imputed to them, and among others that they clothed the Deity with the human form. But as these charges against them proceeded from the advocates of the church of Rome, whom they had rendered their enemies by their severe attacks upon them, they ought to be received with caution.—*Mosh. Eccl. Hist.* cent. iv. sect. 2, ch. 5.

AUDÆANISM, the doctrine of the Audæans, and generally supposed to be the same with Anthropomorphism. But see the last Article, and also the Article, *Anthropomorphites*.

AUDIENCES, the second order of catechumens, who were so called from their being admitted to hear sermons and the Scriptures read in the church, although they were not allowed to partake or join in the rest of the service.— See Article, *Catechumens*.

AUDITORES, a class of the sect of the Manichæans, who were divided into the *elect* and *auditors*, corresponding, according to some writers, to the clergy and laity, and to others, to the *faithful* and *catechumens* among the Catholics. A different mode of life was prescribed to the elect from that of the auditors, the Manichæans having adopted the opinions of many of the early Christians, as to the existence of a *double* rule of sanctity and virtue for different orders of men. See Article, *Ascetics*. The elect were forbidden the use of flesh and wine, and even that of the bath; they were debarred from matrimony and commerce, and rendered incapable of possessing property of any kind, or bearing any office in the magistracy; all of which were allowed to the auditors. In return, the auditors were obliged to maintain the elect.

AUDITORIUM, in the ancient churches was that part of the church in which the audientes or second order of catechumens were accustomed to stand,

to hear and be instructed. It was that part of the church which is now called the nave, or *navis ecclesiæ*. This was also sometimes called the *Auditory*.

AUGMENTATION is a process in the law of Scotland, by which a clergyman may obtain an increase of his stipend. The power of allotting a suitable provision for the reformed clergy was originally vested in a commission of parliament appointed by several acts of the legislature. This power was afterwards conferred by the act, 1707, c. 9, to the Court of Session, who have since sat as a commission separate from the Court of Session, and modified stipends to the clergy out of the tiends of the parish where each minister officiates.

By the common law before the dissolution of the monasteries, a power was vested in the bishops of augmenting such vicarages and cures in their respective dioceses as were not endowed, and, for that purpose, of assigning them a competent portion of the tithes and profits of the impropriate rectory. In a letter of King Charles I. to the bishops, they are required "to employ their authority and power, which by law belongeth to them, as ordinaries, for the augmentation of vicarages and stipends of curates, and with diligence to proceed with due form of law for the raising and establishing convenient maintenance of those who do attend holy duties in parish churches." And it seems to be generally agreed that every ordinary hath still such a power over *spiritual* impropriations. Thus in the case of *Hitchcot v. Thornborough*, where the vicar sued the tenant of the master of the choristers of the church of Sarum, who was the parson, for addition of maintenance in the spiritual court, a prohibition was denied, for that the ordinary might *compel* the parson to an augmentation, such a power being reserved to him in all appropriations. 2 *Bost. Abr.* 337. This was before the statute of dissolution; but appropriations being vested in the king by that statute, made no difference where they were afterwards conveyed by the crown to spiritual hands. But it has been said that the ordinary has no such power over *lay* impropriators. Before the dissolution of monasteries the exercise of this jurisdiction by the bishop appears in divers ways:—1. In general commissions to inquire in what places augmentations were needful. 2. In special commissions to inquire into the state and condition of vicarages, in order to augmentation. 3. In commissions to proceed to augmentations. 4. In actual augmentations. 5. In injunctions to appropriators to build houses for the vicars. 6. In new endowments, mentioned under the titles of *Nova Donatio* and *Nova Ordinatio*. In the acts of dissolution it is declared that "the king shall have and enjoy to himself and his heirs for ever all and singular such monasteries and tithes, *in as large and ample*

a manner as the abbots held them," and elsewhere, *in the state and condition as now they be*; and that the takers from the king shall have and hold them, &c., and shall have all such suits, actions, &c. *in like manner, form, and condition, &c.*: which acts of dissolution were in fact grounded upon *surrenders* made by the religious orders into the hands of the king. Hence it hath been contended that nothing could come into the king's hands by virtue of such surrenders, but what was belonging to the parties who had made them; and that the true construction of the king's enjoying the impropriations *in the same manner, form, and state, &c.*, is that he should enjoy them subject to the same limitations, privileges, and burdens, as they were previously liable to; and that as the religious orders held those appropriations subject to the charge of a competent maintenance for the vicar, at the discretion of the ordinary, so do the lay owners now hold their impropriations subject to the same charge: the meaning of the act being, not to destroy the rights of other men, but only to suppress the monks.

However conclusive this reasoning may seem, it has nevertheless been holden that since the dissolution all impropriations in the hands of laymen are become mere *lay fees*, or inheritances of a mere temporal nature; whence it is inferred that all such possessions have become entirely freed from all *spiritual jurisdiction*, and particularly that the ordinary hath no power to make augmentation of a vicarage out of any rectory, which is in the hands of a lay impropriator. It is to be remarked however that they are never called lay fees in any of the statutes of the land, but that they are always there spoken of by their old ecclesiastical names, as *Benefices, Rectories, Parsonages, Appropriations, Tythes, Church-Duties*, and the like.—See *Gibs. Cod. Tit. xxx. ch. 14.*

By an act passed in 1 and 2 of the present king, c. 45, ecclesiastical corporations are empowered to charge their impropriate rectories, or other estates, with annual payments for the improvement of livings or curacies in their own patronage, not exceeding a certain value. We owe this act to the zeal of the present Archbishop of Canterbury; the relief however which it can afford to the church, as remarked by his grace, will be partial, and in most instances distant, since the grants thereby enabled to be made must in general be prospective, and can only take effect after the expiration of leases, which have often several years to run. The benefits of the act however are not confined to the objects explicitly declared. "The measure," the archbishop further truly observes, "is useful as far as it goes, and will enable the church to set an example to the lay possessors of rectories, which many of them, we may hope,

will not be disinclined to follow." See the Archbishop of Canterbury's late charge to his clergy. How far these hopes may be realised, time alone can shew us; there are not wanting those however who express a persuasion that if a general plan of restitution were set on foot, many would voluntarily resign a species of property tainted with the sin of sacrilege, and many others sell it back to the church on easy terms.—See *The British Magazine* for Dec. 1832, p. 387.

"The proper object of ecclesiastical endowments," says his Grace of Canterbury in the charge already referred to, "is to engage in the service of religion a body of men respectable for their learning and piety, and exempted from the necessity of pursuing any secular calling, or resorting to any unworthy expedient for a livelihood. Had this object been kept in view at the Reformation, a competence might have been secured to the clergyman of every parish. But the property of the religious houses, which came into the possession of the crown, was improvidently granted away in total disregard of the rights of the people, without any care to provide for the fulfilment of the condition on which inappropriate rectories were held—the adequate support of a minister. Many cures were in consequence left in extreme poverty; and though since the Restoration much has been done to remedy this evil, by the appropriation of the first-fruits and tenths to the augmentation of small livings, and still more by parliamentary grants, the value of many benefices still falls short of the sums appointed by law for the salaries of stipendiary curates."

AUGMENTATIONS, COURT OF. This court was established by statute 27 Hen. VIII. for the purpose of surveying and taking the management of the property which fell into the hands of the crown by the dissolution of the monasteries. It consisted of a chancellor and many other officers, with salaries amounting to upwards of 7000*l.* per annum; but as many of these estates were soon sold through the necessities of the king, the remaining part of the property (which was originally said to have yielded 30,000*l.* per annum) was found inadequate to the keeping up the expense of the court. This was therefore discontinued, and finally dissolved, in the first year of Queen Mary.

AUGSBURG, or AUGUSTAN, CONFESSION, a formulary or confession of faith, drawn up originally by Luther, but afterwards enlarged, and at the same time greatly moderated, by Melancthon, on the behalf of the reformers in general, and presented in the year 1530 to the Emperor Charles V. at the diet of Augusta, or Augsburg.

The doctrines of Luther had never yet been reduced to any system in

writing, so that the emperor, who was now no longer an advocate for supporting the pope's supremacy, had no means of ascertaining the real causes of the opposition of this reformer to the see of Rome. By the order therefore of the Elector of Saxony, Luther delivered at Torgaw certain articles, being seventeen in number, which in the year 1529 had been drawn up in a conference at Sulzbach, and hence were called the Articles of Torgaw. The Protestant princes afterwards assembled at Coburg and Augsburg thought it necessary to enlarge this confession, and employed Melancthon for that purpose, who added eleven chapters or articles to those of Luther, and thus produced the famous "Confession of Augsburg," which was so called from its having been first read at a diet which was opened at Augsburg, in the presence of the emperor, in the year 1530. It was here discussed with great earnestness by both parties; and after some of the articles had been softened by Melancthon, and concessions made with regard to others, it was finally received as the Lutheran confession of faith.

This confession contributed greatly to the advantage of the Protestant cause, as it convinced every one of the purity of the intentions of its principal promoters, and made a great many heartily embrace the principles of reform. The confession itself was signed by the Elector of Saxony, by four princes of the empire, and by the deputies of fourteen imperial cities. It contains twenty-eight chapters, twenty-one of which point out the religious opinions of the Protestants, particularly with respect to the true and essential divinity of Christ, his substitution and vicarious sacrifice, and the necessity, freedom, and efficacy of Divine grace. In the remaining seven chapters is given an account of the errors and abuses which had caused their separation from the church of Rome. A refutation of this confession was at the same time attempted by Eckius, a famous champion of the papal cause, with the assistance of Faber, afterwards bishop of Vienna, and of other papists, who drew up a remonstrance or reply to the Protestant doctrines. A copy of this reply was now earnestly requested by the reformers, but was refused by the emperor upon the allegation of the necessity of putting an end to these religious debates. It was answered nevertheless in a most ample and satisfactory manner by Melancthon, from a recollection of the arguments and of the nature of the objections which had been used. This answer was enlarged by Melancthon after he had obtained a copy of Eckius's reply, and was published in the year 1531, with other pieces that related to the doctrine and discipline of the Lutheran church, under the title of *A Defence of the Confession of Augsburg*.

Thus nothing was done towards a reconciliation of the contending parties. Fresh marks of distinction were rather established, and such insuperable barriers were now placed between the two churches that all hopes of effecting a union between them seemed to be utterly abandoned. In fact, the confession of faith given in by Melancthon and acknowledged by the diet was no so offensive to the Roman Catholic party as to many of the Protestants, who now separated themselves from the Lutheran church. These took to themselves the title of the *Evangelical Reformed Church*, by which they are still known, constituting a great part of the Protestants in Germany.

AUGUSTINS, or AUGUSTINIANS, a religious order, properly called "the order of regular canons of St. Augustin," and so denominated from St. Augustin, whose rule they adopted. Augustin himself, afterwards an illustrious father of the church, was born at Thagasta, a city of Numidia, in the year 354. In 388, having obtained a small plot of ground without the walls of the city of Hippo in Africa, he associated himself with eleven other persons of eminent sanctity, who lived together after the manner of monks, wearing leathern girdles, and exercising themselves in fasting, prayer, and meditation, day and night.

In the eighth century all monastic discipline had greatly fallen into decay; and in consequence of this corruption among the monks, a new order of priests arose in the West, holding a rank between the monks, or regulars, and the secular clergy, but subject to a less severe rule of discipline than the former. These ecclesiastics were at first called *Fratres Dominici*, but afterwards *canons*. They soon however ceased to retain their wonted rules of discipline; and in the eleventh century the corruptions which had crept into the order of canons are said to have surpassed those of any other ecclesiastical body. Hence in the year 1059 Pope Nicholas II. endeavoured to effect their reform by imposing on them a new rule of discipline; and Ivo, bishop of Chartres, introduced into some congregations of canons severer rules even than those of Nicholas, and such as enforced the austerities of a monastic life. Thus originated the distinction between *secular* and *regular* canons; the first observing the rules of Nicholas, and the latter those of Ivo.

The canons of St. Augustin were of the latter order, and were introduced into England by Aderwald, confessor to Henry I., who first founded a priory of his order at Nostel in Yorkshire. This order of canons was highly favoured by Henry, who in the year 1107 gave them the priory of Dunstable. Queen Matilda also became their patroness, and shortly afterwards erected for them



Portrait of a Priest

Portrait of a Priest



Georgius Augustus

London: Published by J. Hermann & Co. Strand, 1833.

A. D. 1833. 1833. 1833.

the priory of the Holy Trinity, in London, the prior of which was always one of the aldermen of the city. And so greatly did they from this time flourish and increase in number, that besides the priory of Merton (which was founded for them in the year 1117, by Gilbert, a Norman earl) they had in the time of Edward I. no fewer than fifty-three priories. Their numbers however subsequently decreased, for we find they had only about thirty-two houses at the time of their suppression in the reign of Henry VIII.

The rule which this religious order observed, although founded, as already remarked, upon that of St. Augustin, was prescribed to them by Pope Alexander IV. in 1256. This rule was that they should have all things in common; that the rich, who might become members of their body, should sell their possessions and give the proceeds to the poor; that the first part of the morning should be employed in labour, and the remainder in study; that when they went abroad they should always go two in company; that they should never eat out of their monastery; with sundry other minor regulations. Indeed, there are three different rules under the name of St. Augustin, which the different religious congregations of that appellation, and who still continue in the church of Rome, pretend were drawn up by St. Augustin himself. Erasmus and Hospitian however both clearly shew that the first two of these rules cannot be properly attributed to Augustin, and that if he were really the author of this last, it was probably prepared by him, not for his clergy, or any order of monks, but for the use of some pious women who lived in common under the conduct of his sister.—See *Judicium Erasmi de St. Aug. Monachatu, et Regulis; Hosp. de Orig. Mon.* lib. vi.; and *Mosheim's Eccl. Hist.* cent. xiii. pt. 2. ch. 2.

From the Augustins also there arose a reformed class, under the denomination of *bare-footed* Augustins, otherwise called *Minarets*, or *Friars Minor*.

There are also some nuns and canonesses, who observe the rules and bear the name of St. Augustin.

In England, the Augustins were popularly called *Austin Friars*, a name yet retained in the city of London.

Augustinians is a term also applied to those who following the opinion of St. Augustin, maintain that grace, from its nature, is absolutely and morally effectual unto salvation, and not relatively or gradually. These are divided into classes, the *rigid*, and the *relaxed*.

AURAD, an Arabic term denoting certain portions or sections of the Koran, which it is customary for the Mahometans to recite at stated hours of the day.

AURICULAR CONFESSION, the act of disburdening the conscience *privately* to a priest, and used in distinction to *public* confession. In the earliest ages of Christianity confession was required from those, who having fallen into any grievous and notorious sin after baptism had been expelled the church, or cast out, as it was termed, from the community of the faithful. This was made by the penitent after having undergone the punishment, and performed the penances inflicted on him by the church, in the face of the whole congregation, by throwing himself at their feet, and imploring their pardon and forgiveness. For the greater manifestation of his sorrow he was now required to make a *public* confession of the sin for which he had been expelled from the community, and to own himself worthy of the punishment he had undergone. This practice however of openly confessing public sins which was enjoined by the church, soon gave rise to the custom of making a voluntary confession of such as were of a private nature only, many for their greater satisfaction and ease of mind humiliating themselves to the pains of a public penance, and to an open confession, with regard to such sins and offences as were known to their own breasts alone. In some churches indeed, so early as the beginning of the fifth century, penitents were required to write down the sins of which they wished to make confession, for the purpose of being read in the hearing of the whole congregation; a custom Leo the Great, in a letter addressed to the Bishops of Campania, Samnium, and Picenum, condemns as repugnant to the apostolic rule, and tending to deter sinners from using the remedies which penance afforded; since either shame might withhold them from publicly owning their sins, or the fear of being accused by their enemies, or punished upon their own confession, by the civil magistrate, and the ministers of justice. Leo therefore commands this pernicious practice, as he calls it, to be abolished, as not only dangerous, but likewise unnecessary; that confession according to him being fully sufficient which is first made to God, and afterwards to a priest, who might intercede for the sinner and pray with him for the remission of his sins.

The confession of private or hidden sins to a priest incidentally recommended in this letter by Leo, for it is plain he intended not to abrogate the custom of confessing such as were notorious, first gave rise to what has been called *auricular* confession, and which has since been considered by the church of Rome as of Divine institution, and as a condition indispensably required for the remission of sins committed after baptism. Private confession, or confession made in private to another, certainly seems to have been practised in the

earliest times of the church; a custom that appears to have been grounded upon a passage in St. James's epistle, wherein he recommends the confession of faults one to another, and the praying for each other. (v. 16.) It nowhere appears however that this confession was necessarily to be made to a priest, and it was not till many ages after, that by these words "one to another," St. James was made to mean priests only. At all events that private confession was not thought necessary to salvation, even by the fathers who most strongly recommended it, and who are chiefly quoted by the Roman catholic divines to prove its necessity, has been demonstrated by several Protestant writers, especially by Daillé, in his learned work on *Auricular Confession*. Indeed, so late as the twelfth century confession made to God alone, without the intervention of a priest, was still thought sufficient to salvation, for several writers of this age assure us that in their own time many held such confession sufficient, and would not allow of any necessity or obligation of confessing to a priest. In the following century however the present doctrine of the church of Rome concerning the necessity of auricular confession was first established in the council of Lateran, holden under Pope Innocent III. in the year 1225, and thenceforth it was deemed heresy to teach that confession made to God alone was sufficient, or that confession made to a priest was not necessary to salvation. In conformity with this the council of Trent afterwards declared, "that secret confession, as it was then, so it had been always, and from the very beginning practised by the church."—See Articles, *Absolution*, *Confession*, and *Penance*.

AUTOCEPHALI BISHOPS, from αὐτός, self, and κεφαλῇ, a head, such bishops as were exempt from the jurisdiction of any superior. They were also called *Acephali*.—See Article, *Acephali*.

AUTO-DA-FE, or ACT OF FAITH, a phrase usually applied to a transaction in the Romish church, which for the purpose of increasing the solemnity generally takes place on some great festival, when such prisoners as have been found guilty by the Inquisition of the alleged crime of heresy are brought to undergo a public execution; and such as have been acquitted are absolved. "Persecution," says an acute and intelligent writer of the present day, "is so plainly a duty upon the Roman Catholic system, that the live bon-fires of the Inquisition were called *Acts of Faith*." *

* Southey's *Colloquies on the Progress and Prospects of Society*, vol. i. p. 255. The author adds, in a note, "The populace may very probably have understood the word *Auto* in this combination as meaning a spectacle or show — for such it was made to them. I have conversed with

"The detail," it has been forcibly remarked, "which writers on the Inquisition have given us of this tragical service, cannot fail of exciting in every pious, and in every humane bosom, emotions of the most afflicting kind; and it serves to convince us that there is no degree of obduracy, of which the human mind is unsusceptible under the discipline and teaching of religious superstition. What outrages indeed have not been practised under the sacred name of religion, which has not only lost all its benignant peculiarity of character, through being forced into an unnatural alliance with the worst passions that ever degraded man, but has been made to assume despotic sway over the free-born spirit; to wield the sword of the persecutor, and utter the blasphemies of the bottomless pit!"—*Encycl. Metrop.*

The Auto-da-Fé may be called the last act of the inquisitorial tragedy. It is a kind of gaol-delivery appointed as often as there may be a number of prisoners in the Inquisition, sufficient for the due solemnity of the occasion, who have been convicted of heresy, either on the evidence of witnesses, or on their own voluntary or extorted confession. On the day thus appointed for their execution these unhappy victims of superstition are brought from their dungeons into the great hall of the Inquisition, and being clothed in certain habits, by which they learn the punishment respectively awaiting them, are conducted in procession by Dominican Friars. These wear black coats without sleeves, and walk bare-footed, holding a wax-candle in their hands, and are followed by the penitents, who are clad in black cloaks painted with the representations of flames pointing downwards, as an indication of their having narrowly escaped the terrible punishment which awaits the relapsed. These follow next in succession, clothed in the same manner, except that the flames upon their cloaks point upwards, as a like indication of their approaching fate. Those who have been the direct and avowed opponents of the Catholic faith, have besides these flames, their own pictures painted on their breasts, with the figures of serpents, dogs, and devils, open-mouthed upon them. Each prisoner is attended by a familiar of the Inquisition, and a Jesuit is placed on either side of those who are destined to be burnt, urging them continually to recant and abjure their heresies. A troop of familiars follow on horseback, and after them the inquisitors and other officers of the court on mules; the inquisitor-general sitting upon a white horse, which is led by two attendants in black

persons who remembered when an *Auto-da-Fé* was the greatest holyday in Lisbon, and they who lived where the execution could be seen made entertainments, and invited their friends to the sight!"

hats and green ribands, closing the procession. Having arrived at the scaffold, a sermon is delivered full of encomiums upon the Inquisition, and of invectives against its victims, and in which the burning of heretics is invariably held forth as one of the highest acts of charity;* after which a priest, ascending a desk, first receives the abjuration of the penitents, and then reciting the final sentence of those who are to be committed to the flames, delivers them over to the civil magistrate, with the farcical request, *not to touch their blood, nor put their lives in danger*. They are then loaded with chains, and having been first hurried to the secular gaol, are taken before the civil judge, who inquires of them “in what religion they intend to die?” Such as return for answer that they die in the communion of the church of Rome, are first strangled, and afterwards burnt to ashes. All others are burnt alive. When those who persist in their heresy are fastened to the stake, the Jesuits load them with officious admonitions, and at length in parting from them, declare that they leave them to the devil, who is at their elbow to receive their souls, and carry them into the flames of hell. A great shout is instantly raised by the infatuated populace, who exclaim, “*Let the dogs’ beards be made!*” which consists in thrusting flaming furze against the faces of the victims, who, from the position in which they are placed, are slowly roasted to death. This spectacle is usually beheld by both sexes, and all ages, with the most barbarous demonstrations of joy and delight!—See Article, *Inquisition*.

AUTOS SACRAMENTALES, a sort of pious farces performed in Spain in honour of the holy sacrament in broad day-light and in the open streets.

AVE-MARIA. These words, being those with which the angel Gabriel saluted the Virgin Mary, were added in the fourteenth century by Pope John XXII. to the form of prayer then in use, and have ever since been retained by the church of Rome.

Bingham observes that among all the short prayers used by the ancients before their sermons there is not the least mention of an *Ave-Maria*, and that its original cannot be carried higher than the beginning of the fifteenth century. Vincentius Ferrerius was the first ecclesiastic that used it before his sermons, from whose example it soon gained such authority as not only to be generally affixed to sermons, but to be joined to the Lord’s prayer in the breviary.—*Bing. Orig. Eccl.* lib. xiv. c. 4, s. 15.

* “Burn them for the love of charity,” has been the substance of every sermon that ever was preached at a Roman Catholic Act of Faith, where a sermon has always been part of the ceremony.—Southey’s *Colloquies*, as above.

AZARECHAH, a sect of Mahometan heretics, whose leader was Nafê Ben Azrach. They greatly increased in number under the empire of the Califs, and became so considerable as often to defeat the armies that were sent against them. They are said to have acknowledged no power on earth, temporal or spiritual, as lawful, and joined all other sects in their enmity and opposition to the orthodox Mahometans.

AZYMITES, from α non, and ζύμη, leaven, those who administer the eucharist with unleavened bread. The Latins always using fermented bread at the celebration of the eucharist, this appellation was given to them by the members of the Greek church. For the same reason the Armenians and Maronites were also called Azymites by the Latins.

The propriety of using *leavened* or *unleavened* bread in the celebration of this sacrament has been made a point of no little contest; each party in this, as well as in other matters of as small a moment, superstitiously making an indifferent thing a matter of conscience. Our Saviour, as remarked by Wheatly, doubtless used such bread as was ready at hand; and therefore this sacrament being instituted immediately after the celebration of the passover, at which they were neither to eat leavened bread, nor so much as to have any in their houses, upon pain of being cut off from Israel (Exod. xii. 15—19.), proves that Christ used that which was unleavened. He further however observes that this perhaps was only on account of the passover, when no other but unleavened bread could be used by the Jews; and that after his resurrection he probably celebrated (if he celebrated at all) in leavened bread, and such as was in common use at all times, except the time of the passover. And that the primitive church always used common bread appeared in that the aliments for the holy eucharist were always taken out of the people's oblations of bread and wine, which doubtless were such as they themselves used upon other occasions. But that when these oblations began to be left off, the clergy were forced to provide the aliments themselves, and they, under pretence of decency and respect, brought it from leavened to unleavened, and from a loaf of common bread that might be broken, to a nice wafer, formed in the figure of a *denarius*, or penny, to represent, as some imagine, the thirty pence for which our Saviour was sold. To prevent however all further occasion of dissension and superstition upon this point, the fifth rubric after the communion in our book of Common Prayer declares, that it shall suffice that the bread be such as is usual to be eaten; but the best and purest bread that conveniently may be gotten.—See *Wheatly on the Common Prayer*, ch. vi. s. 30.

It has been judiciously remarked by Korneck, in his *Full Account of the Nature, End, Design, and Benefits of the Sacrament of the Lord's Supper*, that "the primitive church, and the Christians who succeeded the apostles, and who could not but know the sense of the apostles in this point, looked upon it as a thing indifferent, whether leavened or unleavened bread were used in the sacrament; and therefore, in times of persecution especially, they made use of such bread as they could get, never disputing whether it had leaven or no in it." "We make use," he adds, "of leavened bread in the church of England, because the substance or essence of the sacrament is not at all prejudiced by it; and in things merely circumstantial, the church hath not only varied from the first customs, but may lawfully vary as she sees occasion." Ch. vii.

B.

BABYLONISH CAPTIVITY, a period so called by the Italians, by way of derision, when the papal residence was removed from Rome to Avignon in France. Philip, the French king, upon the death of Benedict XI., having by intrigue procured the see of Rome for Bertrand de Got, a prelate of France, had sufficient influence with him to change his episcopal seat to that country, where it continued for the space of seventy years. This long residence of the popes in France conduced much towards the diminution of the papal authority; for during their absence from Rome, the faction of the Gibellines increased, and openly attacked the patrimony of St. Peter. Many cities also revolted, and Rome itself was filled with sedition and tumult.

BACANTIBI, a word supposed to be formed, by corruption, from *vacantivi*, were clerks who had no fixed residence, but wandered about from one church to another. These having no letters dimissory or commendatory from their own bishop, were looked upon as persons guilty of some misdemeanour, who had fled from ecclesiastical censure; and by the laws of the church no bishop was to permit any such to officiate in his diocese, or even to communicate with the faithful. So strict indeed were the laws of the ancient church in confining the inferior clergy to the service of that church to which they were at first appointed, that it was unlawful for them to move from hence on any account, unless at the discretion of the bishop who ordained them.—*Bing. Orig. Eccl.* b. vi. c. 4, s. 5.

BACHELOR, a man who is yet in a state of celibacy. Most nations have looked upon the state of celibacy as dishonourable. The Romans frequently imposed fines on bachelors of a certain age; and Dionysius of Halicarnassus mentions an old constitution by which all persons of full age were obliged to marry. Under Augustus a law was made, called the *lex Julia de maritandis ordinibus*, by which bachelors were made incapable of taking legacies, or lands by will, unless from their near relations. The rabbins maintain that by the laws of Moses all persons, with some few exceptions, are obliged in conscience

to marry at twenty years of age. The Christian religion however has shewn itself more indulgent to bachelors, the ancient church recommending celibacy under some circumstances as preferable to, and more perfect than, the matrimonial state. In the subsequent ages indeed of the church, celibacy became to be had in the highest honour, and a perfect state of holiness was even thought to be incompatible with marriage.—See Article, *Celibacy*.

In the canon law we find injunctions on bachelors, when arrived at puberty, either to marry or to turn monks, and profess chastity in earnest.

We find also bachelors of the church, *baccalarii ecclesiæ*, mentioned by some ecclesiastical writers. They are thus spoken of in connexion with the bishop: *episcopus cum consilio et consensu omnium canonicorum suorum et baccaliorum*.

BACULARIUS, in the writers of the middle ages means an ecclesiastical apparitor, or verger, who carries a staff or baculus in his hand as an ensign of his office.

BAGNOLIANS, or BAGNOLANSES, were a sect of heretics who rejected the Old Testament, and part also of the New. They are said to have supposed the world to have existed from eternity, and to have taught that the soul of man was not created by God, when he infused it into the body.

BALLIMATHIÆ. By the council of Toledo these are interpreted to mean wanton dances, joined with lascivious songs, the use of which is there complained of as an irreligious custom prevailing in Spain among the common people on the solemn festivals, and which are there ordered to be prevented both by the secular and ecclesiastical judges. By many other councils the clergy are forbidden to be present at such dances.—*Bing. Orig. Eccl.* b. xvi. c. 11, s. 15.

BANGORIAN CONTROVERSY, a controversy which arose early in the eighteenth century, and so called from Dr. Hoadley, the bishop of Bangor, from the promulgation of whose opinions it originally sprung. A bill having been passed in parliament soon after the conclusion of the rebellion of 1715, to repeal the severe acts then in force against the non-conformists, Hoadley, in a pamphlet intituled *A Preservative against the Principles and Practices of the Non-Jurors*, maintained that all such acts were persecuting laws, and that if the principles of intolerance were once admitted in ecclesiastical affairs, the acts of the Inquisition itself might be justified. In a sermon shortly afterwards preached by him before George I. on “the nature of the kingdom of Christ,” Hoadley asserted the supreme authority of Christ as king in his own kingdom;

and that he had not delegated his power, like temporal lawgivers during their absence from their kingdom, to any persons, as his vicegerents or deputies on earth. This sermon, as well as his previous publication, abounding with those principles of religious liberty of which he had long been the courageous and powerful asserter, gave great offence to the high-church party; and a war of words instantly arose, which thus obtained the name of the Bangorian Controversy. One of the first replies to Hoadley's sermon was by Dr. Snape, the provost of Eton College; and a committee was appointed by the lower house of convocation for the purpose of examining the two publications. The committee having made its report, reflecting upon the dangerous tenets contained as well in the discourse as in the former publication of the bishop, the convocation thought fit to denounce them both, and to pass a heavy censure on Hoadley as their author. These proceedings however were then quashed by the king's prerogative; and the convocation being prorogued, has never since sat for the transaction of business.

Never was a controversy perhaps involving such important questions, as well of political as of theological interest, carried on by the chief of the controversialists with more equanimity of temper, or with greater Christian meekness and candour. Neither in Hoadley himself, nor in Sherlock, his principal opponent, was there any asperity of manner or any personal hostility apparent. It was conducted however on both sides, as remarked by a modern author, with all the chicanery of polemical writers, and disgusting both from its tediousness and from the manifest unwillingness of the disputants to speak ingenuously what they meant. So apparent indeed, he says, are these qualities, that after turning over some forty or fifty tracts on this controversy, he should find some difficulty in stating with precision the propositions in dispute; but that it was evident a dislike, if not to the house of Brunswick, yet to the tenour of the king's administration, and to Hoadley himself as an eminent advocate for it, was at the bottom a leading motive with most of the church party.—*Hallam's Constitutional History.*

The principal points in dispute in this long contest seem to have been, 1st, The authority of the church to oblige its members to external communion, or to pass any sentence on the condition of men in regard to their favour or disfavour with God. The existence of any such authority was denied by Hoadley and his followers, although they admitted the usefulness of censures for open immoralities, and raised no objections to the discipline and government of the church. 2dly, The question of religious liberty inherent in man as a

civil right—a point which was as strongly and fully asserted by Hoadley, as it was explicitly denied by the convocation. 3dly, The liberty of private judgment upon matters in religion, which one party would altogether have taken away, and the other perhaps extended beyond reasonable limits.

BANIANS, a religious sect in the empire of the Mogul. They believe in the doctrine of a metempsychosis, and refuse therefore to eat any creature that had life; nor will they kill any noxious animal, but endeavour to save them from destruction. They account all other nations impure, and are so scrupulously fearful of pollution that they will break a cup which has been used or even touched by a person of a different religion; nor will they enter the same pond in which a stranger has bathed, till they have emptied it completely and filled it again with pure water.

The term Banians is sometimes used to denote all the idolaters of India, as contradistinguished from the Mahometans, in which sense it includes the Bramins and other castes; but in a more proper sense it is restrained to a peculiar caste or tribe of Indians, whose office or profession is trade or merchandise.

BANN, or BAN, a proclamation or public notice, and used for any public summons or edict, by which a thing is commanded or forbidden. Before any can be lawfully married together, the church of England directs that banns shall be published—that is, that public proclamation thereof shall be made in the church three several Sundays or holydays, in the time of divine service. This custom seems to be as old as Christianity itself; for we learn from Tertullian that in his time all marriages were esteemed clandestine that had not been previously published in the church, and were even in danger of being adjudged to be adultery and fornication.—*Tertul. de Pudicitia*, c. 4. The design of the church in causing these banns to be thus publicly proclaimed, is that it may be satisfied whether there may be any just reason or impediment why the parties should not be joined together in matrimony.

Any person solemnising a marriage before the banns have been thus duly published, unless a faculty or license shall have been obtained for that purpose, by the sixty-second canon of the church is liable to be suspended for three years; and by the statute 10 An. c. 19, such person is also subject to a penalty of one hundred pounds for every offence. And as these clandestine marriages were frequently made in the chapels of gaols, it is further provided that if the minister be a prisoner in any private gaol, he shall be removed to the county gaol charged in execution with the aforesaid penalty, and with all the causes of

his former imprisonment. And whatever gaoler shall permit such marriages to be solemnised in his prison, shall for every such offence forfeit also the sum of one hundred pounds.

By the statute 4 Geo. IV. ch. 76, it is enacted that all banns of matrimony shall be published in the parish church or public chapel of the place in which the persons to be married shall dwell, according to the form of the words prescribed by the rubric, upon three Sundays preceding the solemnisation of marriage, during the time of morning service (or of the evening service in case of there being none in the morning), immediately after the second lesson. If the persons to be married reside in different parishes or chapelries, the banns are directed to be published in both of them; and in all such cases, the marriage is to be solemnised in the church or chapel of one of these, and in no other place whatsoever. In case both or either of the persons to be married shall be under the age of twenty-one years, and any parent or guardian shall openly and publicly declare, in the church or chapel where the banns shall be published, at the time of their publication, his, her, or their dissent to the marriage, such publication of banns is declared to be absolutely void. And by the 9th sect. it is further enacted, that in case a marriage shall not be had within three months after the complete publication of banns, no marriage shall be solemnised until the banns shall have been republished, in the manner thereinbefore directed.

BAPTISM, from βαπτίζω, to baptise, or wash, th. βάπτω, to dip, or plunge into water, the ceremony of washing, or sprinkling with water, being a sacrament, whereby a person is initiated into the Christian church. Divers other appellations have been given by ecclesiastical writers to this ceremony. By some it is called παλιγγενεσία, or regeneration; *Salus*, safety, or salvation; σφραγίς, a seal—that is, the seal of the Lord, or the seal of faith. Sometimes it is simply called *Mysterium*, or *Sacramentum*, and when administered to the dying, *Viaticum*. It has also been called the *Great Circumcision*, from its having been supposed to be used in the place of circumcision, and to be the seal of the Christian covenant, as that was the seal of the covenant made with Abraham. And seeing that baptism was the special gift of Christ, it has been called δῶρον, and χάρισμα Κυρίου, the gift, or kindness of the Lord, and sometimes simply δῶρον, by way of eminence; and since it is that act which alone renders a man a complete member of the church, it has sometimes been called τελείωσις, accomplishment, thereby giving him a right to partake of the τὸ τέλειον, or the Lord's supper. For the like reason it had also the

name of *μύησις*, and *μυσταγωγία*, the initiation, because it was through this that men were admitted to all the sacred rights of the Christian religion.

In treating upon this subject the object will be to point out, 1st, The origin of baptism : 2dly, Its introduction into the church of Christ : 3dly, The design and end of baptism, and the various opinions entertained with respect to its effects : 4thly, At what age it was solemnised, and herein principally as to its being administered to infants : 5thly, The manner in which it ought to be administered, whether by immersion or otherwise : 6thly, At what period, or season of the year, and in what place it has been accustomed to be administered : 7thly, With what ceremonies it was accompanied in the early ages of the church : 8thly, By whom baptism may be administered : and lastly, the manner of administering it in modern times.

I. The origin of baptism is involved in much obscurity, and not being spoken of in Scripture must rest upon conjecture only. Among the Jews it was a practice long before the time of our Saviour to baptise proselytes, or such as were converts to their faith; without which ceremony, as well as that of circumcision, they could not be admitted into the church, or received into the covenant of God. These were called *proselytes of the covenant*, in distinction to those, who merely embraced the Jewish religion without receiving, or being obliged to observe the ceremonial law, and who were called *proselytes of habitation*, or *of the gate*, from their being allowed an habitation among the Israelites, and to dwell within the gates of their cities. Upon the admission of proselytes of the covenant three ceremonies were necessary—circumcision, baptism, which was performed by immersing the whole body of the proselyte in water, and sacrifice; the last of which generally consisted of two turtle-doves, and two young pigeons. The rabbins consider this practice relative to the admission of proselytes to have been of very ancient date, and some of them even suppose it to have been in use at the time of Moses; an opinion which is in some measure supported by the passage in St. Paul's first epistle to the Corinthians, where he says the Israelites were baptised unto Moses. (x. 2.) It is manifest indeed from the gospel that it was usual among the Jews to admit men into the profession of a doctrine by baptism, since the Pharisees do not express any surprise at the baptism of John, as they certainly would have done had it been a novelty to them; but speaking of it as a familiar rite, they blame John for baptising, since he was neither Christ, nor Elias, nor that prophet. (John, i. 25.) Others indeed insist that the custom of baptising proselytes was of no ancient date, and some even have

supposed that John the Baptist was the first administrator of baptism among the Jews. There seems however but little ground for this notion; and Dr. Doddridge expresses his surprise that any should doubt of baptism having been used by the Jews, when it is plain, he says, from express passages in the Jewish law, that no Jew, who had lived like a Gentile for a single day could be restored to the community of their church without it.

Grotius is of opinion that the rite of baptism took its origin from the deluge, immediately after which he supposes it to have been instituted in commemoration of the world having been cleansed by water. And others have imagined it to have been added to the rite of circumcision, soon after the Samaritan schism, as a mark of distinction to the orthodox Jew. There are others who look upon this rite as having been derived from the Pagans, and that the Jews received the custom of baptising proselytes from the neighbouring nations, who were wont to prepare candidates for the more sacred functions of their religion by a solemn ablution; that by thus assimilating their sacred rites they might more effectually induce the Gentiles to embrace their religion. We find from Tertullian not only that baptism, together with the custom of marking the forehead with the sign of the cross, but also the consecration of the bread in the eucharist, were imitated in the mysteries of Mithra: see *Tract. de Præscriptione Hæreticorum*, c. 40. Among the notions entertained by Tertullian respecting the nature of demons, he conceived that their chief employment and pleasure was to prevent mankind from embracing the worship of the true God: an object which they were assisted in attaining by the partial knowledge they had acquired, during their abode in heaven, of the nature of the Divine dispensations. Availing themselves of this knowledge he supposes them to have endeavoured to pre-occupy the minds of men by inventing rites, bearing some resemblance to those, which were to be observed under the gospel. That baptism was thus introduced into the Eleusinian mysteries as a method of initiation, being, as is happily expressed by the learned Bishop of Lincoln, to whom I am indebted for this statement of the notions of Tertullian, “an imitation by anticipation of Christian baptism.”—*Eccl. Hist. of the Second and Third Centuries*.

II. But whatever may have been the true origin of baptism as administered in the church of Christ, whether or no it may be considered as derived from, or substituted for the ceremonial law of the Jews, it is evident that this was instituted by Christ himself. “Go ye therefore,” says our Saviour, “and teach all nations, baptising them in the name of the Father, and of the Son, and of

the Holy Ghost." (Matt. xxviii. 19.) As if he had said, according to Bishop Beveridge, Make all nations my disciples, and bring them over to my religion, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, and so initiating them into my church upon their consenting to the faith, which I have published to the world. It is to be observed that Christ never conferred baptism himself, but only instructed his disciples to do so, (John, iv. 2.); for which Beausobre assigns the following reasons. 1st, That the business of establishing the gospel was of far greater importance, than that of admitting men into it by the outward form of baptism. 2dly, That had Jesus occasionally baptised himself, jealousies would certainly have arisen among the early converts, some having received the rite from the master, and others from the disciples only.

III. The design of the Jewish baptism, or by whatever name the ceremony of admitting proselytes among them may have been called, was to bind the party to yield obedience to the whole law of Moses, in the same manner as the Jews themselves were bound by the ceremony of circumcision. It was to work his regeneration, to render him a new man, and to convert him into a Jew. With this view a new name was given him, all his former relations were considered as cancelled, and he was looked upon as a new-born infant. It is in allusion to this that Christ is supposed to have said to Nicodemus, that it was necessary he should be born again in order to become his disciple. In like manner the object and design of baptism enjoined by Christ was the due and proper admission of his disciples into his holy religion, and by regeneration and sanctification to render them worthy of partaking that pardon and salvation, which by his death and sufferings he should procure for all who believed in his name. Thus baptism is frequently called a new birth, by which we enter into a new world, or a new creation, and become partakers of the blessings and spiritualities of the kingdom of God.

Many various opinions have been entertained as to the necessity of baptism to salvation. Those who contend for the affirmative chiefly rely upon the following sayings of our Saviour. "He that believeth, and is baptised, shall be saved." Mark, xvi. 16. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John, iii. 5. The early Christians however did not generally believe that the want of baptism in all cases absolutely excluded men from the hopes of eternal life. Under circumstances in which it had been impracticable they did not look upon the omission as fatal, and in some cases they seem to think that the want of baptism might

be supplied by other means. Thus martyrdom was thought from its own inherent power and efficacy to be sufficient to salvation by the invisible spirit of baptism, without the external application of water; and by some ancient writers has therefore been called the *second baptism in men's own blood*. Tertullian calls martyrdom a second baptism, and says that this will both supply the want of baptism by water, and restore it to those, who have lost it by transgression. A sincere faith and earnest repentance also in such catechumens as died while they were under preparation for baptism has by some been esteemed sufficient. St. Ambrose thought a fervent desire to be baptised equal to baptism itself. Thus the Emperor Valentinian II. being on the approach of a battle with the barbarians, sent in great haste for St. Ambrose to administer the sacrament of baptism to him; but having been murdered by some of his own officers before the arrival of the bishop, St. Ambrose in an elegant oration pronounced on his obsequies maintained that the emperor's fervent desire of baptism had the same effect as the sacrament itself; and consequently that his sins being thereby cancelled it was not to be doubted he had passed to eternal bliss. Even in those also, who had been admitted into the communion of the church upon the presumption of their having been duly baptised, although it should afterwards appear that they had never received the benefit of that sacrament, a constant communicating with the faithful was thought to supply the want of baptism. There are some nevertheless who deny that the unbaptised being adult can under any circumstances whatsoever partake of the Divine blessings prepared for the initiated; while others are of opinion that the case of infants dying without baptism is the more dangerous, inasmuch as there can here be no faith, nor repentance, nor even communion with the church that can supply the defect, or wash away original sin. Those who speak most favourably of the state of infants dying before baptism, as Gregory Nazianzensis and others, contend that these must pass into a middle state between heaven and hell; but the Latins, as St. Augustin and his followers, altogether reject the notion of any middle state, and therefore conclude that inasmuch as they cannot be admitted into heaven unwashed of the sins they had contracted from their birth, they must inevitably perish everlastingly. On the other hand, those who denied the doctrine of original sin, as Pelagius, and his followers, asserted the unbaptised might so far partake of the blessings promised by Christ as to be admitted to eternal life and salvation, although not to the full enjoyment of the faithful in heaven. Where the defect of baptism had been occasioned by unavoidable

circumstances, or had arisen not from any fault of the child or its parents, but from that of the minister alone, Hincmar, and others, held that infants might be admitted to salvation equally with the baptised.

The different sentiments, which have been entertained with respect to the effects of baptism are very numerous. The early fathers of the church speak of its efficacy in the strongest terms. By it, says Tertullian in particular, we are cleansed from all our sins, and rendered capable of attaining eternal life. By it we regain that Spirit of God, which Adam received at his creation, and lost by his transgression. He calls it our second birth, in which the soul is formed as it were anew by water, and the power from above; and the veil of its former corruption being drawn aside it beholds the full refulgence of its native light. The spiritual blessings consequent upon baptism he declares to be, remission of sins, deliverance from death, regeneration, and participation in the Holy Spirit. Some on the other hand have altogether denied the necessity of baptism, alleging the example of Abraham, who pleased God by faith alone. And others have maintained the same opinion upon the saying of St. Paul in his first epistle to the Corinthians, that he was sent to preach, not to baptise. chap. i. 17. By the Socinians baptism is looked upon as a mere ceremony importing the sign of Divine grace; while the church of Rome on the contrary maintain that all sin is washed away by its operation, and that the grace of justification is fully imparted by it. Some indeed deem it effectual to imprint an *indelible* character on the soul, which they term *character dominicus*, or *regius*: but it seems to be the more general opinion that the spiritual character, acquired through regeneration in baptism, may afterwards be forfeited and lost by the commission of mortal sins. From the opinions indeed of some of the ancient writers as to the effects of baptism, it would seem to have been rather of heathen, than of Jewish origin, the Jews making use of the ceremony only upon the admission of new members into their community; whereas these writers are of opinion that baptism was not instituted by Christ for this purpose, but as an effectual means of itself for the remission and washing away of all sin whatsoever. The Bramins are still said at certain seasons of the year to flock from all parts to the Ganges, whose waters they suppose to possess a cleansing or sanctifying power, to purify themselves by bathing from their sins. They appear not however to entertain these ideas to the extent to which they have been carried by some Christians, considering the smaller sins, or sins of infirmity only, to be capable of being expiated by washing, but that no water or outward purgation can

efface those of a heavy or serious nature. We may hence observe that the doctrine taught by some of the early Christians, of the total remission of sins by baptism alone, could not fail of being a cause of scandal with many of the Gentiles; and that it must have furnished the adversaries of Christianity with a powerful weapon against it. Thus the Emperor Julian in ridiculing the Christians was enabled with much truth and effect to say, "whoever is guilty of rapes, murders, sacrilege, or any other abominable crime, let him be washed with water, and he will become pure and holy." Some sects, on the other hand, give little or no credence to the efficacy of baptism. The Quakers in particular in speaking of this ceremony say, "With respect to the other rite, we believe that communion between Christ and his church is not maintained by that, or any other external performance, but only by a real participation of his Divine nature through faith; that this is the supper alluded to in the Revelation (chap. iii. 20), and that where the substance is obtained it is unnecessary to attend to the shadow; which doth not confer grace, and concerning which opinions so different, and animosities so violent, have arisen."

IV. Much controversy has arisen among Christian writers concerning the time of administering baptism, and particularly as to the propriety of admitting infants to partake of this sacrament. Upon the first introduction of Christianity its disciples were converts either from Judaism or Gentilism, and these upon their professing their sincere belief in the atonement of Christ, and a hearty repentance of their past sins, were immediately admitted into the community of the church by baptism, and were *afterwards* instructed in its doctrines and mysteries. This easy admission however into the pale of the church, the effect only of necessity at its first establishment, seems to have been of very short duration; for we soon find that none were permitted to partake of the benefit of this ceremony before they had been properly instructed in the doctrines and principles of Christianity. Hence arose the distinction between *believers* and *catechumens*. The latter were allowed to take the common name of Christians, being admitted into this state by the imposition of hands, and the sign of the cross; but they were not admitted to the privilege of baptism before they had duly qualified themselves to make a profession of faith, and of a Christian life, in their own person. For this purpose the children of the early Christians were instructed in religion at the public schools, or *Gymnasia*, as these were termed. Some were only baptised when on their sick-beds, or upon the approach of death, and were hence called *Clinici*: but this kind of baptism was considered as very imperfect,

and its subjects were scarcely reputed to have been altogether Christians ; nor did it qualify the party, in case of recovery, for ordination. In subsequent times indeed we have many instances of baptism being deferred to the point of death ; a custom which arose from the notion then generally received, and still held by the church of Rome, that by the efficacy of baptism men were washed clean from all their sins. This practice proving however a great encouragement to vice, we find many censures passed upon it as well by ecclesiastical writers, as by different councils, and the practice was at length entirely abolished. It was not unusual in some cases of gross or scandalous crimes for baptism to be postponed by way of punishment for two, three, or a greater number of years, and sometimes, when the crime had been very flagrant and notorious, even till the hour of death.

With respect to the propriety of admitting infants to partake of the sacrament of baptism there has been great diversity of opinion. Those who object to this practice have been denominated *Antipædobaptists*, and those who adopt it *Pædobaptists*. The Antipædobaptists contend that Christ himself restricted this ordinance to those who had already been instructed in the faith and true principles of his religion, and had thereby become his disciples ; and consequently that infants, not being capable of receiving such instruction, ought to be excluded from it. In confirmation of this they assert that it no where appears that the apostles ever baptised any, who had not previously been instructed in the Christian faith, and professed their belief in it. They contend also that infants, although baptised, can receive no benefit from it, inasmuch as they are incapable either of faith or of repentance, both which are absolutely necessary as pre-requisites to render baptism effectual unto salvation.

On the other hand, the Pædobaptists, although they consider certain qualifications as requisites from adult persons before they can properly be admitted to the privileges of baptism, are nevertheless of opinion that infants, notwithstanding they are necessarily incapable of possessing these qualifications, ought not to be excluded from the benefit of this holy ceremony. They believe that the Abrahamic and Christian covenants were of the same nature ; that the new covenant was given by God in the place of the old ; and that circumcision, the seal of the one, was the type of baptism, which was the seal and confirmation of the other. Gen. xvii. 12, 13 ; Heb. viii. 13. As infants therefore were admitted to the rite of circumcision under the law, they contend that infants not only ought, but have a right to be admitted to that of baptism under the dispensation of the gospel, which has abrogated the law. They admit that

there is no positive command in Scripture for baptising infants, but contend that this of itself affords no better reason for their exclusion, than the silence of Scripture as to women attending the Lord's supper would infer the impropriety of admitting them to be partakers of that sacrament. The universal practice of the church for the first 300 years of administering baptism to infants, no record of its introduction having been left, nor that of any dispute or controversy upon the subject during the whole of this time, they also look upon as the strongest evidence of its not having been of human invention, but, of its being a part of, or consistent with, the Divine institution. Under the old covenant, it is further argued, infants were members of the church of God, having been admitted into it by an ordinance appointed by God himself. But as this right of infants so constituted was never taken away, they must now be received under the new covenant given through Jesus Christ; and if received, it must be with baptism, or without. They cannot however be received without this ceremony, since it is contrary to the new dispensation that any should be so received; whence it follows that infants, of necessity, must be baptised. It is also contended that although there is no passage in Scripture directly commanding infants to be baptised, yet the propriety of receiving them into the church by baptism may be inferred from different parts of it, and more particularly from that passage in the gospel of St. Matthew, where upon the disciples having rebuked those who had brought children to Jesus to bless them, he says, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them." xix. 14. Upon which Bishop Burnet remarks, whatever may be the mystical signification of these words, the literal meaning of them is, that little children may be admitted into the dispensation of the Messiah, and by consequence that they may be baptised. Christ, it is observed, conferred his blessing upon the children that had been brought unto him, for the practice of laying hands on the head of any person was always used among the Jews in giving blessings. Gen. xlviii. 14, 15. If Christ therefore received little children, and thought them worthy of his blessing, how, it is asked, can we undertake to say they ought to be rejected? With respect to the practice of the early Christians, it has already been remarked that for the first 300 years there appears to have been no objection made to the admission of infants to baptism; but it is farther shewn that there is direct evidence to such admission. That Irenæus, who lived in the second century, and must have known the practice of the church from Polycarp, the disciple of John, expressly declares that this

was taught by the apostles themselves. And that Origen in the third century affirmed that this custom was received by the church from Christ himself and his apostles. And further, that Cyprian and a council consisting of thirty-six ministers, holden about the middle of the third century, unanimously agreed that, according to the practice of the church, infants might be baptised as soon as they were born. That St. Ambrose, who wrote but a few years after this time, declares that the baptism of infants had been the practice of the apostles themselves, and of the church in general, up to his time; and that it was affirmed by St. Augustin that he never heard nor read of any Christian, either Catholic or sectarian, who held that infants were not to be baptised. The weight of all the testimony and authority upon this subject has been very accurately estimated by many modern writers, and particularly by Wall, who has clearly shewn in his *Treatise on Infant Baptism* that we have thence every reason to believe that infants were baptised even in the apostolical age. Had baptism indeed being confined to adults, we must have had some instances of its having been conferred upon the offspring of Christian parents after they had arrived at years of discretion, and were capable of professing their belief; but no such instance is recorded in the New Testament.

That infants ought not to be baptised, inasmuch as they are incapable of professing their faith, or of repenting of their sins, is denied by the Pædobaptists, as the same would have been of equal weight against the circumcision of infants under the old covenant; since they could no more be fit subjects to become partakers of that, than they can be of the new covenant. It is generally admitted, they further say, by the Antipædobaptists, that those who die in their early infancy are saved. If then they are capable of enjoying the blessings conferred by baptism — that is, the thing signified by this rite — it is asked why the mere sign should be refused them?

With respect to infants being incapable of receiving the benefits of baptism, inasmuch as a pre-existing faith and repentance are absolutely necessary to this end, our Saviour himself declaring that, "He that believeth, and is baptised, shall be saved," the Pædobaptists shew that this would equally prove that infants could not be partakers of salvation; the affirmative of which, as before remarked, is generally admitted. None but adults, it is said, are capable of believing, and hence no others can be considered fit objects of this rite. But since none but adults, it is replied, are capable of believing, by the same argument none but adults are capable of salvation; for our Saviour further declares that "He that believeth not shall be damned." Mark, xvi. 16.

Subject only to the objection of conferring baptism during infancy, there seems to have been no limitation as to time, or the age of the party. Some indeed, as Gregory Nazianzensis and others, considering it as instituted in the place of circumcision, contend that it ought to be administered on the eighth day; and others have held that it ought to be deferred until the third or fourth year, that the child might be able at least to hear the mystic words of the ceremony, although he understood them not. In the canon law we meet with many injunctions against deferring the baptism of infants beyond the thirty-seventh day, the thirtieth day, and even the ninth day, some of which injunctions are enforced by pecuniary penalties.

V. With respect to the *manner* of conferring baptism, there has been almost as much difference of opinion as we have seen to exist upon the propriety of conferring it upon infants.

The Antipædobaptists contend that the term βαπτίζω signifies an immersion or dipping in water, and not a sprinkling or infusion only; that John baptised *in* Jordan; that he chose a place where there was *much* water; that Jesus *came out* of the water; and that Philip and the eunuch both went down *into* the water. That the terms *washing*, *purifying*, and *burying* in baptism, must refer to an immersion in water, and that this was the invariable custom as well of the first Christians, as of the apostles themselves. These points being established, they insist that no church had the power of altering the positive institutions of Christ, and therefore that the mode of baptism pointed out by our Saviour himself ought to be universally adopted.

The Pædobaptists on the other hand, admitting that the term βάπτω signifies to dip or plunge in water, contend that it is by no means clear that its derivative βαπτίζω should have the same signification, and should be invariably used in the same sense. They think it therefore at least very doubtful whether immersion was in fact enjoined by Christ. As the same word is made use of in speaking of the ablutions of the Jews, and of the washing of pots, household furniture, &c., it is evident, they say, that the manner of doing these things, whether by immersion or otherwise, is not intended to be expressed, but only what in fact was done—viz. the washing or application of water, in whatsoever manner it might have been. With respect to John having baptised *in* Jordan, it is remarked, first, that since baptism, as administered by him, was previous to the ceremony instituted by Christ, it by no means follows that the same mode was to be afterwards adopted; and secondly, that the Greek preposition *in* does not always signify *in*, but often *at*, *with*, and *by*; that *in* above a

hundred places in the New Testament is rendered *at*; so that here it might well be read, John baptised *at* Jordan, instead of *in* Jordan. As to the evidence arising from the circumstance of John's having chosen a place where there was *much* water, it is remarked that since "there went out unto him all the land of Judea, and they of Jerusalem, and were all baptised of him" (Mark, i. 5), much water was necessary; and that it was much more probable, considering the vast multitude consisting of both sexes to be baptised, that the ceremony should have been performed by a sprinkling, or pouring of water, than by immersion. So with respect to its being said that Jesus came *out of* the water, it is observed that the word ἀπὸ here used frequently means *from*, as in that passage of St. Matthew, "O, generation of vipers! who hath warned you to flee *from* the wrath to come?" where *from* in the original is ἀπὸ.

A similar answer is given to the argument taken from its being said that Philip and the eunuch both went down *into* the water. The Greek preposition here used is εἰς, which signifies *to* or *unto*, as well as *into*. Besides, if the expression here made use of necessarily means an immersion in the water, then Philip himself was so immersed as well as the eunuch. They further think that the apostle's expression of being buried with Christ in baptism cannot be said with any degree of certainty to allude to the custom of immersion; that it is a metaphorical expression too vague to be relied upon, and that its probable allusion is to the burial and death of Christ. As he hence rose again to a heavenly life, so we by baptism, being washed from sin, may rise to a new life of glory.

Against the manner of administering baptism by immersion, it is further objected by the Pædobaptists that it seems rather to correspond with the burdensome ceremonies of the old law than with those of the gospel dispensation; that the mind of the parties is often too much agitated to render them fit and proper subjects for so solemn a sacrament; that in many cases of illness or infirmity it cannot be practised without exposing the parties to great danger, and sometimes even to death; and that in some situations it would be altogether impracticable, from defect of water.

Whatever weight however there may be in these reasons, as a defence for the present practice of sprinkling only, it is evident that during the first ages of the church, and for many centuries afterwards, the practice of immersion prevailed, and which seems indeed never to have been departed from, except where it was administered to a person at the point of death, or upon the bed of sickness—which was considered indeed as not giving the party the full privi-

leges of baptism—or where there was not a sufficient supply of water. Except in the above cases, the custom was to dip or immerse the whole body. Hence St. Barnabas says, “We go down into the water full of sin and filth, but we ascend bearing fruit in our hearts.” In later times the practice of sprinkling children came to be extended to all cases of sickness or weakness, and particularly in our northern climate, where the coldness rendered immersion more hazardous or dangerous, until at length it has so far prevailed as to be universally adopted by the church.

VI. In the first ages of the church there seems to have been no appointed time or place for the administration of baptism. Particular seasons however were soon set apart for this purpose, being the principal festivals of the church, when the ceremony was publicly performed by the bishop; and now no one was admitted to partake of this rite at any other time, except in cases of urgent necessity. The seasons first appointed for this celebration of baptism, were the festivals of Easter, in remembrance of Christ's resurrection, of which baptism is a figure, and that of Pentecost, in commemoration of the three thousand souls baptised by the apostles at that time. The feast of the Epiphany was soon afterwards added, in the memory of the supposed baptism of our Saviour on that day. The catechumens, who had gone through the different stages required of them, and being found worthy of a full admission into the church were now called *competentes* and *electi* (see Article, *Catechumen*), were then called upon to make a solemn profession of their faith, and to confess and renounce their sins; whereupon they were received as members of the kingdom of Christ, in the name of the Father, and of the Son, and of the Holy Ghost. In our own church the time for the celebration of this sacrament, till of late years, seems to have been confined to the feasts of Easter and Whitsuntide. Even after the Reformation, the preface to *The Book of Common Prayer*, published by authority in the year 1549, enjoins the administration of this rite, as far as can be done conveniently, to be celebrated only on these festivals. Our present rubric orders that the “people be admonished that it is most convenient that baptism should not be administered but upon Sundays and other holydays when the most number of people come together. Nevertheless, if necessity so require, children may be baptised upon any other day,” or, according to the old *Common Prayer*, at all times at home.

In the apostolical age, as well as for some time after, before churches or baptisteries were generally erected, it was customary to baptise wherever they found it convenient. Thus Philip baptised the eunuch in the wilderness, and

Paul the jailer in his own house. Baptisteries however were subsequently built, which were usually adjoining to the church; and rules were then made that baptism should not be administered elsewhere, except in particular cases. Thus Justinian in one of his novels refers to an ancient law, forbidding the sacred mysteries of the church to be celebrated in private houses. Oratories for the offering up prayers were not unusual in private houses, but neither the administration of baptism nor the eucharist was permitted in these, unless under the particular license of the bishop of the diocese. Baptisms so performed we find very frequently condemned in the early councils of the church, under the name of *παραβαπτίσματα*—that is, faulty or defective baptisms.

VII. As far as we are enabled to discover the ceremonies used by the ancient church in baptism, we find that it was customary for the person to be baptised, if an adult, first to prepare himself for its due reception by frequent prayers, fasts, and vigils, and afterwards to be examined by the bishop or presbyter in the presence of the congregation. In this examination he was questioned whether he abjured the devil and all his works, and particularly whether he gave assent to all the articles of the Christian faith. If the person to be baptised were an infant, these interrogations were put to his *sponsors* or godfathers; although some imagine that godfathers, or sponsors, were originally introduced to answer for adults, and were only afterwards admitted in the case of infants. These questions having been duly answered, the bishop or presbyter laid his hands upon the party, and breathed into his face; thus driving away or expelling the devil from him, and preparing him for baptism, by which the Holy Spirit was to be conferred upon him. This was called the *exorcism*. After this was the consecration of the water. Tertullian says, "Any water may be applied to this use, but God must be first invocated; whereupon the Holy Ghost presently comes down from heaven, and moves upon the waters, and sanctifies them." The consecration having been made, the party was baptised—that is, dipped or immersed in the consecrated water, in the name of the Father, and of the Son, and of the Holy Ghost; "by which dedication of him to the blessed Trinity," says Clemens Alexandrinus, "he is delivered from the corrupt trinity—the devil, the world, and the flesh." To prevent any indecency, the men and women were baptised apart; for which purpose the baptisteries were generally divided into separate apartments, as is observed by Bingham; but if they were not convenient for this purpose, the men were baptised at one time and the women at another, as is shewn by Vossius. Indeed in ancient times there was an order of *deaconesses*, one part

of whose duty was to assist at the baptism of women. After the immersion, in which alone baptism itself consisted, the other ceremonies being only preparatory or subsidiary to it, followed the unction; "by which," says St. Cyril, "was signified that the baptised were now cut off from the wild olive, and were ingrafted into Christ, the true olive-tree; or else to shew that they were now to be champions for the gospel, and were anointed thereto, as the old *athletæ* were against their solemn games." The sign of the cross was then made upon the forehead of the person who had been baptised, and a white garment was thrown over him, to denote his being washed from the defilement of sin. From this latter custom the feast of Pentecost, one of the original seasons of baptism, acquired the name of *White-Sunday*, and hence has been called by us *Whit-Sunday*. This garment was afterwards deposited in the church, that it might be there kept as a testimony against such persons as might violate or deny that faith which they had just professed in baptism. The whole ceremony was concluded by the person baptised being received into the number and communion of the faithful, who thereupon, according to Justin Martyr, "sent up their public prayers for all men, for themselves, and for those who had been baptised."

Some of the early Christians contended that baptism, in the case of adults, ought to be followed by fasting; giving as a reason for this, that Christ, after having been baptised, fasted forty days and forty nights. Tertullian however was of opinion that baptism should be considered as an occasion of rejoicing, inasmuch as it opens to us the door of salvation; and that the conduct of Christ having a particular reference to events which took place under the Mosaic dispensation, could not have been designed as an example for our imitation.

VIII. The right of administering baptism was at first confined to the apostles, but was afterwards exercised by the bishops and such presbyters as were authorised by them. In the second century however we learn from Tertullian that laymen were permitted to perform the ceremony in cases of necessity. But in a synod holden at Elvira in the year 306, this office was restricted to such laymen as had not been twice married. Persons however who had been thus baptised, if they survived, were afterwards to be re-baptised by the bishop. In the fourth century, the doctrine of original sin having been pretty firmly established, and it being concluded as a consequence of this doctrine that all infants dying unbaptised were excluded from heaven, it became customary to grant licenses to midwives to baptise. In cases of

difficult births, water was commanded to be poured upon whatever part of the child should appear; and when that could not be done, it was even to be attempted by a syringe. This practice is still authorised in the church of Rome.

It has been questioned whether baptism by laymen was at any time authorised by the church of England; but there appears but little reason to doubt that this ceremony was formerly administered, not only by laymen, but also in cases of necessity by midwives. A form of lay-baptism may be seen in the Common Prayer-Books of Edward and Elizabeth; and although in a convocation holden in the year 1575, it was unanimously resolved that even private baptism, which was allowable in cases of necessity, was only to be administered by a lawful minister, we nevertheless find the practice of lay-baptism still continued; for at the first day of the conference summoned by King James I. at Hampton Court, on which day the church party were alone admitted, for the purpose apparently of giving the king information upon certain points connected with the subjects intended to be discussed, it was declared "that the use of private baptism by women and laics was never admitted except in cases of necessity, according to the use of the primitive church; and that the words of the rubric were left general as to this particular, in order that the sacrament might not be omitted on occasions where no minister was present." It appears indeed that lay-baptism is still in use among the dissenters; and that such baptism, if administered under circumstances of absolute necessity, is still recognised as valid by members of the church of England. Mr. Shepherd, the curate of Houghton-le-Spring, in a letter to the editor of *The British Magazine* on the subject of the propriety of granting the rite of burial to the unbaptised, says, "I am well aware that I have granted Christian burial to many children who had been baptised by medical gentlemen, and even midwives who were members of dissenting congregations; but then I always received from the medical gentleman or midwife officiating, a certificate assuring me that the rite according to the usual form was administered [*qu. was not administered according to the usual form?*] from absolute necessity, and that the child was not likely to live until a clergyman could be procured."—*Supplement to the British Magazine* for Dec. 1832, p. 489.

Lastly, with respect to the modern manner of administering baptism, it is to be observed that every church has its own formula and particular ceremonies. In the Romish church the priest, meeting those who bring the child at the door of the church, begins with asking the godfathers whether they promise in

the child's name to live and die in the true Catholic and apostolic faith, and what name they give the child. These questions being answered (the name of some saint, whose virtues the infant may imitate, being generally adopted), the priest exhorts the sponsors, and then calling the child by its name, asks it, "What dost thou demand of the church of God?" Upon which the sponsors make answer, "Faith, that he may obtain life everlasting." The priest then replies, "If thou art desirous of obtaining eternal life, keep God's commandments"—which he then repeats. After this he breathes three times in the child's face, saying, "Come out of this child, thou evil spirit, and make room for the Holy Ghost!" He then makes the sign of the cross on the forehead and breast of the child, saying, "Receive the sign of the cross on thy forehead, and in thy heart." Having after this repeated a short prayer, and laid his hand on the child's head, he blesses some salt, and putting a little of this into its mouth, he pronounces these words, "Receive the salt of wisdom, discretion, and grace." This part of the ceremony being finished, the whole of which takes place at the church-door, the priest and sponsors go into the church, and advancing towards the font, repeat together the Apostles' Creed and the Lord's Prayer. When arrived at the font, the priest again exorcises the evil spirit, and taking a little of his own saliva, rubs it on the ears and nostrils of the child, repeating as he touches the right ear, the same word—"Ephatha, be thou opened!"—which our Saviour made use of to the man born deaf and dumb. The child is then stripped below the shoulders, and the sponsors holding it over the font exactly due east and west, the priest asks the child, "Whether he renounces the devil and all his works?" and the godfathers having answered in the affirmative, the priest anoints the child with oil previously blessed by a bishop, between the shoulders, in the form of the cross. Then taking some of the consecrated water, he pours part of it thrice upon the child's head, calling each time upon one of the persons of the Holy Trinity, and concludes the ceremony with an exhortation.

The Greek church differs but little from the Romish in their form of baptism. They seldom however defer it beyond the eighth or tenth day, believing this sacrament to be absolutely necessary to salvation, from the words of our Saviour—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God:" John, iii. 5. For the same reason, where there is a real danger of imminent death, and no priest can conveniently attend, it is permitted to lay persons, and also to women, to administer baptism. Thus it is laid down in their public confession of faith, written in the vulgar Greek, and

printed in the year 1662: "It is not lawful and proper for any one to baptise but a lawful priest, except in time of necessity; and then a secular person, whether man or woman, may do it."

The form of words used by the Greek church is: "The servant of God [A. or B.] is baptised in the name of the Father, and of the Son, and of the Holy Ghost, now and for ever. Amen." At the mention of each person of the Trinity, the priest dips the child under the consecrated water, adhering in this to the practice of the early ages. Where occasion may render it necessary however, they are content to pour water upon the face of the infant three times, in acknowledgment of the mystery of the Holy Trinity. Where the ceremony of baptism is postponed from any inevitable cause, the child must be solemnly initiated into the church, as a catechumen, through the medium of its sponsors, upon which occasion exorcism is made use of. In this case one sponsor only was formerly required, and regulations have been made to prevent a greater number. These however have not been attended to, nor is their number limited in practice.—See Dr. King's *Rites and Ceremonies of the Greek Church in Russia*, and Cyril Lucar's Letter *de Statu Græcarum Ecclesiarum*.

The form of baptism made use of in the English church is too well known to require any particular description; it may be necessary however to observe that there are some few alterations in our present liturgy from that of King Edward VI. At that time it was usual to consecrate the water in preparation for baptism once a month; the present form of consecration therefore did not make part of that office. By the first liturgy also the minister was required to dip the child in the water three times, first dipping the right side, then the left, and afterwards the head with part of the body. This threefold dipping or immersion is generally supposed, according to the practice of the ancient church, to have been in honour of the Holy Trinity, although it has been said by some later writers to have been done in representation of the death, burial, and resurrection of Christ, as well as of his three days' continuance in the grave. The Arians however, having attempted to persuade the people that this form was used to denote that the three persons in the Trinity were three distinct substances, it was altered, and henceforth but one immersion used.

In the first liturgy of King Edward, as soon as the child had been baptised, the sponsors were directed to lay their hands upon it; and the minister, having put on him a white garment, which was called the chrysom, was to say, "Take this white vesture, as a token of the innocence which by God's grace in this

holy sacrament of baptism is given unto thee; and for a sign whereby thou art admonished so long as thou livest, to give thyself to innocence of living, that after this transitory life thou mayest be partaker of the life everlasting. Amen." He was then to anoint the infant on the head, saying, "Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins, may he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life."—See Article, *Chrysome*.

It is further to be observed that in our present ritual, the priest, if the sponsors shall certify that the child may well endure it, is directed to dip it in the water discreetly and warily, saying at the same time the usual solemn invocation of baptism; but if the sponsors shall certify that the child is weak, it is then declared sufficient to pour water upon it, using the same words. The general practice of the church however is to sprinkle the child only, *without any certificate from the sponsors*, and afterwards, as the priest is further directed, to sign it on the forehead with the sign of the cross.

The custom of giving a name to the child at baptism, was probably taken from the same practice of the Jews at circumcision; it is by no means however to be considered as an essential part of the ceremony. For further particulars concerning the rites and ceremonies of baptism, see *J. Visconti*, and *E. Martenne*, *De Antiquis Ecclesiæ Ritibus*, and *La Catéchisme de Montpellier*. See also *Wall's Introduction to his History of Infant Baptism*; and *Wheatly on the Common Prayer*, chap. vii.

BAPTISM BY FIRE. We find no mention of this mode of baptism except in the Gospels of St. Matthew and St. Luke, in both of which John the Baptist is represented as saying "He (Christ) shall baptise you with the Holy Ghost, and with fire." In the other two gospels this expression is not met with, nor is it indeed in some manuscript copies of St. Matthew, and by some therefore is thought to have been an interpolation in this gospel. Much conjecture however has arisen as to the true interpretation of the term. Many of the fathers held that believers before they can enter into paradise must pass through a certain fire, whereby alone they could be purified from all pollution. St. Basil thought it meant the fire of hell, and some that of tribulation and temptation; while others have supposed it to mean the descent of the Holy Ghost on the apostles in the shape of fiery tongues. Tertullian's interpretation of these words is, that as baptism with the Holy Ghost applies to those whose faith is sincere and steady, so baptism with fire applies to those whose faith is

feigned or unstable. Dr. Samuel Clarke gives the following interpretation ; “ with the powerful influence of the Holy Ghost, whose appearance shall be as fire.”

The Seleucians and Hermians put a literal interpretation on the passage, and hence concluded that the application of fire was necessary to baptism : and Valentinus held that all who had been baptised with water alone should be rebaptised with fire :

“ Bis docuit tingi, traductoque corpore flammâ.”

We are not informed however in what manner the fire was applied, except that Heraclion, as cited by Clemens Alexandrinus, says, that a red-hot iron was sometimes applied to the ears as if to impress some mark upon them.

BAPTISM OF THE DEAD, a practice anciently followed by some Christians in Africa, and spoken of by Philastrius as the general error of the Montanists or Cataphrygians. The third council of Carthage calls it the practice of ignorant Christians, and Gregory Nazianzensis takes notice of it as a prevailing superstitious opinion.

A species of vicarial baptism was also formerly in use, where one person was baptised instead of another, who had died without having had the benefit of this rite. We learn from St. Chrysostom that this was practised by the Marcionites with many ridiculous ceremonies, which he describes. And Epiphanius tells us that the Corinthians had the same custom, which they grounded on the following passage of St. Paul. “ What shall they do who are baptised for the dead, if the dead rise not at all ? why are these baptised for the dead ?” (1 Cor. xv. 29.) Many explanations have been given of this text, Vossius mentioning nine different opinions among learned divines upon it. Some Roman Catholics consider it as alluding to the baptism of penance and prayers for the dead, and thus bring it forward as a proof of the doctrine of purgatory. The following interpretation given by Dr. Hammond of this confessedly difficult text perhaps is the most simple, and is called by Pyle “ the undoubted sense and design of the phrase.” As if the apostle had said, “ As for those among you who are baptised persons, and yet deny the resurrection of the dead, I would demand of them why they have in their baptism made a profession of believing the article of the resurrection ? why were they baptised in this faith if they now renounce it ?”

BAPTISM HYPOTHETICAL, a sort of baptism anciently administered in doubtful cases under the following form. “ If thou art baptised, I do not

baptise thee; if thou art not, I baptise thee in the name," &c. This custom was enjoined in some ancient constitutions of the English church, but has long since been disused.

BAPTISMAL VOW, OR COVENANT, a profession of obedience to the laws of Christ made before baptism. In the early time of the church this was an indispensable duty on catechumens previous to their being admitted to the privileges of baptism.—See Article, *Catechumen*.

BAPTISTERY, the place where the sacrament of baptism is administered. As the ceremony of baptism was established before any edifices were erected for the purpose, the early Christians must have resorted to the nearest river, or other convenient place that would give them the means of performing it; and as we learn from Justin Martyr and Tertullian, that this was the practice in their time, it is evident that baptisteries were not common, and probably were not in any case made use of until some time in the third century. It seems that in about the middle of this century they were first erected in such towns as were at a distance from any stream of water; and afterwards where water could be conveniently had, it was usual to build the baptistery over it. The baptistery was generally appropriated to some particular church of the town or city, and hence was usually dedicated to John the Baptist, and received the name of St. John *in fonte*, or *ad fontes*. At first these were very mean and simple buildings, and were distinct from the church itself, consisting for the most part of a porch or ante-room, where the persons to be baptised made their profession of faith; and an inner room where the ceremony was performed. These ancient baptisteries were commonly called *φωτιστήρια*, places where light is communicated, alluding, as some suppose, to the light given by baptism; or, as others imagine, to the instruction which it was usual to give to the catechumens in these buildings.

In the fourth century, when the church, under the protection of Constantine the Great, had now began to aspire to opulence and grandeur, and the more wealthy Christians imagined that heaven might be conciliated, and pardon for their sins procured by erecting magnificent buildings for the purpose of religious worship, and a due performance of their rites and ceremonies, baptisteries were frequently raised with much cost and splendour. They continued however to be erected at a distance from the church; the first known to be adjoined to any place of worship being annexed to the cathedral of Rheims, and which was built expressly for the baptism of Clovis, king of France, in the year 496.

At this time it appears to have been common to erect them in this

manner, and the church, to which the baptistery was so annexed, now claimed from this circumstance a superiority over the others of the same place, and acquired the name of the *baptismal* church by way of pre-eminence. Hence a new spiritual dominion accrued to the bishop, who very soon assumed to himself the power of granting licenses to other churches to erect them, reserving to himself nevertheless the superiority he had thus acquired. It was now found that a provision was necessary as well for keeping up these buildings, as for the expense of the ceremonies attendant upon the celebration of baptism; and hence baptism became not only an instrument of power, but likewise a source of wealth. Donations for religious purposes being now looked upon as expiations for sin, baptisteries began to be separately and richly endowed, and the edifices themselves to be highly embellished with pictures, and other ornaments, the gifts of the pious and superstitious.

Baptisteries were generally built in a round or octagonal form, with an arched roof or dome, which was distinguished with the image of St. John the Baptist; and over the font it was usual to place the figure of a dove in gold or silver, in representation of the Holy Ghost. In the centre of the building was a bath usually of an octagonal form, sometimes called *aula baptismatis*, into which those who were to be baptised descended by steps. Men and women were accustomed to be baptised in separate baths, or in case the baptistery contained but one, at separate times. The most celebrated baptistery is that at Ravenna, the roof of which is ornamented with the most beautiful mosaic work. A representation of the baptism of Christ is given in the centre, and on the sides are the twelve apostles, and other figures of the finest workmanship.

It was not till long after baptisteries had been built, that fonts were used for the baptism of infants; and in later times, when sprinkling had begun to be used instead of immersion, the ceremony was performed from a basin of water placed within the font. Many of these fonts are still remaining, highly ornamented with representations of the baptism of Christ, and other figures in allusion to the ceremonies then used in baptism. Some of these fonts were movable. At Canterbury a silver one was kept, which was accustomed to be brought from hence to the place where any child of the royal family was to be baptised.—See *Tertull. de Baptismo*; *Du Cange's Glos. in voce Baptisterium*; *Bingham's Orig. Eccl.* book viii. ch. 7.; *Robinson's Hist. of Baptism*.

BAPTISTS, a denomination of Christians, who have been so called from the peculiar opinions entertained by them respecting baptism. It is difficult to speak with any degree of accuracy of the origin of this sect. If opposition

to the generally received doctrine as to the manner and subjects of baptism be their distinguishing characteristic, Tertullian perhaps, who flourished about the end of the second and the beginning of the third century, and who strongly objected to giving baptism to infants, might be considered as their founder. Shortly after this, Agrippinus, a bishop of Carthage, objecting to the mode of baptism at that time used, required all such as entered into that church to be rebaptised; giving thus an example that was soon followed by many other churches. Many different sects also of Christians now begun to consider baptism as invalid, if it had been administered by those who were esteemed by them to have holden any erroneous doctrine, that is, by any one out of their own community; and held therefore that no Christian of any other church could join their societies without being again baptised. These however have generally been known by the name of *Anabaptists*, from their *re*-baptising those on whom baptism had already been conferred.—See Article, *Anabaptists*.

The Baptists however, particularly those of England and Holland, altogether reject the appellation of Anabaptists, and maintain that the baptism administered by other churches not being according to the strict form prescribed by the Scriptures, is in fact no baptism at all; and therefore that they cannot be said to *re*-baptise. The same distinction indeed might have been taken by any of the Anabaptists; for although, as before remarked, they took this name from their custom of *re*-baptising or baptising *anew*, (*ἀνὰ, rursus*, again,) yet they always maintained that the former ceremony had been in some respect defective; that something essential to its validity either in the person administering it, or in the manner, or in the subject, had been omitted, which had rendered the ceremony of no effect.

The Baptists admit that their doctrine of denying the rite of baptism to infants, from whatever reason it may have sprung, coincides with that of the Anabaptists in general; but they have been principally led to disclaim this appellation from their desire of disavowing the opinions and practices, which, in recollection of the scenes of indecency, rapine, and bloodshed, spread by these in the sixteenth century over almost all the states of Germany, this term has since usually conveyed. But whatever may have been their origin, it would be equally uncandid and invidious to consider them as professing sentiments in anywise connected with those entertained by the turbulent and fanatic enthusiasts of these times. Robertson, with most historians and other writers, has considered them as a sect derived originally from the Anabaptists of Germany; but has well observed, that by a very singular revolution, this sect, so mutinous

and sanguinary at its origin, has become altogether innocent and pacific. Holding it unlawful to wage war, or to accept civil offices, they devote themselves entirely to the duties of private citizens, and by their industry and charity, endeavour to make reparation to human society for the violence committed by their founder.—*Hist.* ch. v. lib. 5.

The Baptists however rather consider themselves as the descendants of the Waldenses, who settled in Bohemia some time in the fifteenth century, and acknowledging the latter part of the historian's description of them, profess an aversion to fanaticism and enthusiasm, and enjoin on their community an obedience to the laws of society. They are divided into two sects, taking their appellation from their peculiar tenets; the one being called *General* or *Arminian* Baptists, and the other *Particular* or *Calvinistical* Baptists. The first of these soon departed from the principles of their own church, retaining only their peculiar opinions with respect to baptism; and are said from Arminianism to have gradually sunk into Arianism and Socinianism.—See Mosheim's *Eccl. Hist.* cent. xvi. part 2, ch. 3.

Several of their ministers, however, and others who disapproved of these doctrines, formed themselves into a distinct society, called the *New Connexion*, or the *New Association*. These have been denominated the *Evangelical* part of the General Baptists, and are now a very flourishing and numerous body. In the year 1806 this class of Baptists established a society under the title of "The General Baptist Missionary Society," the object, progress, and success of which may be seen in the *General Baptist Register*. For a full account of the New Connexion, see the *Memoirs of the Rev. Dr. Taylor*, by his nephew Adam Taylor, and his *History of the General Baptists*.

The Baptists in England form one of the denominations of Protestant Dissenters. They separate themselves from the established church, as well from difference of opinion in matters of government and discipline, as from their peculiar tenets respecting baptism. The constitution of their church, as well as their mode of worship, is congregational or independent, in the exercise of which they are protected, in common with other dissenters, by the Toleration Act of 1689. Prior to the passing of this statute they were subject as well to the pains and penalties then in force against non-conformists in general, as to some others peculiarly affecting themselves. Some of this sect were actually burnt in Smithfield in the year 1538, and even in the seventeenth century they were included in the general persecution then raised against the followers of the reformed religion.

The Scottish Baptists originally sprung from the Glassites, who were the disciples and followers of John Glass. These entertained some notions peculiar to themselves, and which distinguish them from the members of the same denomination in England. They maintain the Calvinistic views of predestination and grace, but refer to no human system as an unexceptionable standard of their faith and practice. While we have a perfect and infallible standard afforded to us by Divine revelation, by which, if steadily followed, neither churches nor individuals can be led astray, it is equally unreasonable and dangerous, they say, to couple with it one which, in the nature of things, must be imperfect. Hence they disapprove of all confessions of faith being used as standards or tests in addition to the word of God, and look upon them as engines to cramp, or circumscribe all further advancement to the knowledge of Divine truth. The baptism of infants they consider as opposite to all the precepts and examples recorded in the New Testament, and as completely subversive of the doctrine of the kingdom of Christ. This, they assert, admits not the children of believers as such to partake of its benefits or privileges, for, "Except a man be born again, he cannot see the kingdom of God." They acknowledge however that this heavenly kingdom consists of infants as well as of adults; parents are encouraged to pray for the salvation of their children, and they consider the whole word of God as favourable to the salvation of all those who die in their infancy.—See *M'Lean's Illustration of the Commission given by Jesus Christ to his Apostles*.

The opinions in which all Baptists seem to be agreed are as follow :

1st. That baptism ought only to be administered to adults capable of making a profession of their faith and repentance, and by immersion only, in contra-distinction to the sprinkling or pouring of water. The practice of infant baptism they look upon as a mere human invention, not countenanced by the Scriptures, nor by the custom of the first and purest ages of the church.

2dly. That the true church of Christ upon earth consisted of a pure and perfect order of saints.

3dly. That no one is born a member of any particular church, but when at years of discretion must elect one for himself.

4thly. That matters of religion are not properly subject to the authority of any civil magistrate.

5thly. That all ministers of the church are to be looked upon as teachers only, having no power over the opinions or consciences of their flock.

6thly. That the form of worship in all Christian churches should be con-

gregational or independent. There are many other tenets also which are generally prevalent among the Baptists, although not adopted by the whole body, viz. among others: that all civil institutions have been superseded by the gospel dispensation; that no civil offices ought to be borne by true Christians; that war in all cases is unlawful; that oaths, in no case, even for the confirmation of testimony, should be used; that all Christians should have a community of goods; that the Sabbath ought to be holden on the first day in the week; and that Christ in person, during the Millennium, will reign over the church upon earth.—See *Tertul. de Baptismo*; *Baronii Annales*, 321; *Mosheim's Church Hist.*; *Robertson's Charles V.* book v.; *Robinson's Hist. of Baptism*; and Articles, *Anabaptists* and *Baptism*.

BARA, the name of a religious festival kept with much magnificence, and many superstitious absurdities, at Messina, in celebration of the assumption of the Virgin Mary. The term itself is more particularly applied to a lofty machine made use of upon these occasions. On the top of this, which is usually fifty feet in height, is erected an image of Jesus Christ, on one hand of which a young girl is made to stand in representation of the virgin mother. A full account of the ridiculous absurdities, which are practised at this festival in honour of the mother of Christ, and for the edification of the people, is given by Howel in his *Descriptive Travels through Sicily, &c.*

BARALLOTS, a sect of heretics at Bologna in Italy, who are said to have had not only their possessions, but even their wives and children, in common. They are represented as readily complying with all manner of debauchery, and thence acquired the name of *obedientes*, or compliers.

BARBARIANS, according to Epiphanius, the first or original heretics.

Epiphanius in his *Panarium*, or Treatise of Heresies, divides these into two classes. 1. Those which preceded the birth of Christ, which he makes to amount to twenty. 2. Those which sprung after the coming of Christ, and of which he enumerates sixty. Adam, he says, transmitted to his descendants the true religion which he had received from God. This was strictly preserved by the patriarchs; but after them a religion was invented by men according to their own notions and caprice. Hence four principal sects arose, which he calls *Barbarians*, *Scythians*, *Hellenists*, and *Jews*, founding this distinction upon the words of St. Paul, in his epistle to the Colossians, iii. 11.

Among the Barbarians, he includes all the antediluvians from Adam to Noah, who led a rustic and wandering life, enjoying complete liberty, without either the blessings or restraints of society.

BARBELIOTÆ, heretics mentioned by Theodoret, who, he tells us, composed books of false prophecies, and used barbarous and uncouth Hebrew words, for the purpose of convincing the minds of the ignorant. He considers them nearly the same with the *Colorbasii*.

BARDESANISTS, a sect of ancient heretics known in the second century, and so called from their leader Bardesanes, a Syrian of Edessa, in Mesopotamia. Bardesanes, we are informed by St. Jerome and Eusebius, first became eminent for his zeal against the heretics, but afterwards fell into the errors of the Valentinians. This notion however is said by Mosheim to have been entertained without any foundation, and that his doctrines differed in many respects from those of that school, approaching nearer to the oriental philosophy concerning the *two principles*. This philosophy he appeared to have adopted with much zeal, but at the same time with certain modifications, which rendered the system less extravagant. The following is a summary of the doctrines of Bardesanes as given us by Mosheim. There is a supreme God, pure and benevolent, and absolutely free from all evil and imperfection; and there is also a *prince of darkness*, who is the fountain of all evil, disorder, and misery. This supreme God created the world without any mixture of evil in its composition, and gave existence to its inhabitants, who came out of his forming hand pure and incorrupt, endued with subtile ethereal bodies and spirits of a celestial nature. But in the process of time, when the prince of darkness had enticed men to sin, the supreme God permitted them to fall into sluggish and gross bodies formed of corrupt matter by the *evil principle*. He permitted also the deprivation and disorder which this malignant being had introduced both into the natural and the moral world, designing by this permission to punish the degeneracy and rebellion of an apostate race; and hence proceeds the perpetual conflict between reason and passion in the mind of man. It was on this account that Jesus descended from the upper regions clothed not with a real, but a celestial and aerial body, and taught mankind to subdue that body of corruption which they carry about with them in this mortal life; and by abstinence, fasting, and contemplation, to disengage themselves from the servitude and dominion of that *malignant matter* which chained down the soul to low and ignoble pursuits. Those who hear the voice of this Divine Instructor, and submit themselves to his discipline, shall, after the dissolution of this terrestrial body, mount up to the mansions of felicity clothed with ethereal vehicles or celestial bodies. Such was the doctrine of Bardesanes, who afterwards, Mosheim adds, abandoned the chimerical part of this system,

and returned to a better mind, although his sect subsisted a long time in Syria.—*Mosh. Eccl. Hist.* cent. ii. part 2.

BARE-FOOTED AUGUSTINS, a religious sect or reformed class of the order of St. Augustin. They live under a more strict rule of discipline, and go without shoes, like the Caputchins. They are otherwise called Minarets, or Friars-Minor. There are also bare-footed Carmelites, and bare-footed Fathers of Mercy; and formerly there were bare-footed Dominicans and Franciscans, and likewise bare-footed nuns of the order of St. Augustin, which were all distinguished by following a more rigid rule of discipline.

BARLAAMITES, the disciples of Barlaam, a monk of the order of St. Basil, and a distinguished writer in the fourteenth century on the behalf of the Greek church. His principal work is entitled *Ethica ex Stoicis*, in which he maintains the doctrines generally entertained by the Stoics. Much trouble was given to the Greek church about this time by a controversy which existed between the Barlaamites and Hesychasts, or, as the Latins call them, the Quietists. Barlaam having made a progress through Greece to inspect the behaviour of the monks, was especially offended with the peculiar customs and manners of the Hesychasts, which he little understood. He therefore condemned them as highly absurd and fanatical, and stigmatised the monks themselves as *Messalians* and *Euchites*, and gave them also the new name of *Umbilicani*. The cause of the monks however was taken up, and warmly defended by Gregory Palamas, archbishop of Thessalonica.

In order to put an end to this controversy, a council was holden at Constantinople in the year 1341, when Palamas and the monks triumphed over their opponents, and Barlaam himself having been condemned, left Greece, and returned to Italy.—*Mosh. Eccl. Hist.* cent. xiv. part 2.

BARNABAS'S DAY, ST., a Christian festival celebrated on the 11th of June in honour of St. Barnabas, in commemoration of his extraordinary call. Neither the name of St. Barnabas, nor that of St. Paul, were inserted in the table of holydays prefixed to the calendar, until the Scotch liturgy was compiled, whence they were taken into our own at the last review, nor were they reckoned among the days appointed to be observed as holydays by the st. 5 and 6 Ed. VI. c. 3, although it is there expressly enacted that no other day except those therein mentioned shall be kept holy. For the reason of their names being left out of the table of holydays, see *Wheatly on the Common Prayer*, chap. v. sect. 4.

BARNABAS'S EPISTLE, ST., an apocryphal work ascribed to St. Bar-

nabas. It is frequently cited by St. Clement of Alexandria and Origen, and was first published in Greek, from a copy of Father Hugh Menard, a Benedictine monk. It is supposed to have been written in the first century, and an ancient version of it was found in a manuscript of the abbey of Coebey, nearly a thousand years old. In the year 1656 this was published by Vossius, together with the epistles of St. Ignatius.

BARNABAS'S GOSPEL, ST., an apocryphal work also ascribed to St. Barnabas. The history of Christ is here given in a very different manner from what is related in the four evangelists. The Mahometans, who have a translation of it in Arabic, hold this gospel in great respect, as it supports many of the traditions mentioned in the Koran. It is generally supposed to be a forgery of some nominal Christians, and afterwards altered and interpolated by the Mahometans to answer their own purposes.

BARNABITES, a religious order, who are said to have been so called from their having performed their first exercise in the church of St. Barnabas at Milan; but according to Mosheim, from that church having been bestowed upon them. They were founded in the sixteenth century by a few noblemen of Milan, who are said to have been induced to form this community from a careful perusal of the epistles of St. Paul. Hence they chose this apostle for their patron, and are therefore sometimes called *Clerks*, or *The Regular Clerks, of St. Paul*.

This order was approved by Clement VIII. and confirmed about three years afterwards by Paul III. Its members at first were obliged to live after the manner of the *Theatins*, renouncing all worldly goods, and depending upon the spontaneous donations of the liberal for their daily subsistence. They soon however grew weary of this precarious mode of living, and in process of time secured to their community certain possessions and revenues. Their principal function is to travel from place to place, in imitation of the apostles, in order to convert sinners from the paths of wickedness to those of repentance and obedience.—See *Mosh. Eccl. Hist.* cent. xvi. sect. 3, part 1.

BARSANUPHITES, a branch of the Acephali, a sect which arose in the fifth century.—See Article, *Acephali*.

BARTHOLOMEW'S DAY, ST., a festival of the Christian church, kept on the 24th of August, in honour of St. Bartholomew, one of the twelve apostles. In the preface to Origen's homilies on St. Luke, and in the preface to St. Jerome's Commentary on St. Matthew, mention is made of a gospel of St. Bartholomew; this has generally been looked upon however as spurious, and is placed by Pope Gelasius among the apocryphal books. This

day has been particularly distinguished in history as the anniversary of the inhuman massacre of the Protestants in Paris, in the reign of Charles IX., and thence called the *Parisian Massacre*.

BARTHOLOMITES, a religious order founded at Geneva in the year 1307. In 1650 the order was suppressed by Pope Innocent X. in consequence of the irregularities of the monks, and their effects were at the same time confiscated. In the church of the monastery of this order at Geneva is preserved the image which it is pretended Christ sent to King Abgarus.

BARULES, a sect of heretics, who are said to have maintained that the Son of God had only a phantom of a body; that souls were created before the world; and that they existed all at one time.

BASHARIANS, a sect of Mahometans, being a branch, or subdivision, of the Motazalites. They acquired this appellation from their following the tenets of Bashar Ebn Motamer, who differed in some points from the general tenets of the Motazalites; and principally by extending the free agency of man, so as to make him altogether independent. They maintained also that if a man repent of a mortal sin, and afterwards become again guilty of the same, he will be liable to suffer the punishment due to his first transgression.

BASIL, ST., LITURGY OF, one of the three liturgies used in the Grecian church; the others being those of St. Chrysostom, and St. Gregory, bishop of Rome, whom they style *ὁ Διάλογος*. These are read at set times, or distinct seasons of the year, that of St. Basil being used on the five Sundays of the great Lent, on Thursday and Saturday in the holy week, on the eves of Christmas and the Epiphany, and the first day of January.

BASILIAN MONKS, or monks of the order of St. Basil. In the fourth century St. Basil retired into a desert in the province of Pontus, and there founded a monastery for himself and his followers, who were very numerous. He here made orders and rules for the proper discipline of his new society, which soon spread all over the East, and was not long before it reached the West also. The rule of St. Basil was approved of by Pope Liberius in the same year, in which it was published; afterwards by several other popes, and ultimately by Gregory XIII. It is said that St. Basil had more than 90,000 disciples in the East alone, and that the order has produced 14 popes, above 1800 bishops, 3000 abbots, and nearly 12,000 martyrs, besides an infinite number of confessors and virgins. It boasts also of several emperors and empresses, and other sovereigns and princes, who have embraced the rules of this saint.

In the eighth century the monks of St. Basil were severely persecuted by Constantine Copronymus, insomuch that the monasteries of this order were abandoned and spoiled of all their goods. The order however was again introduced into the West in the year 1057, and its followers in Italy, Spain, and Sicily, in 1569 were united into one congregation by Pope Gregory XIII., the chief monastery being that of St. Saviour at Messina, to which the others are subject. Each community has its peculiar rule, besides the general one of St. Basil, which prescribes little more than the common duties of a Christian life. It is to be observed however, that Bingham says St. Basil never set up any order of his own, but was a great promoter of the monastic life in general, and that the ascetics commonly ascribed to St. Basil, are by some learned men rather thought to be the offspring of Eustasius of Sebastia.—*Bing. Orig. Eccl. lib. vii. c. 2, s. 12.*

BASILICÆ, a name given to churches by writers of the fourth and fifth centuries. Among the Romans basilicæ were public halls, or courts of judicature, where the magistrates sat to hear and determine causes. Many of these, upon the conversion of Constantine to Christianity, were given to the church, and made use of as places for public worship. Hence, as Bingham conceives, the name of Basilicæ came to be a general name for churches in after-ages; though other reasons have been given for this appellation.—See *Bing. Orig. Eccl. lib. viii. ch. 1, s. 5.*

BASILIDIANS, the followers of Basilides, who lived in the beginning of the second century, and was the chief of the Egyptian Gnostics. These blended together the Oriental philosophy with the Egyptian theology, and supposed that our Saviour was a compound of *two persons*, of the man Jesus and of Christ the Son of God, and that he received his *divine nature* at his baptism by John, and afterwards lost it when he was seized by the Jews. They also taught that Christ was a man in appearance only, and that he gave his form to Simon the Cyrenian, who was crucified in his stead. Basilides himself acknowledged the existence of one supreme God, perfect in goodness and wisdom, who produced from his own substance seven beings, or æons, of a most perfect nature. Two of these æons, called Dunamis and Sophia, *i. e.* power and wisdom, engendered the angels of the highest order. These angels formed a heaven for their habitation, and brought forth other angelic beings of a nature somewhat inferior to their own. Many other generations followed these. New heavens were also created, until the number of angelic orders, and

of their respective heavens, amounted to three hundred and sixty-five, and thus equalled the days of the year. All these were under the dominion of one God, whom Basilides called Abraxas, a word containing numeral letters to the amount of 365; to which was attributed many extraordinary, but chimerical virtues. By the permission of God the angels formed this world, and became its governors. In process of time however these quarrelled and made war upon each other, the most arrogant and turbulent of them being those which presided over the Jewish nation. Hence the supreme God, beholding with compassion the miserable state of rational beings, who were groaning under the contests of these jarring powers, sent from heaven his son Nus, or Christ, the chief of the æons, who, united with the man Jesus, might restore the knowledge of the supreme God, destroy the empire of those angelic natures which presided over the world, and particularly that of the leader of the Jewish people. Upon this, the æon who presided over the Jews being alarmed, sent forth his ministers to seize the man Jesus, and put him to death. These executed his commands; their cruelty however could not extend to Christ, against whom all their efforts were vain, the person who actually suffered upon the cross being Simon the Cyrenian, who was substituted in his stead. Bausobre however is of opinion that this was not the doctrine of Basilides, and that it was erroneously attributed to him by Irenæus.—See his *Hist. of Manichæism*, vol. ii. lib. 4. ch. 1, 2, 3, and 4.

Basilides is further said to have maintained that those souls, who obey the Son of God, shall after the dissolution of their mortal frame ascend to the Father in heaven, while their bodies return to the corrupt mass of matter, from which they were formed. Disobedient spirits on the contrary he held shall pass successively into other bodies. Upon other points the Basilidians maintained much the same opinions with the Valentinians, another branch of the Gnostics. They asserted that all the actions of men are necessary; that faith is a natural gift, to which men are forcibly determined; and that they would be saved although their lives should be ever so irregular. We are told by Irenæus and others that they acted consistently with these principles, committing all manner of impurities in confidence of their presumed election: see *Irenæus*, lib. i. ch. 23. In Tertullian's tract, *De Resurrectione Carnis*, Basilides is said to have agreed with Marcion in denying the reality of Christ's flesh. Mosheim however contends that this opinion has been unjustly ascribed to him, although, he adds, it was probably held by some of his followers. Lardner

also thinks that it is doubtful whether this opinion was entertained by Basilides. —See his *History of Heretics*, ch. ii. s. 6; see also, *Mosheim's Eccl. Hist.* cent. ii.; *Bing. Orig. Eccl.* lib. xvi. ch. 5, s. 6.

BATENITES, or **BATANISTS**, a sect of apostates from Mahometanism, who were dispersed throughout the East, and professed the same practices with the Ismælians, and Rarmatians, and who have often therefore been confounded with both, or one of these sects. The word properly signifies Esoterics, or a people of *inward*, or hidden light.

The religion of the Bâtenites, could the wild and singular notions of these barbarians be called by that name, seems to have been a compound of the doctrines of the Magi, the Jews, the Christians, and the Mahometans. Among other strange opinions, they held that the Holy Ghost resided in their chief, whose commands, proceeding from God himself, were manifest declarations of the Divine will. This chief had his residence on Mount Lebanon, and was thence called the *Old Man of the Mountain*. From this seat of his power he issued his dictates, pronouncing the death of kings, and the destruction of empires. His subjects shewed so great a respect and submission to his authority that they always held themselves ready to execute his most sanguinary edicts, and would even prostrate themselves at the foot of his throne, requesting to die by his hand, or his order, as a favour by which they were sure of passing immediately into paradise. To instigate them more effectually to scenes of danger and bloodshed, they were indulged with a foretaste of the pleasures they were there to receive. While under the effects of soporific drinks, which had been given to them, they were carried into beautiful gardens, where awaking amid the joys of the blessed, and inflamed with an eager desire of rendering these enjoyments perpetual, they sallied forth to the performance of deeds of slaughter and assassination, that they might become the more worthy of partaking of them.

BEARDS. These have afforded various rules for discipline among ecclesiastics. They have sometimes been enjoined to wear them, from a notion of too much effeminacy in shaving, and that a long beard was more suitable to ecclesiastical gravity and decorum; and sometimes they have been forbidden, under an idea that pride was fostered by a venerable beard. According to the fourth council of Carthage, the clergy are neither to indulge long hair, nor to shave their beard. *Clericus nec comam nutriat, nec barbam radat.* The Greek and Roman churches, always opposed to each other upon the most trifling matters, have had very long contests upon the subject of beards, and

since the time of their separation the Romanists seem to have more generally adopted the practice of shaving in opposition to the Greeks; and have even made some express constitutions *de radendis barbis*. In consistency with this they contend that the word *radat* ought not to be in the canon already referred to of the council of Carthage. The Greeks on the contrary espouse very zealously the cause of long beards, and are extremely scandalised at the beardless images of saints in the Roman churches. By the statutes of some monasteries it appears that the lay-monks were ordered to let their beards grow, while the priests were directed to shave, and that the beards of all who were received into the monasteries were blessed with a great deal of pomp and ceremony. There are still extant the prayers used in the solemnity of consecrating the beard to God, when an ecclesiastic was shaven.

BEATIFICATION, an act by which the pope declares a person beatified, or blessed, after his death. It is the first step towards canonization, or raising any one to the honour and dignity of a saint. By a rule of the Romish church no person can be beatified until fifty years after his death; and all certificates, or attestation of virtues and miracles, being the necessary qualifications for the honour of saintship, are directed to be examined by the congregation of rites. This examination often continues for several years, after which, if the result of it is favourable, the pope decrees the beatification. The corpse and relics of the future saint are from thenceforth exposed to the veneration of all good Christians, his images are crowned with rays, and a particular office in the church-service is set apart for him; but his body and relics are not carried in procession. Indulgences also, and remission of sins, are granted on the day of his beatification, which though very splendid, are not so pompous as that of canonization. — See Article, *Canonization*.

BEATITUDES, a term commonly used in speaking of the blessings pronounced by our Saviour in his sermon on the mount on the several persons or characters there mentioned.

St. Gregory of Nyssa treats on the eight beatitudes in eight distinct orations, which are characterised by great elegance of expression and oratorical illustration.

The term beatitude also denotes the beatific vision, or the fruition of God in a future state to all eternity.

BEGGING FRIARS. A religious order which was first established in the thirteenth century, and which soon surpassed all other religious societies as well in the purity of its manners, the extent of its fame, and the number of

its privileges, as in the multitude of its members. They are more generally known by the name of *Mendicants*.—See that Article.

BEGUARDS, or BEGHARDS, an enthusiastic sect, which appeared in Italy, France, and Germany, in the thirteenth century. In Germany, and in most other places they were known by this appellation, but in Italy they were generally called *Biozchi* and *Bocasoti*; and in France *Beguini*, or *Begguins*, terms which are all derived from the original German name of Beghard, which in this language signifies one *who seeks any thing with importunity and zeal*, or in our own *a beggar*. Hence this appellation was bestowed upon almost all classes of mendicants.—See *Maclaine's* note to *Mosh. Eccl. Hist.* cent. xiii. part 2. ch. 2.

By some the Beguards have been supposed to have been the same with the *Fratricelli*, who had some time previously arisen in Italy. But Mosheim tells us that, agreeing with these monks in their opinions and doctrines, they widely differed from them in their manner of living. The *Fratricelli* were real monks subjected to the rule of St. Francis, while the Beguards, with little exception, lived after the manner of other men, so that they were looked upon rather as laymen than seculars. In fact they were united only by the bonds of charity, without having any particular rule, until Pope Nicholas IV. confirmed that of the third order of St. Francis in the year 1289, which they then adopted. In 1472 they became subject to the general of the congregation of Zepperen, in the diocese of Liege, to which they were united by Pope Sixtus IV. In 1650 Pope Innocent X. having suppressed the general of the congregation of Zepperen, all the convents of the third order of St. Francis, in the dioceses of Liege, Malines, and Antwerp, were submitted to the jurisdiction of the general of Italy, and erected into a province under the title of the province of Flanders. This province has at present ten or twelve convents, the principal of which are those of Antwerp, Brussels, Maestricht, and Louvain.

BEGUINES, a congregation of females consisting of widows and virgins, who are generally supposed to have been founded about the end of the twelfth, or the beginning of the following century, by Lambert de Begue, who distinguished himself by the zeal with which he preached against simony, the reigning vice of the clergy of that age.

Some suppose the first society of this kind to have been established at Liege, and others at Nivelles in Brabant, in the year 1226.

The Beguines themselves however trace their origin from a much earlier

period, and consider both their name and institution to have been derived from St. Begghe, a duchess of Brabant who lived in the seventh century. They look upon this lady therefore as their patroness, and honour her as a kind of tutelary divinity, with the deepest sentiments of veneration and respect. Mosheim and others indeed are of opinion, that in fact their origin was of earlier date than the thirteenth century, but that they then only acquired a name, and begun to make a noise in the world.

From the establishment already mentioned to have been formed at Liege or at Nivelles, a great number of similar institutions arose in most parts of Europe, so that scarcely a city of any note was without a *Béguinage*, or *vineyard*, as they were sometimes now called.

According to the primitive establishment of these societies, they consisted of a certain number of pious and well-disposed women, as well widows as virgins, who in order to maintain their principles from the contagion of a vicious and corrupt age, formed themselves into communities, each of which had a separate and fixed place of residence, and was under the inspection and government of a female superior. Here they divided their time between exercises of devotion and works of honest industry, reserving to themselves the liberty either of entering into the state of matrimony, or of quitting the convent whenever they thought proper.

This female institution was soon imitated in Flanders by the other sex, where a considerable number of unmarried men, both bachelors and widowers, formed themselves into communities of the same kind with those of the Beguines, reserving to themselves the like liberty of returning to their former mode of life. These were sometimes called *Beghards*, and by the Dutch *Bogards* and *Lollards*. In France they at first acquired the name of *Bons Valets*, and *Bons Garçons*, and afterwards that of *Béguini*, and *Béguins*. They were sometimes also called the *Fraternity of Weavers*, from the trade which they chiefly exercised.

The Roman pontiffs never honoured any of these institutions, either male or female, with their express approbation, which probably arose from their not professing celibacy. They however granted them a full toleration, and often even defended them against the stratagems and violence of their enemies.

Most of these societies seem to have been for a long time conducted with the greatest propriety, but at length, and particularly in Germany, some of their members begun to propagate the most extravagant errors. Persuading themselves that by prayer and contemplation it was possible in the present

life to arrive at the highest degree of perfection, and thus having attained a state of impeccability to gain a clear knowledge of God and of his will, they taught that after this there could be no necessity either to observe the fasts of the church, or submit to the direction or laws of mortal men. The council of Vienna however, in the year 1113, condemned these errors, and abolished the order; permitting nevertheless those amongst them who continued in the true faith, to live in chastity and penitence, either with or without vows. Hence many communities of Beguines continue to subsist in Flanders to this day.

Institutions of this nature, are to be found also in France under the denomination of *Sisters of Charity*—*Sœurs de Charité*, or, as they were originally called, *Filles de la Charité*, and from the benevolent motives by which all their members appear to be actuated, as well as from the beneficial effects of their labours, they seem to have well merited this appellation.

These latter societies owe their origin to the eloquence and zeal of Vincent de Paul, the founder of the Congregation of the Priests of the Mission. Preaching at Châtillon-les-Dombes, he took occasion to recommend to the charity of his hearers a poor family of the neighbourhood, whom sickness and poverty had rendered nearly destitute of all the necessaries of life. And so powerful was the effect of his exhortation that at the end of his discourse the whole congregation hurried to the dwelling of those he had described, carrying with them bread and wine, and other seasonable succours. Availing himself of the happy disposition he had thus excited in the breasts of the inhabitants, and encouraged by the pious zeal and assistance of a few women of influence and power, and particularly by Louise le Gras, who had already devoted herself to the care of the sick, visiting them as occasion required either at their own houses, or in the public hospitals, Paul de Vincent formed the project, which he was soon afterwards enabled to carry into effect, of establishing a society of females, whose principal duty it should be to attend upon those who might be labouring under sickness or infirmities. Societies of a similar nature were subsequently established by this pious missionary in all the places he visited, or to which his mission extended.

Mr. Southey, in his recent highly interesting *Colloquies upon the Progress and Prospects of Society*, expatiates in eloquent language upon the advantages with which he thinks the introduction of a similar institution in our own country would be attended. "Why," asks Sir Thomas More, "have you no Beguines, no Sisters of Charity? Why in the most needful, the most

merciful form that charity can take, have you not yet followed the example of the French, and the Netherlands? No Vincent de Paul has been heard in your pulpits; no Louise le Gras has appeared among the daughters of Great Britain! Piety has found its way into your prisons; your hospitals are imploring it in vain. Nothing is wanting in them but religious charity; but O, what a want is that! And how different would be the moral effect, which these medical schools produce upon the pupils educated there, if this lamentable deficiency were supplied! I know not whether they or their patients suffer most from their absence." See the remainder of the dialogue, with the notes, vol. ii. p. 227.

BEGUTTES, an appellation given by the Flemish to a sect usually known by the name of the Brethren and Sisters of the Free Spirit.—See this Article.

BEHMENISTS, a name assumed by, or given to, certain fanatics, who adopted the visionary notions of Jacob Behmen, who was a shoemaker or tailor at Gorlitz, in Upper Lusatia. Behmen seems to have drawn his original notions from the *Chemists*, or *Fire-Philosophers*, as they were sometimes called, who in the beginning of the seventeenth century, assuming the title of *Rosecrucian Brethren*, so strongly opposed the doctrines of the *Peripatetics*, who had hitherto been in the undivided possession of all the schools of learning. The character which he had established for piety, integrity, and sincere love of truth, as well as upon account of his enthusiastic temper of mind, procured him a multitude of patrons and followers, who gave him the name of the *German Theosophist*, and some of whom looked upon him as an *inspired messenger of Heaven*. From the great obscurity however and confusion existing in every part of his writings, which exhibit indeed little more than a strange mixture of chemical terms, the crudest visions, and mystical jargon, it is extremely difficult to extract any rational system, or to discover any principles on which it is attempted to be established. Nor does there seem to have been any conformity of the doctrines taught by Behmen, with those of the other philosophers of the same class with himself. A great part of these doctrines, as remarked by Mosheim, is derived from certain internal feelings, and certain flights of the imagination, which can neither be comprehended nor defined; and is supported by certain testimonies of the external senses, whose reports are equally illusory and changeable. Hence among the more eminent writers of this sect there are scarcely any two who adopt the same tenets and sentiments. They all however maintain the following principles, which serve as a centre of union to their society.

1st, That the dissolution of bodies by the power of fire (whence they acquired the name of Fire-Philosophers) is the only way, through which men can arrive at true wisdom, and come to discern the first principles of things.

2dly, That a certain analogy and harmony exist between the powers of nature and the doctrines of religion; and that the Deity governs the *kingdom of grace* by the same laws, with which he rules the *kingdom of nature*. Thus they say the minds of men are purged from their vices and corruptions in the same way that metals are purified from their dross. And hence it is that they employ chemical denominations to express the truths of religion.

3dly, That there is a sort of *divine energy* or *soul* diffused through the frame of the universe. By some this is called *Archæus*, by others the *Universal Spirit*, and by others is described under different appellations.

To these, their more peculiar doctrines, they added certain obscure and superstitious notions respecting what they term the *signatures of things*, the power of the stars over all corporeal beings, and their particular influence upon the human race, the efficacy of magic, and the various ranks and orders of demons.

The followers of Behmen were very numerous, among whom, although they were all attached to his extravagant system, there existed a great difference as to the extent to which his notions were carried. Some of these preserved a certain degree of moderation and good sense; while others seemed to be altogether distracted, and wrought up to the highest degree of frenzy. Among the latter, two Germans of the names of Kuhlman and Gichtelius rendered themselves particularly notorious, the first of whom was committed to the flames at Moscow in the year 1684.

Many of the tenets and principles of Behmen have been warmly advocated and adopted by the late pious, but visionary William Law, who has clothed them in a more modern dress, and managed to present them to the reader in a style somewhat less obscure than that of their original propounders.—See *Mosheim's Eccl. Hist.* cent. xvi. sect. 1 and 2, part 2, ch. 1; *Behmen's Works*, a translation whereof was prepared by William Law, and published after his decease; and *Okely's Memoirs of Behmen*.

BEL AND THE DRAGON, THE HISTORY OF; an apocryphal and uncanonical book of Scripture. This was always rejected by the Jewish church, and is extant neither in the Hebrew nor the Chaldee language; nor is there any proof of its ever having been so. St. Jerome calls it the Fable of Bel and the Dragon; and Selden thinks it ought rather to be considered

as a sacred poem or fiction, than a true account. It is permitted however to be read like the other apocryphal writings for instruction.—See Article, *Apocrypha*.

BELIAL, a name sometimes used to denote the devil. Thus St. Paul says, “What concord hath Christ with Belial?” 2 Cor. vi. 15. Whence it appears that in his times the Jews under the name of Belial commonly understood the devil in the places where this term occurs in the Old Testament. In the Hebrew language it signifies a wicked worthless man, or one who is resolved to endure no subjection. Thus Hophni and Phinehas, the sons of Eli, are called “the sons of Belial, who knew not the Lord.” 1 Sam. ii. 12. And thus the same name is given to those who abused the Levite’s wife. Judges, xix. 22.

BELLS. At what time bells were first used in churches for calling the congregation together is unknown. During the fifth and sixth centuries in Egypt and Palestine trumpets were used for this purpose; but in the monasteries the monks took in their turn to call the rest to divine service by going about and rapping at the doors of the different cells with a hammer; a practice not long since, and perhaps yet in use in some of our colleges. Bells however are generally supposed to have been introduced about the middle of the seventh century, although Cardinal Bona attempts to make them as ancient as the time of Constantine.

In the Romish church a bell cannot be used until it hath been consecrated with many rites and solemnities.—*Bing. Orig. Eccl.* book viii. ch. 7, s. 15.

It hath also long been the practice* of this church to baptise bells, a ceremony which took place at Paris so lately as in the year 1822, when the archbishop of that city officiated, and four bells were baptised, the King and the Duchesse d’Angoulême being the sponsors.

As to the ceremony of tolling a bell at the time of death, or what is sometimes called the *passing-bell*, see *Brandt’s Observations on Popular Antiquities*, chap. 1.

BELIEVERS, an appellation given in the first century to those Christians, who had been admitted into the full privileges and benefits of the church by baptism, and instructed in all the mysteries of their religion. These were so called in contradistinction to the catechumens, who not having been baptised,

* This practice was first introduced into the church by Pope John XIII. about the latter end of the tenth century.



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were not yet permitted to partake of these privileges. They had also access to all parts of divine worship, and were authorised to vote in the ecclesiastical assemblies, rights which the catechumens were not permitted to enjoy.

BELIEVER-BAPTISM, a term used in opposition to Infant Baptism, being the baptism of such as are of years sufficient to be capable of instruction, and of making that profession of faith, which entitles them to the benefit of this ordinance, and a consequent admission into church communion.—See *M'Lean's Letters*, addressed to Mr. John Glas in answer to his *Dissertation on Infant Baptism*, and his *Defence of Believer-Baptism in opposition to Sprinkling-Baptism*.—See Articles, *Baptism*, *Baptists*, and *Anti-Pædobaptism*.

BEMA, from βῆμα, a step, th. βαίω, to go, or ascend, a name given by ecclesiastical writers to the altar or sanctuary in the ancient churches, answering to the present chancel. It was sometimes also used for the bishop's seat, or throne, which was placed in the sanctuary, and so called from the steps by which it was ascended. The Latins more commonly use the names *Cathedra*, and *Sedes*, for a bishop's throne; whence we have our English names *cathedral*, and *see*, for a church, where the bishop's chair, or seat, is fixed.—See Articles, *Cathedral*, and *See*.

Bema was sometimes also used for the reader's desk. By the Greek church this was called βῆμα γνώσεων, and in the Latin *ambo*, or *pulpitum*.—*Bing. Orig. Eccl. lib. viii. c. 5*.

BENEDICITE, an appellation given by ecclesiastical writers to the song of the three children in the fiery furnace, on account of its beginning with the word, *benedicite*. The use of this song in Christian worship is very ancient, it appearing to have been sung in all the churches as early as St. Chrysostom's time. The council of Toledo orders it to be sung by the clergy every Lord's day and festivals upon pain of excommunication.—*Bing. Orig. Eccl. lib. xiv. c. 2, s. 6*.

BENEDICTINES, an order of monks established in the year 529 by Benedict of Nursia, from whom they derived their name. The purposes intended to be effected by Benedict were the conversion of all Europe to Christianity, the cultivation of her deserts, and the revival of learning.* With these objects in view he was desirous of instituting an order of monks, which might be distinguished as much by the lenity of its discipline, as the regularity

* It is the observation of a learned author of the present day, that none of these points were neglected by the Benedictines while any thing remained for them to do.—*Harness on the Connexion of Christianity with Human Happiness*, vol. i. p. 151.

of its members; and which might afford greater opportunities of piety, and of usefulness, than any of the existing orders. In this indeed he so far succeeded as almost to supersede all the orders of the West; which had long since become degraded by manifold corruptions. By the rules observed by the English monks of this order they were obliged to perform their devotions seven times in the twenty-four hours; always to go two and two together; and to fast till six in the evening every day in Lent, abating something also from their usual time of sleeping. They were never permitted to practise any voluntary austerity without the permission of their superior, and were obliged to attend to the reading of the Scripture during meals. For small offences they were excluded from their usual meals; for greater they were excluded from the chapel, and community of worship; and incorrigible offenders were expelled the society.—See *Collier's Eccl. Hist.* part ii. book 2. So convinced was St. Benedict of the efficacy of these regulations, lenient as they were in comparison with those generally adopted by other monasteries, that all who were admitted into the order were solemnly bound to preserve its rules inviolate, and not to alter them in any manner whatsoever.

The rule of St. Benedict soon came into great celebrity, and in France, Italy, Germany, and Great Britain, arrived at the highest pitch of glory, so that the other orders, which for some time had already scarcely maintained an existence, in about the ninth century, were absorbed in that of the Benedictines. Pope John XXII. who died in the year 1334, is said to have found, upon an exact inquiry, that since the first establishment of the order there had belonged to it twenty-four popes, nearly 200 cardinals, 7000 archbishops, 15,000 bishops, and as many abbots of renown; and that there had been founded no fewer than 37,000 monasteries that followed the rule of St. Benedict.

This celebrated order however had scarcely reached the zenith of its glory, when it began to exhibit the symptoms of decline. In spite of the vows of poverty, which its members had solemnly made, they now began to appropriate to themselves, after the example of their brethren, some of that wealth which the superstitious liberality of those times had lavished upon them. Hence, as remarked by Mosheim, they soon sunk into luxury, intemperance, and sloth, abandoned themselves to all sorts of vices, extended their zeal and attention to worldly affairs, insinuated themselves into the cabinets of princes, took part in political cabals, made a vast augmentation of superstitious rites and ceremonies in their order, to blind the multitude and supply the place of their expiring



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virtue; and among other meritorious exercises, laboured most anxiously to swell the arrogance by enlarging the power and authority of the Roman pontiff. (Vol. II. p. 118.) Their reformation however about the middle of the tenth century was attempted with considerable success by Odilo, an abbot of Clugni. His reformation indeed was of such magnitude as in a great measure to have superseded the necessity of this order, by erecting one of his own, so that the order of the monks of Clugni soon became almost as famous over Europe as that of Benedict had previously been. These monks for a long time stood alone in maintaining their ancient simplicity and virtue; but seduced at last by the example of their abbot, Pontius, they became as depraved as the other orders of monks.

It is to this order that the English owe their conversion from idolatry; Pope Gregory, in the year 596, having sent St. Augustin for this purpose to England, with several other Benedictine monks.

About the commencement of the twelfth century a new society of Benedictines arose, whose principal monastery was erected in a barren and solitary place called Fontevraud, between Angers and Tours, whence they derived their name. Robert of Arbrisellers, a monk, was the founder of this order, who prescribed to it the rule of St. Benedict, amplified however by the addition of many new laws of singular severity. Among other peculiarities which distinguished this institution, was the introduction of both monks and nuns within the same building, who were all subject to the authority and government of one abbess; in justification of which measure the example of Christ was alleged, who recommended St. John to the Virgin Mary, and imposed it as an injunction upon him to be obedient to her. This new order at first gained a very great degree of credit, but the association of monks and virgins in the same community is said to have been soon attended with that inconvenience which was to be expected from it; and even Robert himself has been suspected by some of too great an intimacy with his female disciples. From this charge however his followers made use of their utmost exertions to defend him.

Some of the nuns of this institution were introduced into England by King Henry II., who appropriated for their habitation the monastery of Amesbury, in the county of Wilts, with some lands adjoining, having previously expelled its former female inhabitants, who had lately been convicted of certain irregularities.—See *Mosheim's Eccl. Hist.* cent. vi. part 2, cent.

part 2, and cent. xii. part 2; *Milner's Hist. of Winchester*; and *Bing. Orig. Eccl. lib. vii. c. 2, s. 12.*

BENEDICTION denotes either the act of blessing or that of praying to God for his blessing and protection. It is also sometimes used to signify a grateful acknowledgment of divine blessings received. In this latter sense it is applied to the act of saying grace before and after meals. Among the Jews benedictions were of various kinds, the original institution of which is to be found among the patriarchs. It was usual with them to give benediction to travellers on their taking leave, a practice adopted and still preserved by the monks. Benedictions were likewise given by the ancient Jews, as well as Christians, by the imposition of hands; and when the primitive simplicity of the Christian worship begun to give way to ceremony, they added the sign of the cross. Hence benediction in the modern Romish church is used in a more particular manner to denote the sign of the cross made by a bishop as conferring some grace on the people. The custom indeed of receiving benediction from a bishop, upon bowing the head before him, became so universal, that emperors themselves have not scrupled to shew this mark of submission.

Nuptial benediction is the external ceremony performed by the priest in the office of matrimony. This is also called *sacerdotal* and *matrimonial* benediction, and by the Greeks *ἱερολογία*, the utterance of sacred words, and *ἱεροτελεσσία*, initiation into holy mysteries. In the civil law nuptial benediction is considered as the confirmation of marriage, although not essential to it.

Beatic benediction is the viaticum given in the church of Rome to dying persons. The pope begins all his bulls with the following form: *Salutem et apostolicam benedictionem.*

Benediction is also used in the Romish church to denote a ceremony whereby any thing is rendered sacred. In this sense it differs from consecration, as in the latter unction is always applied, which is not in the former. Thus the chalice is *consecrated*, and the pix *blessed*, the first being only anointed. Superstition has introduced into the Romish church benedictions for almost every thing in anywise connected with their worship, the forms of which are found in the Roman pontifical, in the Roman missal, in the book of ecclesiastical ceremonies printed in the time of Pope Leo X., and in the rituals of the different churches, which are collected in Father Martine's work on the rites and discipline of the church.

In the Greek church there are two offices for the benediction or beatifi-

cation of water, the one called "The Office of the Greater Sanctification," the other, "The Office of the Lesser Sanctification." The first is celebrated on the holy Theophany, or manifestation of God, in remembrance of the baptism of Christ. The latter may be performed at any time, when there may be a want of holy water for baptism, or any other use of the church.—See *Dr. King's Rites and Ceremonies of the Greek Church*.

BENEFICE, BENEFICIUM, a word, in an ecclesiastical sense, used to denote all church-preferments except bishoprics; and, by the canonists, all benefices are sometimes styled *dignities*. A distinction however is now generally made between a benefice and a dignity; the first being applied to rectories, vicarages, perpetual curacies, chaplainships, &c. and the other to bishoprics, deaneries, archdeaneries, and prebends.

The establishment of the feudal system in most parts of Europe, under which the lands of all private proprietors were considered as being holden of the sovereign of the state, first gave the court of Rome the idea of usurping a similar authority over the whole church. This had its origin in Italy, but soon spread itself into this and other countries. The pope thus became a feudal lord, and all ordinary patrons of livings, &c. were now considered as holding their right of patronage under him as their universal superior. Lands holden by feudal tenure being originally gratuitous donations, were at that time called *beneficia*; and their name, as well as their constitution, was now borrowed, and the cure of souls of a parish came to be denominated a *benefice*. Lay fees being conferred by investiture, or delivery of corporal possession, spiritual benefices, which at first were universally donatives, now in like manner received a spiritual investiture by institution from the bishop, and induction under his authority. As lands escheated to the lord in defect of a legal tenant, so benefices were now holden to have lapsed to the bishop upon non-presentation by the patron in the nature of a spiritual escheat. First-fruits, annual tenths, peter-pence, and canonical obedience, had all the like origin. The next encroachment of the pope however had no prototype in the feudal system. By his own apostolical authority he reserved to himself all such benefices as might become vacant while the incumbent was attending the court of Rome on any occasion, or on his journey there or back; as well as all such as were vacated by reason of his promotion to a bishopric or abbey. Dispensations to avoid these vacancies begot the doctrine of *commendams*; and hence also sprung *papal provisions*, which were the previous nomination to such benefices, by a kind of anticipation, before they became actually void.

Benefices are divided by the canonists into *simple* and *sacerdotal*. To the first, such as canonries, chaplainships, chantries, &c. there is no duty attached except the reading of prayers, singing, and the like. To the sacerdotal belongs the cure of souls, or direction of the conscience, as rectories, vicarages, &c.

The Romanists make a further distinction of benefices into *regular* and *secular*. Regular, sometimes also called *titular* benefices, are those which are holden by one himself, styled a *regular*, who has made profession of some religious order; or rather a regular benefice is that which cannot be conferred on any except a member of such order, either by its foundation, by the institution of some superior, or by prescription. Secular benefices are such as are to be given to *secular* priests; that is, to such as live in the world and are not members of any monastic order. All benefices are reputed secular until the contrary is shewn.

Benefices may become void in four several ways—1st, By the act of God, *i. e.* by the death of the incumbent. In this case it is not necessary that the ordinary should give any intimation of the vacancy to the patron, but every patron is bound to take notice of it at his own peril.

2dly, By the act of the incumbent: as first by resignation. This being made into the hands of the ordinary, and not valid unless it is admitted by him, the avoidance must be notified by him to the patron. 2. By cession, or the acceptance of a second benefice *incompatible* with the first. In this case, if the benefice so accepted be of the yearly value of 8*l.* or above in the king's books, the first is void by act of parliament, and no notice therefore is needful. If it is under 8*l.* by the year, it is void by the canon law, and the patron may either present his clerk immediately thereupon and require admission, or may sue in court Christian for sentence of deprivation, and wait for the notice to be given thereupon; or the ordinary may himself, *ex mero officio*, proceed to deprivation, and then give notice. In like manner, when a parson possessed of any ecclesiastical benefice is promoted to a bishopric, upon consecration the benefice becomes void; and in such case the right of presentation belongs to the crown. By the favour of the crown however such livings may be holden *in commendam*, that is, they may be commended by the crown to the care of a clerk to hold until some proper pastor may be provided.—See Article, *Commenda*, or *Ecclesia Commendata*.

3dly, By the act of the ordinary, *i. e.* by deprivation for any crime, &c. In this case the vacancy being created by a sentence in the ecclesiastical court, it must be notified to the patron.

4thly, By the act of the law, as in the case of simony; not subscribing the articles, or declaration; not reading the articles, or the common prayer, and non-payment of tenths. All these being voidances by act of parliament are to be understood as to the time of their commencement, and to the notice required of them, according to the limitations and directions of the respective acts. According to the general rule laid down by Lord Coke, if the disability grow by any act of parliament no notice need be given, unless notice be prescribed to be given thereby.—See *Blackstone's Comm.* vol. iv. ch. 8.; and *Burn's Eccl. Law.*

BENEFIT OF CLERGY, or *PRIVILEGIUM CLERICALE*, is an ancient privilege whereby one in orders claims to be delivered to his ordinary to purge himself of felony. This custom had its origin from the pious regard paid by Christian princes to the church in its infant state, and the ill use paid to that regard by the popish ecclesiastics. The exemptions which they granted to the church were of two kinds: first, exemption of *places* consecrated to religious duties from criminal arrests, which was the foundation of sanctuaries (see Article, *Asylum*); secondly, exemption of the *persons* of clergymen from criminal process before the secular judge in some particular cases; which was the true origin of the *privilegium clericale*. But that which the clergy had obtained by the favour of the civil government they soon claimed *jure divino*, and as their inherent right, resting their claim upon that text in Scripture, “Touch not mine anointed, and do my prophets no harm.” Indeed they seem to have found but little difficulty in procuring from easy and superstitious princes a great extension of these exemptions, as well in regard to different crimes, which at length became general, as to the persons themselves; among whom, in process of time, not only every subordinate officer of the church was comprehended, but even laymen. In England however a total exemption of the clergy from the secular courts was never effected; this privilege therefore, although allowed in some capital cases, was never universal. Where the party was considered entitled to this privilege, the earlier custom was, for the bishop to demand his clerk to be remitted out of the king's court upon his indictment; but afterwards it became usual for the party to be arraigned, and, if convicted, then to claim his clergy (as it was called), by way of arresting judgment.

At first no one could be admitted to this privilege, unless he had the *habitus et tonsuram clericalem*; but at length every body who could read was accounted a clerk, or *clericus*, and therefore was allowed to claim this benefit;

although he had neither been initiated into holy orders, nor received the tonsure. By the statute however of 4 Hen. VII. c. 13, a distinction was drawn between lay scholars, and clerks really in orders; the former being subjected to a slight degree of punishment, and not allowed to claim the clerical privilege more than once; and this upon being burnt on the left thumb with a hot iron. This distinction was afterwards abolished by statute in the reign of Henry VIII., but was again restored by statute 1 Ed. VI. c. 12, which also enacts that peers, although they are unable to read, may claim this benefit, for the first time, with respect to all offences then clergyable to commoners, and also for the crimes of housebreaking, highway robbery, horse-stealing, and robbing of churches. Upon the claim as above mentioned being made by the clergy, and with respect to the laity upon their being burnt in the hand according to the statute, they were both delivered over to the bishop to be dealt with according to the ecclesiastical canons. At length by statute 5 An. c. 6, it was enacted that the benefit of clergy should be granted to all those who were entitled to ask it, without being required to read.

As to what *persons* the benefit of clergy is allowed at this day, for what *crimes* it may be pleaded, and what are the *consequences* to the party of granting him this benefit, see *Blackstone's Com.* b. iv. c. 28.

BEREANS, a sect of Protestant dissenters from the church of Scotland. Their chief was Mr. Barclay, of Crieff in that country, who, with a modesty not very usual with the founders of sects, being unwilling, as it is said, that his disciples should be called after his own name, gave them that of Bereans, as suitable to, or peculiarly expressive of, the Christian character; "seeing that the believers of the gospel at Berea were highly commended for their Christian conduct in daily searching the Scriptures."

The Bereans were first known as a distinct body of Christians at Edinburgh in the year 1773, and had soon afterwards a settlement at Fettercairn, in the county of Kincardine. Since this they have spread themselves over most of the principal towns of Scotland, and have established societies in London and other places in England, as well as in different parts of the United States of North America. Their whole number however is supposed to be but small. The following may be considered to be the peculiar and distinguishing doctrines of the Bereans:—

I. They contend that it is beyond the natural powers of human reason to form any true notion of the nature or attributes of the Deity from a contemplation of his works. Had man been enabled to acquire a knowledge of these

by the exercise of his own faculties, there would have been no necessity, they say, for any revelation or word of God to have been imparted to mankind. Our knowledge of God therefore must be from revelation alone, without which man would never have even entertained an idea of his existence.

II. They look upon *an assurance of salvation through the merits of Christ* as inseparably connected with, or consequential upon, a faith in him and his doctrines. They found this opinion upon the text, "He that believeth shall be saved," holding it both absurd and impious to say, "I believe the gospel, but have doubts nevertheless of my own salvation." With respect to the term (faith) itself, "there is nothing," they conceive, "incomprehensible or obscure in the meaning of it, as used in Scripture. As faith, when applied to human testimony, signifies nothing more than the mere simple belief of that testimony as true, upon the authority of the testifier, so when applied to the testimony of God it signifies," they say, "precisely the belief of his testimony, and resting upon his veracity alone, without any kind of collateral support from concurrence of any other evidence or testimony whatever." Now as this faith is the gift of God alone, so he to whom it is given must, they contend, be as conscious of possessing it as the man to whom the same God has given life is of his being alive; and hence he can entertain no doubt either of his faith or of his consequent salvation through the merits of Christ. The gospel, they add, would not be that *glad tidings of great joy*, if it did not bring full personal assurance of eternal salvation to the believer—an assurance which is the present infallible privilege and portion of every individual believer of the gospel. They hold it absurd therefore that Christians should pray for an increase of faith, or should express or entertain any fears or doubts respecting the state of their soul.

III. Consistently with the above definition of faith, they contend that *the sin against the Holy Ghost* is unbelief; and the words of Scripture, "It shall not be forgiven, neither in this world nor in that which is to come," signify only that he who dies an infidel will not be forgiven, neither under the former dispensation of Moses (the then present dispensation, kingdom, or government of God), nor under the gospel dispensation, which in respect of the Mosaic was a future world or kingdom to come.

IV. They look upon the principal part of the prophecies of the Old Testament, and particularly those of the Psalms, as typical of the sufferings, atonement, mediation, and kingdom of Christ; and they consider it a gross perversion of these prophecies to apply them, as is often done, to the experiences of private

Christians.* For this purpose they rest upon that passage of the apostle in which he says, "No Scripture prophecy is of private interpretation," and insist that the whole of the quotations from the ancient prophecies in the New Testament, and particularly those from the Psalms, are expressly applied to Christ. This last opinion however is by no means confined to the Bereans.

They entertain also some notions upon worship, and the government of the church, which appear to be peculiar to themselves. They commemorate the Lord's supper without any previous fasting or preparation, being of opinion that all ceremonies instituted by man tend only to make an idol of the ordinance, and to create erroneous ideas of their superior solemnity and importance. They neglect also the common practice of consecrating the elements, as unscriptural; and considering that no change is needful, or indeed possible, to be effected by man, they neither set these nor the water in baptism apart from a common to a holy use. They reject also the term sacrament, whether applied to the Lord's supper or baptism, considering all ordinances appointed by God as works of faith and labours of love; while the use of an oath, they say, or sacrament, is only to put an end to strife.

In the government of their church they neither follow the Presbyterian nor the Independent form, but rather a mixture of both. They reject the laying on of hands in ordination, and disallow the right of patronage. When any person wishes to be admitted into their communion, he is cheerfully received upon his bare profession of faith before the church, however objectionable his former mode of life may have been; for they hold that all men, before they believe the gospel, are dead in trespasses and sin. This, they say, is agreeable with the practice of the apostles, who preached the gospel to the greatest sinners; and upon their professing their faith in this, they gave them the right hand of fellowship without further ceremony. If a person however after his admission into the communion, draw back from his profession, and neglect the precepts of the gospel, he is first to be admonished; and if that does not effect his reformation, he is to be withdrawn from, as a disorderly person, and left to himself. Their doctrines are stated to have met with numerous converts in various parts of England and America, and more particularly in Edinburgh, Glasgow, and all the principal towns of Scotland.—See *Barclay's Assurance of Faith vindicated from the Misrepresentations of Sandeman and Cudworth*, second

* That we have the authority of Scripture so to apply them, see an article in the *Christian Observer* for 1817, p. 321.

edition, published in 1803, and an answer to this by Archibald M'Lean, in his *Commission given by Christ to his Apostles*. See also the sixth and seventeenth of *Archbishop Leighton's Sermons*, "On the true assurance of faith."

BERENGARIANISM, an appellation given by some ecclesiastical writers to the doctrine of those who deny the reality of the body and blood of Christ in the eucharist. This doctrine had been previously taught by Johannes Scotus, and in about the year 1045 was maintained by Berengarius, archdeacon of the church of St. Mary at Anjou, who held that the bread and wine, after consecration, are not essentially changed, but continue to be only the figure and sign of the body and blood of our Lord. The opinions of Berengarius were strongly opposed by Lanfranc and others, and solemnly condemned by different councils; and the prelate himself was ultimately deprived of all his preferment. Three several confessions of the Catholic faith however were afterwards extorted from him, all which he is supposed to have subsequently retracted. He is stated nevertheless, by some writers, to have died an orthodox Catholic.

BERG, CONCORD OF, or FORM OF CONCORD, a celebrated confession of the Lutheran faith, originally drawn up by Augustus, elector of Saxony, by James Andreæ, a learned professor at Tübingen. This was first submitted to a number of divines assembled at Torgaw, and thus received the denomination of the *Book of Torgaw*. It was carefully revised by Andreæ, assisted by Martin Chemnitz and other learned and eminent doctors of this church, and by them submitted to the deliberation of a select number of divines assembled for that purpose at Berg, a Benedictine monastery near Magdeburg. The design of this confession was twofold: first, to put an end to the controversies which, more especially after the death of its founder, had divided the Lutheran church; and, secondly, to preserve that church against the opinions of the Crypto-Calvinists and the other *reformed* churches, in relation to the eucharist.

This confession of faith was first adopted by the Saxons, in compliance with the order of Augustus; and their example was afterwards followed by the greatest part of the Lutheran churches. By many however of these it was rejected with such firmness and resolution, that no arguments nor entreaties could engage them to admit it as a rule of faith, or even as a method of instruction. For a full account of the proceedings connected with this attempt at reconciling the divisions of the Lutheran church, see *Mosh. Eccl. Hist.* cent. xvi. sect. 3, part 2; and the notes of Maclaine.

BERNARDINES, a class of monks of the Cistercian order, founded by

Robert of Molerne, and reformed by St. Bernard, abbot of Clairvale, in the twelfth century, and hence known in France and Germany by the name of *Bernardin Monks*. This pious and learned abbot is stated to have been the founder of one hundred and sixty religious societies, and to have left at his death in the monastery at Clairvale seven hundred monks.

BERYLLIANS, the followers of the doctrines of Beryllus, an Arabian, who was bishop of Bozrah some time in the third century, and said to have been a man of eminent piety and learning. He taught that Christ, before he was born of the Virgin Mary, had no proper subsistence, nor any other divinity than that of the Father; but at the time of his birth a spirit proceeding from God himself, and therefore superior to all human souls, was united to him. Beryllus however was refuted by the powerful arguments of Origen, and, giving up his peculiar notions, returned into the bosom of the church.—*Mosh. Eccl. Hist.* cent. iii. part 2.

BETHLEHEMITES, or **BETHLEMITES**, members of a religious society instituted about the middle of the thirteenth century, but which had no long continuance. We learn from Matthew Paris that they obtained a settlement in the year 1257, in Trumpington Street, at Cambridge. They were habited like the Dominicans, except that they wore on their breast a star with five rays, in memory of the star that appeared over Bethlehem at the nativity of our Saviour, and hence acquired the name of *Stelliferi*, or *Star-bearers*.

There is also an order of Bethlehemites still subsisting in Peru, who have two convents in Lima—one called the Convent of *Incurables*, the other that of *Our Lady of Mount Carmel*. These came originally from Guatemala in Mexico, where they were instituted by Peter Joseph of Betaneur, for the service of the poor. They were approved by Innocent XI. in the year 1687.

BETHLEM, KNIGHTS OF OUR LADY OF. Mahomet II. having in the year 1453 besieged and made himself master of the Isle of Lemnos, Pope Calixtus III. sent thither a fleet consisting of fifteen galleys, under the command of Louis, patriarch of Aquilia, who retook possession of the island. For the purpose of maintaining this possession, and the better to oppose the invasions of the Turks, his successor Pius II. in 1459 instituted two military orders, to one of which he gave the name of Our Lady of Bethlem. The knights of this order were particularly to oppose the encroachments of the Turks in the Egean Sea, the Hellespont, and the Straits of Gallipolis; and their grand master was always to dwell in the Isle of Lemnos. For the support of these, Pius made over to them the possessions of many other orders, as well military

as hospitallers, which he suppressed. The Turks however, having shortly afterwards retaken the Isle of Lemnos, this order was abolished, and the greater part of those which had been suppressed were restored.

BETROTHING, the first of three distinct offices, performed after certain intervals, with which matrimony was formerly celebrated in the Greek church, but which are now united in one service. This church, with that of Rome, admitting matrimony into the number of sacraments, have always observed the ceremony with much form and solemnity. In the office or service here referred to, the parties betrothed themselves to each other by giving and receiving rings, or other presents, as pledges of their mutual fidelity and attachment. The dowry was now also paid, and obligations were entered into, subjecting themselves to proportionable penalties if either of the parties should afterwards neglect to ratify the engagement. At the conclusion of the ceremony, the priest made the sign of the cross with the end of a lighted taper on the forehead of each of the parties betrothed, to whom he then presents it. This office is also sometimes called the *Espousals*. For an account of the remaining part of the matrimonial service in the Greek church, see Article, *Coronation Matrimonial*.

In the Danish church "the betrothing" is a ceremony which always takes place before the publication of banns, and must be made in the presence of at least five witnesses.

BEZPOPOFTSCHINS, a division of *Raskolniks* or schismatics, a name given by the Russian national church to all such as have at any time deserted her communion. The separatists however uniformly call themselves *Staroversti*, or "believers of the old faith." On the death of the first leaders of the modern *Raskolniks*, some of the sects determined to admit runaway priests into their communion, and to acknowledge their ordination on condition of their becoming "old believers;" but others refused to do this, and appointed their own spiritual leaders among themselves. Hence arose the grand division, which still exists among the *Raskolniks*, into *Popoftschins*, or such as admit priests from the national church, and *Bezpopoftschins*, or such as have either priests of their own ordination, or no priests at all. These latter are subdivided into many different sects, the principal of which are the following:—

I. The *Duhobortsi*, who, as well in their customs as in their doctrine, widely differ both from the mother church and the other separatists. The sacraments of baptism and the Lord's supper are rejected by them.

II. The *Pomoryans*, who are very particular in adhering to the books of the

church, as they existed previous to the middle of the seventeenth century, when they were corrected, or as the separatists say corrupted, by the Czar Alexis Michaelovitz, with the assistance of the patriarch Nikon. These rebaptise proselytes, and recommend a life of celibacy and solitude.

III. The *Theodosians*. These are a very numerous sect, are inveterate enemies to the established church, and differ but little in their doctrine and principles from the Pomoryans.

IV. The *Philipofschins*. These are but few in number, are of very abstemious habits, and both in their practice and their doctrine are nearly allied to the Theodosians.

V. The *Netovtschins*. These are said to be an extremely ignorant sect, and are subdivided into numerous others.—See *Pinkerton's Russian Empire*, and Articles, *Popofschins* and *Raskolniks*.

BIATHANATI, from βίος, life, and θάνατος, death, self-murderers, or, according to Suicer, men who expect to live after death. In the first sense the primitive Christians were reproached with the appellation of Biathanati, because they readily offered themselves up to martyrdom, and cheerfully underwent any violent death which the heathens could inflict upon them.

According to the ancient discipline of the church, Biathanati, or self-murderers, were refused the solemnities of Christian burial.—*Bing. Orig. Eccl.* lib. i. c. 2, s. 8; lib. xvii. c. 10, s. 6; and Article, *Burial*.

BIBLE, βιβλιον, or βιβλία, from βίβλος, a reed commonly called papyrus, from which paper was made, and hence a book, a name which has been applied by all Christians, by way of eminence or distinction, to the collection of the sacred writings, or the Holy Scriptures of the Old and New Testaments. It is known also by various other appellations, as the Sacred Books, Holy Writ, Inspired Writings, the Scriptures, &c. The words Scriptures and Scripture, literally writings, occur in this sense in the gospels, acts, and epistles: whence it is evident that in the time of our Saviour they denoted the books received by the Jews as the rule of their faith. To these have been added the writings of the apostles and evangelists, which complete the collection of books acknowledged by Christians to be divinely inspired. The Bible, or the book of books, was used in its present sense by the early Christians, as we learn from St. Chrysostom. The whole is divided into two principal parts—the Old and the New Testament. The apostle St. Paul calls the dispensation of Moses the Old Testament, and the dispensation of Christ the New Testament (2 Cor. iii. 6 and 14); and these distinguishing appellations were applied by the

have them, is not of very ancient date. About the year 1240, Hugo de Sancto Caro, commonly called Cardinal Hugo, making an Index or Concordance to the Latin Bible, found it necessary to divide it into the parts which we call chapters, and further divided each chapter into sections, by placing the letters of the alphabet at certain distances in the margin. The subdivision of the verses came afterwards from the Jews; for about the year 1430, Rabbi Nathan, an eminent Jew, publishing a Concordance to the Hebrew Bible, adopted the division into chapters made by Cardinal Hugo, and divided the chapters by affixing numeral letters in the margin. About one hundred years after this, Vatablus, a Frenchman and eminent Hebrew scholar, taking his pattern from the Rabbi, published a Latin Bible with chapters and verses numbered with figures; and this example has been followed in all subsequent editions, in all languages, published in the western parts of Christendom. The present division of the New Testament into verses was made by Robert Stephens, an eminent printer at Paris, who introduced it into his edition of 1551.—*Dean Prideaux.*

The books of the Old Testament were originally written in Hebrew, and those of the New Testament in Greek. The principal translation of the Old Testament into the Greek language is that which is called the Septuagint, the version being said to have been made by seventy, or rather seventy-two, interpreters, by order of Ptolemy Philadelphus. Some however maintain that only the Pentateuch was then translated; between which and the other books of the version called the Septuagint, the critics point out a great diversity, as well in the style and expression as in accuracy.

Hebrew Bibles are either manuscript or printed. The best manuscript Bibles are such as were copied by the Jews of Spain; those which were copied by the Jews of Germany are more numerous, but are considered as less exact. The most anciently printed Bibles in Hebrew are those published by the Jews of Italy, especially those of Pesaro and Brisse, about the end of the fifteenth century; but the best Hebrew edition is supposed to be that published in this country by the late Dr. Kennicott. There are a great number of Bibles in Greek, which may be all considered as taken from four principal ones; viz. 1. That of Complutum, which was first published by Cardinal Ximenes in 1515, and inserted in the Polyglot Bible, commonly called the Complutensian. 2. That of Venice, printed by Aldus in 1518. 3. That of Rome, or the Vatican, published in 1587, with Greek scholia collected from the manuscripts in the libraries at Rome by Peter Morin. 4. That which was begun at Oxford by

Dr. Grabe, in 1707, from the Alexandrian manuscript. We have many editions of the Greek Testament, the best of which are generally considered to be those of Mill, Wetstein, and Griesbach.

The Latin translations of the Bible were extremely numerous; but all these were made from the Septuagint, and not from the original Hebrew, until St. Jerome undertook an entirely new version, and with great care and accuracy translated from the Hebrew all the Old Testament except the Psalms. This was not universally received into the church; but another, partly composed from this and partly from some former translations, came into general use. The Romanists call this "the Ancient Vulgate," and pretend that it is the same with St. Jerome's. It is considered however to be very faulty, to abound with barbarous words, and in many passages to be corrupted, so that the sense is sometimes entirely lost. The council of Trent nevertheless thought fit to declare, that "the same ancient and vulgate version, which has been approved in the church for many ages past, shall be considered as the authentic version in all public lectures, sermons, and expositions, which no one shall presume to reject under any pretence whatever."

Since the Reformation there have been several Latin versions of the Bible, from the originals by Protestants. The most esteemed are those of Munster, Leo Juda, Castalio, and Tremellius; the three last of which have been printed various times.

As long as the Roman empire subsisted in Europe, the reading of the Scriptures in the Latin tongue, being the universal language, every where prevailed; but when so many different nations came to be erected upon the ruins of the empire, the Latin tongue grew into disuse: a necessity therefore arose of translating the Bible into the respective languages of each people. Hence we have French, Italian, Spanish, German, Flemish, Danish, Sclavonian, Polish, Bohemian, and Russian or Muscovite Bibles, besides the Anglo-Saxon and modern English and Irish Bibles.

It is not known with any accuracy how soon there was a translation of the Holy Scriptures into the language of our ancestors, the Saxons. The earliest of which we have any account is a translation of the Psalms into the Saxon tongue by Adhelm, the first bishop of Sherborn, about the year 706: and Egbert, bishop of Lindisfern, who died in the year 721, made a Saxon version of the four gospels; and not long after, Bede is said to have translated the whole Bible into the same language, and to have finished the last chapter as he expired. It is supposed however by some that his translation only compre-

hended the gospels. There were also other Saxon versions either of the whole, or parts of the Bible, of a later date; and it appears indeed that new translations were made from time to time, as the language of the country varied: but no sooner had the popes established their spiritual dominion in this, as well as in other countries of Europe, than they forbad the reading of these translations; so that in the fourteenth century the people had so long been deprived of the use of the Scriptures, that even the latest translations had become unintelligible to them, and illegible by many of the learned.—See *Caxton's Life*, and *Lewis's Dissert.* prefixed to his *History of the Translations of the Bible*.

Wickliff therefore, one of the earliest opposers of the corruptions and usurpations of the court of Rome, published a translation of the whole Bible in the English language then spoken:* but not being sufficiently acquainted with the Hebrew and Greek languages, Wickliff made his translation from the Latin Bibles which were then read in the churches. This was soon attempted to be suppressed by parliament; but a bill, which had been brought in for that purpose, having been rejected, the followers of Wickliff published another, and more correct translation. In the year 1408 however, in a convocation holden at Oxford by Archbishop Arundel, it was decreed, "That no one should thereafter translate any text of Holy Scripture into English by way of a book, or little book, or tract; and that no book of this kind should be read, that was composed lately in the time of John Wickliff, or since his decease." Under this constitution many persons were severely punished, and some even capitally, for reading the Scriptures in English. From this time all translations into the vulgar tongue were, as much as it was possible, suppressed until the Reformation.

The first printed edition of any part of the Bible in the English language was that of the New Testament translated from the original Greek by William Tyndal, or as he is sometimes called, Hickens, with the assistance of John Fry, or Fryth, and William Roye, which was published without any name, at Hamburgh, or Antwerp, in the year 1526. Some copies of this having been sent over to England, they were eagerly purchased by the people; they were soon however prohibited by Wolsey and the bishops in general, as false and heretical, and Sir Thomas More the chancellor, and Tonstall bishop of London, caused all such as they could procure to be burnt at Paul's Cross; and

* The first English version however of any part of the holy writings was made by a hermit of Hampole in Yorkshire, by the name of Rolle, who died in 1340. He translated the Psalms, and some part of the Old Testament, and wrote a commentary on them.

the selling or distributing them was endeavoured to be restrained by the heaviest penalties. In the year 1530 however, Tyndal, with the assistance of Miles Coverdale, published the Pentateuch at Hamburg, in the preface to which he strongly reflected upon the conduct of the English bishops and of the clergy in general; and in the same year published a more correct translation of the New Testament. In the following year he also published a version of the prophet Jonah; and was proceeding to complete the Bible when he was cast into prison by the emperor, through the influence of Henry VIII., and in consequence of a decree at Augsburg in the year 1536 was put to death at Villefont, near Brussels.

In the year 1531, a translation of Isaiah was published at Strasburg by George Joye, an English refugee; and in the year 1534 a translation of the prophecies of Jeremiah, of the Psalms, and of the Song of Moses, was also published by him at Antwerp. The first English translation of the entire Bible was published in the year 1535 by Miles Coverdale, which he dedicated to Henry VIII., and calls *a special translation*.* Great part of this however is generally supposed to have been the work of Tyndal during his imprisonment. This was printed abroad, and as is generally supposed at Zurich.

In the year 1537 John Rogers, superintendant of an English church in Germany, and the first martyr in the reign of Queen Mary, translated the Apocrypha, in which he revised Tyndal's translation, and added prefaces and notes from Luther's Bible. This, to avoid the name of Tyndal, which from his having been burnt as a heretic had now become obnoxious, he published under the assumed name of Mathews, whence it hath always been called *Mathews' Bible*. It was printed at Hamburg by Grafton and Whitchurch, in the year 1537, and a royal license was afterwards obtained, through the influence of Cromwell, for publishing it in England, notwithstanding the strenuous opposition of the clergy.

The first Bible that was printed by authority in England, and publicly used in the churches, was Tyndal's version, revised and compared with the Hebrew, and in many places amended by Coverdale. This was printed in the year 1538 or 1539 by Grafton and Whitchurch in London, in large folio, under the patron-

* This term has been supposed to mean that it was not borrowed from any other translation, but which, as it is remarked by Mr. Short, "is scarcely true, unless the expression be received under great latitude of interpretation, as the translation bears evident marks of having been in some degree taken from the former, though many expressions in it are varied."—*Sketch of the Hist. of the Church of England to the Revolution.*

age of Cranmer, and is generally called the *Great Bible*. There was another edition in 1540, with a preface from Archbishop Cranmer for the purpose of shewing that the Scriptures should be read by the lay and vulgar people. This was a greatly improved edition, and has been usually called "Cranmer's Bible," or "The *Bible* of the greater volume." Every parish was now by royal proclamation, required under a penalty of forty shillings a month, to provide a copy of this Bible for the use of the church, and all ordinaries were charged to see that this proclamation was obeyed. And a declaration was published to the same effect in the following year. This Bible was now read with inconceivable avidity by crowds who assembled in the churches for that purpose; and parents had their children instructed in reading, that they might carry them to St. Paul's, in which church six of the Great Bibles had been ordered to be placed, and hear them read the Scriptures. The influence of the Popish party however afterwards prevailing, in the year 1542 it was enacted by parliament "That all manner of books of the Old and New Testament, of the crafty, false, and untrue translation of Tyndal, be forthwith abolished, and forbidden to be used and kept; and also that all other Bibles, not being of Tyndal's translation, in which were found any preambles, or annotations other than the quotations or summary of the chapters, should be purged of these preambles or annotations, either by cutting them out, or blotting them in such wise that they might not be perceived, or read; and finally that the Bible be not read openly in any church, but by the leave of the king, or of the ordinary of the place; nor privately by any women, artificers, apprentices, journeymen, husbandmen, labourers, or by any of the servants of yeomen or under." Cranmer had the influence however to procure a clause to be inserted "that every nobleman and gentleman might have the Bible read in their houses, and that noble ladies, gentlewomen, and merchants, might read it themselves, but no man or woman under those decrees." In the reign of Edward VI. the reading of this Bible was restored both by royal proclamations and acts of parliament; and many new impressions were made of it, but without any considerable alterations. Under Queen Mary this was once more suppressed, and many of the principal reformers, then generally called *Gospellers*, being driven out of the kingdom, settled at Geneva, and there undertook a new translation of the Bible. The New Testament was published by them in the year 1557, and the remainder of the work in 1560. This is called the "Geneva Bible," and contains the various readings, together with marginal annotations chiefly of a Calvinistical tendency, whence it became in great reputation with the Puritan party. This

has also been called the Breeches Bible, from Adam and Eve having been said (Gen. iii. 7.) to have sown fig-leaves together and made themselves breeches. It was the first in which the division into verses was adopted.

Soon after the ascension of Elizabeth, Archbishop Parker undertook a new translation of the Bible,* and engaged fifteen or more bishops, and other men eminent for their learning and abilities, to take each a portion or share of the work. The whole being finished, and afterwards revised by other critics, was published in the year 1568, with short annotations, and a preface by the archbishop himself. This was afterwards called "The Great English Bible," being printed in large folio; but more commonly, from eight bishops having been employed in it, "The Bishops' Bible;" and sometimes "Parker's Bible." In the following year it was published in octavo, in a small but fine black letter. In 1572 this was reprinted in folio, with corrections, and several prolegomena, and is called Matthew Parker's Bible. The initial letters of each translator's name were put at the end of his portion of the work. This translation was commonly used in the churches for forty years; though the Geneva Bible, from its having been printed above thirty times in as many years, appears to have been much more read in private.

The Romanists now finding it impossible to keep the people from having and reading the Scriptures in their own tongue, begun to make translations of them into most of the languages of Europe, by way of opposition to those of the heretics, and to keep the faithful, that is, their own communion, from reading the Protestants' translations. The first was of the New Testament

* "In speaking of the different translations of the Bible, such expressions are frequently used as would lead those, who are unacquainted with the facts, to suppose that they formed so many independent works; but we shall take a more correct view of the subject in asserting, that there is but one version of the Protestant Bible in print, altered indeed and improved by different hands, and which has received the subsequent amendments of many learned men, but from the first to the last there has been but one actual translation. Let any one compare the earliest and the latest, and he will find a diversity indeed of words, but such a similarity of expression as cannot be accidental. Let him then look at two independent translations of the same book, of Thucydides, for instance, by Hobbes, and Smith, and the difference will immediately become visible. The resemblance of the versions is so great, that it might be safely maintained that none of the authors of the new one undertook the task without the full assistance of such previous translations as had been made. The wisdom of proceeding by this method is obvious, unless there be some actual error of translation. The mere fact that the version has been already received, and is familiar to the ears of the people, is a strong reason why nothing should be altered."—*Short's Sketch of the History of the Church of England to the Revolution.*

only, by Laurence Thompson, which was taken from Beza's Latin edition, and published in the year 1582, and afterwards in 1589. The second also of the New Testament was published in 1584 at Rheims, and called the Rhemish Bible, or Rhemish translation. These contain many Hebrew and Greek words untranslated, for want, according to the editors, of proper and adequate terms to render them into English; and hence, as well as by the introduction of many difficult expressions, they were rendered unintelligible to the common people. A translation of the Old Testament was afterwards made by the Roman Catholics at Douay from the Vulgate, with annotations, in two volumes; the first in 1609, and the second in the following year. The English Roman Catholics had now therefore the whole Bible in their own tongue; they were nevertheless forbidden to use it without a license from their superiors.

The best English Bible proceeded from a conference between the Episcopalians and Puritans, holden before James I. at Hampton Court, in the year 1603. Many objections having been raised against all the existing versions of the Bible, the king ordered a new and more faithful translation to be made, and fifty-four of the most learned men of the kingdom were appointed for this office, as appears by a letter from the king to the archbishop, dated in 1604. The work however was not began before 1607, when the number of the translators, according to Fuller's list, was only forty-seven; so that seven of them must have either died or declined the undertaking in the interval. These forty-seven were arranged in six divisions, and distinct parts of the Bible were allotted to each of them. In about three years the whole work was completed, and was published in the year 1611, the greatest pains having been taken by all those engaged in it, not only in examining the translations with the original, but also in comparing together all the existing translations in the Italian Spanish, French, and other languages. A dedication to James, and a learned preface were affixed to it, and it acquired the name of King James's Bible. After this all the old versions fell into disuse, except the epistles and gospels in the common prayer-book, which were still continued according to the Bishops' translation, until the alteration in the liturgy in the year 1661, and the psalms and hymns, which are continued to this day as in the old version. This is the translation therefore of the Holy Scriptures now in common use, and is the only one read by authority in all churches in Great Britain. Selden, in his *Table-Talk*, speaking of this Bible, says; "The English translation of the Bible is the best translation in the world, and renders the sense of the original text, taking in for the English translation the Bishops' Bible as well

as King James's. The translators in King James's time took a most excellent way. That part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on." It has been since called by Bp. Gray, "A most wonderful and incomparable work, equally remarkable for the general fidelity of its construction and the magnificent simplicity of its language." It is admitted however by this learned divine not to be a perfect work, and that "the great advancement made since the period of its translation in the oriental languages; the improvement that has succeeded in critical learning; and the many discoveries that have been opened in the general pursuits of knowledge, have greatly tended to illustrate the sacred writings, and have thus enabled us to detect many errors and defects of translation that might now be corrected and removed." "Till, however," the bishop further remarks, "the execution of such a work shall be judged expedient, every sincere and well-disposed admirer of the holy oracles may be satisfied with the present translation, which is indeed highly excellent; being in its doctrine incorrupt, and in its general construction faithful to the original."—*Bishop Gray's Introduction to his "Key to the Old Testament."*

Since the publication of this Bible there has been no authorised version of any part of the Holy Scriptures, but various other English Bibles have from time to time been published by different editors, with marginal references and copious annotations, the best known of which are perhaps Wilson's, Brown's, and Scott's, and particularly D'Oyly and Mant's (now commonly called Bishop Mant's Bible), accompanied with notes explanatory and practical, taken principally from the most eminent writers of the united church of England and Ireland.

As to the propriety of attempting an improved version of the Holy Scriptures, or at least a revisal of the present text, see Bishop Gray's Introduction to his *Key to the Old Testament*, and the observations of Mr. Short in his recent *Sketch of the History of the Church*, &c. vol. ii. sect. 540.

A Welsh translation of the Bible from the original was published in the time of Elizabeth, in consequence of a bill brought into the House of Commons for this purpose in the year 1563. It was printed in folio in 1588. Another version, which is considered the standard translation, was printed in 1620, and is called "Parry's Bible." An impression of this was printed in 1690, and called "Lloyd's Bible." These were both also in folio. The first 800 impressions of the Welsh Bible were made in 1630.

About the middle of the sixteenth century Bedell, bishop of Kilmore, employed a person of the name of King to translate the Old Testament into the Irish language, the New Testament and the Liturgy having been already translated. This work was soon afterwards executed by King, but as he was unacquainted with the original language, he was obliged to make his translation from the English, and it was thought to be so little worthy of publication as to be suppressed by the Lord Lieutenant and the Archbishop of Canterbury. It was afterwards however published in the year 1685.

Numerous versions of the Bible, as well as translations of the New Testament in almost every known language, have within these few years been published by the British and Foreign Bible Society, an account of which may be seen in their annual reports. And see Article, *Bible Society, British and Foreign*.

In the month of April 1832, Dr. Bennett, and a few other clergymen, addressed a letter to the vice-chancellors of the respective Universities of Oxford and Cambridge, in which, as ministers of religion deeply interested in the state of the English Bible, they respectfully submit that the modern Bibles issued from the press of the Universities, abound in deviations from the authorised version of King James. Some of these they state are clearly typographical errors, but others (to which their attention had been more particularly directed) were as evidently intentional departures from King James's Bible with a view to *improve* the version. Alterations of the latter class are said to have been found to a very serious amount, viz. upwards of 800 in the book of Genesis alone, 600 in the Psalms, 416 in the Gospel of St. Matthew, and in about one-fourth of the whole Bible, 2931. As the plea of improvement, they further remark, has been extensively acted upon, they felt bound to express their opinion of the extreme danger of its unauthorised application in this peculiar case, and conclude their letter in trusting that a matter of so grave concernment to the public, and to all the Protestant churches that speak the English language, would be duly attended to by the ruling authorities.

Answers to this letter were soon afterwards received from each of the Universities, in which it was stated that Dr. Blayney had been commissioned by the delegates of the Clarendon press, in the year 1767, to correct such errors as had either originally existed in the early editions of the authorised version of the Bible, or had been introduced in subsequent impressions, and that his edition exhibiting the text in a more correct form than any in which it had before appeared, it had in consequence been taken as the basis of those issued from the press of both the Universities.

From the communication received by these gentlemen from the University of Oxford it further appeared, that a preparation was making at the press of that University for an exact reprint (but in Roman letter, and the octavo form), of the folio edition of the authorised version published in 1611.

Upon the receipt of this communication from the respective Universities, the above-mentioned gentlemen formed themselves into a committee "for the Restoration and Protection of the Authorised Version;" and at a meeting of such committee on the 1st of May, 1832, it was resolved:

1. That it appears to this meeting, from the correspondence opened with the Universities, that they admit and defend the intentional alterations in the modern Bibles, as compared with the authorised version of King James.

2. That this meeting feels compelled, by a sense of fidelity to the interests of religion, to declare its entire disapproval of the principle thus assumed by the Universities; and must deny that they possess any right whatever to alter critically the text of the authorised version.

3. That this meeting on these grounds feels it a duty to continue its efforts for the restoration and protection of the authorised version, and therefore forms itself into a permanent committee, of which it requests the Rev. T. Curtis to become secretary.

At a sub-committee subsequently appointed to verify and report upon a collation of the various editions of the Holy Bible made by the secretary, it was resolved:

1. That this committee are perfectly satisfied that an extensive alteration has been introduced into the text of our authorised version, by changing into italics innumerable words and phrases which are not thus expressed in the original editions of King James's Bible printed in 1611.

2. That these alterations so far from being an improvement of our vernacular translation, greatly deteriorate it, &c.

3. That those who have made these alterations have discovered a great want of critical taste, unnecessarily exposed the sacred text to the scoffs of infidels, and thrown such stumbling-blocks in the way of the unlearned, as are greatly calculated to perplex their minds and unsettle their confidence in the text of Scripture.

4. That it is recommended to the general committee to take such measures as they shall deem most likely to effect a speedy return to the standard text, which has been thus wantonly abandoned; but that it is expedient to wait till the reprint of the edition of 1611, now printing at Oxford, be before the public, ere any

further correspondence be entered upon with the Universities.—See *The Existing Monopoly an inadequate protection of the Authorised Version of Scripture*, in Four Letters addressed to the Bishop of London, by Thomas Curtis.

See *Dr. Hody's Treatise de Bibliorum Textibus*; *Bishop Walton's Prolegomena to his Polyglot*; *Du Pin's Canon of Scripture*; *Prideaux's Account of the Hebrew Scriptures*; *Lewis's Origines Hebrææ*, &c. See also, *A Dissertation on the Ancient Versions of the Bible*, by Dr. Brett, which Bishop Watson says is an excellent treatise, and cannot fail of being very useful to such as have not leisure or opportunity to consult other authors. For an account of the various translations of the Bible into the English, and other languages, the reader may refer to the preface of *Poole's Annotations on the Bible*, and to *Le Long's Bibliotheca Sacra*.

BIBLE SOCIETY, BRITISH AND FOREIGN. This society owes its original institution to the labours of a few zealous individuals, who felt the necessity of a wider and more extensive circulation of the Holy Scriptures than had hitherto existed, or than any other society, established for the same laudable purpose, was enabled to accomplish. With the hope of carrying this design into execution, and of extending its beneficial effects in the most ample manner, these individuals invited and obtained the co-operation of a body of well-disposed Christians composed of all persuasions, who were ready to sacrifice their own peculiar views, habits, and prejudices, to the attainment of this great object. At a meeting subsequently holden in the month of March 1804, consisting of members of the Church of England, of the Society of Friends or Quakers, and of various other religious denominations, amounting in the whole to about 300 persons; these individuals, laying aside all private feelings and sectarian views and animosities, formed themselves into a society, to be designated “The British and Foreign Bible Society,” “the sole object of which” was declared to be “the encouragement of the wider dispersion of the Holy Scriptures.” And for the purpose of the better effectuating this object it was further declared, that “the society should add its endeavours to those employed by other societies for circulating the Scriptures through the British dominions, and should also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan.” A prospectus was shortly afterwards published as well for the purpose of rendering the institution properly known, as for laying before the public an exposition of its nature, objects, and principles. In this the following brief statement is given of the *reasons* which existed for the formation of such a society; of the specific

object which it was intended to embrace; and of the *principles* by which its operations would be directed.

“ The reasons which call for such an institution chiefly refer to the prevalence of ignorance, superstition, and idolatry, over so large a portion of the world; the limited nature of the respectable societies now in existence, and their acknowledged insufficiency to supply the demand of Bibles in the United Kingdom and foreign countries, and the recent attempts which have been made on the part of infidelity to discredit the evidence, vilify the character, and destroy the influence of Christianity.

“ The exclusive object of this society is to diffuse the knowledge of the Holy Scriptures by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

“ The principles upon which this undertaking will be conducted are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan it is proposed to embrace the common support of Christians at large; and to invite the concurrence of persons of every description who profess to regard the Scriptures as the proper standard of faith.”

A little before the close of the first year in which the society had been instituted, the following clause was added to the first regulation, viz. “ The only copies in the language of the United Kingdom to be circulated by the society shall be the authorised version without note or comment.”

The laws and regulations by which the society has been subsequently governed, were determined in 1812, since which time no alteration has been made in anywise affecting the principles upon which it has continued to be conducted.

It has been usual for the society annually to draw up an account of their proceedings, for the purpose of laying before the public a practical view of their plans, and of the extent of their operations. By the last of these, published in the month of May 1832, twenty-eight years from the time when the society was first established, intituled, “ A Brief View of the Plan and Operations of the British and Foreign Bible Society, and of kindred Institutions throughout the world,” after declaring it to be the *exclusive* object of the society to promote the circulation of the Scriptures, *without note or comment*, both at home and abroad; and that by a fundamental law of the society the copies circulated in the languages of the United Kingdom were to be those of the authorised

version only; and that the constitution of the society admitted the co-operation of all persons who were disposed to concur in its support; it is stated that the proceedings of the society are conducted by a committee consisting of thirty-six laymen, six of whom are foreigners, residing in London and its vicinity; and that half of the remainder are members of the Church of England, and the other half members of other denominations of Christians.

That the president (the Right Hon. Lord Teignmouth), the vice-presidents (consisting principally of bishops of the united church of England and Ireland, and of the nobility of the United Kingdom, being about forty in number), the treasurer, and secretaries, were *ex-officio* members of the committee; and that every clergyman, or dissenting minister, who was a member of the society, was entitled to attend and to vote at all meetings of the committee.

The centre of the institution is stated to be in London, and its auxiliary societies to extend throughout the British dominions in every quarter of the globe. The following extracts from this statement will shew with what success the exertions of the society have been rewarded.

“ One hundred and twenty-six affiliated institutions have been formed during the last year. Numerous correspondences have been opened with the clergy and laity of different nations; and powerful co-adjutors are actively employed in circulating copies of the sacred Scriptures among men ‘ of every nation under heaven.’ During the twenty-eight years that the society has existed, it has circulated more than seven millions six hundred thousand copies of the Scriptures, and expended one million eight hundred and seventy-eight thousand three hundred and eighty-two pounds.”

“ The receipts of the society during the last year have amounted to 81,735*l.* 16*s.* 4*d.*, and the expenditure during the same time to 98,409*l.* 10*s.* 9*d.*

“ The issues from the depository have amounted to 343,145 copies, and on the Continent to 240,743; making a total of 583,888.”

The number of auxiliary institutions in Great Britain, with their different branches and associations, connected with the parent society, appears by the same statement to amount to 2,613, and the auxiliaries in the colonies and other dependencies to ninety-three.

The number of Bibles and Testaments issued by Bible societies in foreign parts, with the aid of the British and Foreign Bible Society, are stated to have been collectively 3,191,380. And by another table enumerating the different languages and dialects in which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the society, either

manners, or by their extraordinary efforts towards the attainment of religious feelings and habits. The professors themselves were charged, and brought to trial, for promoting errors and heresies; and although they were declared to be free from these imputations, they were prohibited from continuing to carry on their plan of religious instruction.—See *Mosh. Eccl. Hist.* cent. xviii. sect. 2, part 2.

BIBLICI, or **BIBLICISTS**, a name first given in the twelfth century to those who, in conformity with the ancient doctors of the church, drew their system of theology from the Holy Scriptures, and from the writings of the fathers. These were opposed by the *Scholastics*, who gave them likewise the names of *Dogmatici* and *Positivi*. They were sometimes also called *Veteres* or *Ancient Theologians*, and *Doctors of the Sacred Page*. The Scholastics, instead of the Bible, were accustomed to expound the *Book of Sentences*, compiled by the famous Peter Lombard, and thence called *The Master of the Sentences*.—See Articles, *Dogmatici*, *Scholastics*, &c.

BIBLIOLATRY, a zeal for the Holy Scriptures carried to excess. A term coined by Mr. Southey in his learned and highly interesting *Colloquies on the Progress and Prospects of Society*.—See vol. i. p. 380.

BIBLIOTHECARIUS, the library-keeper, secretary, and chancellor of the church of Rome, all these employments being centred in one person, and comprised under the common name of *Bibliothecarius*.—See *Bower. Pref.*

BIBLIOMANCY, a species of divination performed by taking passages from the Bible at hazard, and hence drawing indications of futurity. This was much the same with what was called *Sortes Biblicæ*, or *Sortes Sanctorum*. At one time this manner of discovering the Divine will was much resorted to at the consecration of bishops. Dividius, a Jesuit, has published a bibliomancy under the borrowed name of *Veridicus Christianus*.

BIBLISTS, a term used by Roman Catholic writers to denote those Christians who make the Scriptures their sole rule of faith. In this sense all true Protestants are Biblists.

BICORNI, an appellation sometimes given, by way of reproach, to the sect usually known by the name of the Brethren and Sisters of the Free Spirit.

BID-ALES, amusements of which the lower orders were accustomed to partake in country parishes on a Sunday evening. These consisted of all sorts of merry-makings, sports, and dancing, and were the cause of great scandal to the Puritans, who were therefore very strenuous in their exertions to put them down.—See Articles, *Church-Ales* and *Book of Sports*.

BIDDELIANS, a sect of Unitarians or Socinians, who took their appellation from John Biddel, or Biddle, who distinguished himself as an eminent writer, and formed an independent congregation in about the middle of the seventeenth century. He principally differed from the doctrines of the church in holding peculiar opinions in respect to the Trinity; teaching that Jesus Christ, that he might be our brother, and have a fellow-feeling of our infirmities, and thereby become the more able to assist us, had no other than a human nature; but yet at the same time was also to be venerated as our Lord and God; assigning him this title, with the Socinians in general, on account of the divine sovereignty with which he was invested. Biddle suffered various persecutions and imprisonments on account of his opinions, as well in the time of the Commonwealth as after the Restoration, and finally died in prison in 1662. His biographer represents him as a man of extraordinary piety, charity, and humility.

BIDDING OF PRAYERS, a certain known form of words used by the deacons in the primitive church to give notice when each part of the service commenced; thus acting as the monitors or directors of the people in their devotions in the church. This was called by the Greeks *κηρύττειν*, and by the Latins *prædicare*—that is, to perform the office of a crier (*κήρυξ*, or *præco*) to the congregation: whence the deacons have been called *ἱεροκήρυκες*, the holy criers of the church, appointed to exhort the congregation to pray and join in the several parts of the service. Agreeable to this ancient practice is the present form, *Let us pray*, repeated before several of the prayers in the English liturgy. The form of bidding of prayers is enjoined by the fifty-fifth canon of the church to be used by every minister before his sermon, lecture, or homily; and Wheatly complains of the irregularity and ill consequences that have arisen from the general practice of praying in the pulpit, now used in the place of it, and which he says had been discountenanced and prohibited in almost every reign since the Reformation, by our governors and superiors, both in church and state. The term Bidding is of Saxon origin, and comes from *bede*, a prayer.—See *Bidding of Prayer before Sermon no Mark of Disaffection to the present Government; or, an Historical Vindication of the Fifty-fifth Canon, &c.* by Charles Wheatly.

BIDDING OF BEADS, a charge or warning given by the Roman Catholic priests to their congregations, at particular times of the service, to say so many *pater-nosters*, *ave-marias*, &c. on their beads.

BIGAMY, or **DIGAMY**, from *bis* or *δις*, twice, and *γαμέω*, to marry, properly

signifies being twice married, but is generally used with us as synonymous with polygamy, or having two or more wives or husbands at once. By the ecclesiastical law, such second marriage, the first husband or wife being living, is simply void, or a mere nullity; but by statute 1 Jac. I. c. 11, it is enacted, that if any person, being married, afterwards marry again, the former husband or wife being alive, he shall be adjudged guilty of felony, but within the benefit of clergy. There are certain cases however excepted, as not coming within the statute.

BIGOT, a person obstinately and perversely prejudiced in favour of certain opinions or practices, particularly of a religious nature. The etymology of the word is unknown, but is supposed by Camden and others to have taken its rise from some occasional phrase. Bigotry has not been ill defined as “a tenacious adherence to a system adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ.”

BILLETINS, a kind of religious hospitallers.—See Article, *Charity, Brothers of*.

BIRTH-DAY. In the early ecclesiastical writers the days of the martyrs' deaths were called their *birth-days*: these were looked upon by them as the days of their nativity, whereon they were freed from the pains and sorrows of a troublesome world, and born again to the joys and happiness of an endless life. Besides therefore the more solemn festivals, on which they were wont to celebrate the mysteries of their religion, the primitive Christians had their *memoriæ martyrum*, or certain days set apart yearly in commemoration of the apostles and martyrs who had attested the truth of these mysteries with their blood; at whose graves they constantly met once a year to celebrate the *birth-day of their martyrdom* with joy and gladness. These solemnities, as we learn from Tertullian, were observed with so much care and strictness, that it was esteemed a profaneness to be absent from the Christian assemblies upon these occasions.

BISHOP, from the Saxon “bischof,” and originally from *ἐπίσκοπος*, an overseer or inspector, a prelate, or person consecrated for the purpose of exercising ecclesiastical jurisdiction over a certain district called his diocese. By the Greeks and Romans this title was given to those who were sent into provinces subject to them to inspect the conduct of the inferior magistrates, &c. Thus from a letter of Cicero we find he was called *Episcopus oræ et Campaniæ*, and such province or district was also called a diocese. “*Siquis habebis*,” says

Cicero, "*cum aliquo Hellespontio controversiæ, ut in illam διοίκησιν rejicias.*"—*Fam. Ep.* lib. xiii. 53. But after the introduction of Christianity this term was exclusively used to denote an ecclesiastical superior. From this interpretation of the word it is evident that it may be considered in relation either to one church, or assembly of Christians committed to the care of a bishop, or to a number of churches committed to him in the like manner. The former is the opinion of the Presbyterians and congregationalists of all descriptions; the latter that of the Episcopalians and Roman Catholics. The grounds upon which these respective opinions are supported, will be given under the Article, *Episcopacy*.

The power of electing bishops was anciently vested in the clergy at large, and the people of the parish or diocese. This power however was soon usurped by princes or other magistrates, and by patriarchs and popes.

In England, previous to the invasion of the Normans, all ecclesiastical dignities were conferred by the king in parliament; but after much contest between the church and the first kings of the Norman race, by a grant of King John recognised in Magna Charta, and which was afterwards established by 25 Edw. II. stat. 6, the right of choosing bishops was conferred upon the chapters of monks or canons; some shadow of which power is remaining to this day. The right of nomination however was restored to the crown by stat. Hen. VIII. cap. 20. The death of a bishop being certified to the king by the dean and chapter, and his permission requested to elect another, a *congé d'élire*, as it is termed, is sent to them, but accompanied with a letter missive, giving them the name of the person whom he wishes them to elect. The election must be made within twelve days after the receipt of this letter, otherwise the king by letters patent may appoint whom he pleases; and the chapter, by refusing to elect the person named by the king, incurs the penalties of a *præmunire*. An election having been thus made, a *mandamus* is granted by the king under the great seal for the confirmation of the new bishop, which consists of certain forms, and the administration of the oaths of allegiance, supremacy, simony, and canonical obedience. The sentence of confirmation being read by the vicar-general, the bishop is installed, and is now become invested with full power to exercise all spiritual jurisdictions. After this he is consecrated by the archbishop of the province, or by some bishop duly appointed for the purpose, with the assistance of two other bishops. Upon a translation of a bishop to another bishopric, the same ceremony takes place, excepting that of consecration. A bishop must be at least thirty years of age,

and formerly none were eligible to the office who had not passed through all the inferior orders. This last circumstance however was soon dispensed with; and deacons, and even laymen, were sometimes raised *per saltum* to the episcopal dignity.

The duties of a bishop are twofold: those which belong to his order, and those which belong to his jurisdiction. To the episcopal order appertain the ceremonies of dedication, confirmation, and ordination. The duties belonging to the episcopal jurisdiction are either by the statute law, the ecclesiastical law, or the common law of the land. By the latter it is the office of the bishop to certify the judges upon questions arising upon the legitimacy of births and marriages; and by that as well as by the ecclesiastical law, he is to see to the probate of wills and the due administration of the personal effects of intestates; to collate to benefices, grant institutions upon the presentation of the legal patrons, command induction, see to the collecting and preserving the proceeds of vacant benefices for the use of the successors, protect the rights and liberties of the church, and visit the different parts of his diocese once in three years. By the statute law he has the power of granting licenses to physicians, chirurgeons, and schoolmasters, and is to assist the civil magistrate in the execution of statutes relating to all ecclesiastical matters, and compelling the payment of tenths and subsidies due from the clergy. The bishop has also the power of suspension, deprivation, deposition, degradation, and excommunication.

All bishops are peers of the realm, except the Bishop of Sodor and Mann, who has a seat, but not a vote, in the House of Lords. They are barons in regard to the temporalities annexed to their bishoprics, and take precedence before all other barons. They enjoy all the privileges possessed by the temporal lords, excepting that of being tried by their peers, being themselves prohibited by the canons of the church from being judges in cases of life and death. They are addressed by the titles of *Lords*, and *Right Reverend Fathers in God*. In England there are two archbishops and twenty-four bishops, besides the Bishop of Sodor and Mann. Those of London, Durham, and Winchester, take precedence of the other bishops; and these take rank according to the date of their consecration. In Ireland there are four archbishops and eighteen bishops; and in Scotland, before the establishment of Presbyterianism, there were two archbishops and twelve bishops.

BISHOP'S COURT, an ecclesiastical court holden in the cathedral of every diocese. The judge of this court is the bishop's chancellor, who decides

according to the civil and canon law. Commissaries are usually appointed for the remote parts of the diocese, who hold what are termed *Consistory Courts*, and decide upon all such matters as are contained in their commissions.

BISHOPRIC, the district over which the jurisdiction of a bishop extends, and which is generally called his diocese.

BISMILLAH, a form of solemnity made use of by the Mahometans at the beginning of all their books and other writings, signifying, *In the name of the most merciful God*. This term is also used by the Arabians as a word of invitation to partake of their meal.

BISOMUM, or **DISOMUM**, a tomb or sepulchre for two dead bodies. Thus we find many sepulchres of the primitive Christians with the words *bisomi*, *trisomi*, *quadrisomi*, &c. inscribed on them, to indicate the number of bodies deposited in them.

BIZOCHI, a species of monks, or rather half-monks (as they have been sometimes called from their being as much laymen as seculars), which appeared in Italy about the thirteenth century. They were also called *Bocasoti*, and were the same with the *Beguini* or *Beguins* of France, and the *Beghwards* or *Beghards* of Germany. These were companions and associates of those of the Franciscan order, and also acquired the name of *Tertiaries*, from their observing the *third rule* prescribed by St. Francis.—See Articles, *Beghwards*, *Bocasoti*, and *Tertiaries*.

BLACK BOOKS, a name given to such books as treat of necromancy, or the art of revealing future events, by communication with the dead. This name was also given to a book containing an account of the many enormities practised in the English monasteries and other religious houses, which was compiled by order of the visitors under King Henry VIII. Too much reliance however ought not to be placed in all the histories here brought forward against the monks, as the object of the compilers and their employers was to represent them in the worst possible light, and thus hasten their dissolution.

BLACK FRIARS, a name given to the Dominican order of monks. They were also called *Predicants* and *Preaching Friars*, and in France, *Jacobins*.

BLACK MONKS, an appellation sometimes given to the Benedictins. Thus in Latin they are called *Nigri Monachi*, and sometimes *Ordo Nigrorum*, "the order of blacks."

BLACK PROCESSION, a term used by ecclesiastical writers to denote a procession, usually made in black habits, and with black ensigns and ornaments. Anciently at Malta there was a black procession every Friday, in

which all the clergy were accustomed to walk with their faces covered with a black veil.

BLASPHEMY, from βλασφημία, evil speaking, denotes simply the blaming or condemning a person or thing. With the Greeks, the speaking or making use of any words of evil omen, or which in any manner portended something ill to others, was called to blaspheme; for the purpose of avoiding which, they carefully substituted other words of gentler import. The word however has been long peculiarly confined to the speaking evil or reproachfully of the Deity. Thus Augustin says, *Jam vulgò blasphemia non accipitur nisi mala verba de Deo dicere*. By the Mosaic law, blasphemy was punished with death: "He that blasphemeth the name of the Lord, he shall surely be put to death."—Lev. xx. 16. So also by the civil law.—*Novel. 77.*

By the early Christians blasphemy was distinguished into three sorts:—
I. The blasphemy of apostates from Christianity, whom the heathen persecutors compelled not only to deny, but likewise to curse Christ.—Plin. lib. x. ep. 97.
II. That of those who, having made a profession of the Christian religion, yet, either by impious doctrines or profane discourses, uttered blasphemous words against God, derogatory to his majesty and honour. In this sense heretics were usually charged with blasphemy, and more especially those whose doctrines detracted from any of the excellencies, properties, or actions, of the Divine nature. III. The blasphemy against the Holy Ghost. In what this last species of blasphemy consisted, many different opinions have been entertained among the ancient fathers; for which, see *Bing. Orig. Eccl.* book xvi. ch. 7, s. 3; and Bishop Pretyman's *Elements of Christ. Theo.* vol. ii. p. 286.

By the laws of England, blasphemy is considered as an offence immediately against God and his holy religion, and consists in denying his being, providence, or attributes, or by contumelious reproaches of our Saviour Christ; whither also may be referred all profane scoffing at the Holy Scriptures, or exposing them to contempt and ridicule. These are offences punishable at common law by fine and imprisonment, or other infamous corporal punishments; for "Christianity is part of the laws of England."—1 *Vent.* 293, 2; *Strange*, 834; *Black. Comm.* book iv. ch. 4.

In the laws of our Saxon ancestors there is no mention of any such crime as blasphemy; but by the common law it is defined to consist in a denial of the being and providence of God; for which the delinquent is to suffer imprisonment, the pillory, or to be fined at the discretion of the court. By the statutes 9 and 10 Will. III. c. 32, it is enacted, that if any person educated

in the Christian religion, or professing the same, shall, by writing, printing, teaching, or speaking, deny any of the persons of the Trinity to be God, or assert there are more Gods than one, or shall deny the Christian religion, or the Old or New Testament to be of Divine authority, he shall be incapable of any office or employments; and for the second offence shall be incapable of bringing any action, being guardian, legatee, executor, or purchaser of lands; and shall suffer three years' imprisonment without bail. Any person however renouncing his error within four months after the first conviction, is discharged from the penalties and disabilities.

BOCOSATI, a sect of monks, who first appeared in Italy about the thirteenth century. They were sometimes also called *Biozchi*, and were the same with the *Beguini* or *Beguins* of France, and the *Beghwards* or *Beghards* of Germany.—See Articles, *Beghwards* and *Biozchi*.

BOGARDEENS, the third order of St. Francis. At Constantz, in Germany, there is a small cloister of these monks, who shew there a little chapel, called *Capella B. Mariæ sub Tilia*, on the wall of which is painted the following legend:—"As the Emperor Constans was passing over this place, his horse slipped into a bog; and at the same time the Virgin Mary appeared to him under a lime-tree, and freed him not only from that danger, but also from a terrible dragon that was watching him. Upon this, Constans made a vow and built this chapel, and gave a beginning to the city, which is called by his name."

BOGARMITÆ.—See the next Article.

BOGOMILI, or BOGOMILES, a sect of enthusiastic heretics, which sprung up in Bulgaria (and sometimes called Bogarmitæ) about the end of the twelfth century. They reprobated all churches as places of public worship, and all external prayer whatsoever, placing the whole essence of religion in internal prayer and divine contemplation. They objected therefore to all written forms of worship, excepting only the prayer given us by our Lord himself, and held that the sacrament of the Lord's supper ought to be abolished. They further maintained that baptism, as administered by the church, was imperfect, and that the three persons of the Trinity are unequal, who, they asserted, frequently visibly appeared to those of their communion. They taught that churches were the habitation of devils, and that Satan, the prince of the devils, had inhabited the temple of Solomon from the destruction of Jerusalem to their own time. Some of these also professed to believe in a sort of double Trinity, and rejected wedlock and the sacraments both of the

eucharist and baptism. The founder of this sect was a monk of the name of Basilius, who, after all attempts to make him renounce his errors had proved ineffectual, was brought to the stake at Constantinople, under the reign of Alexius Comnenus. Their name, according to Mosheim, was derived from the words *divine mercy*, which was accustomed to be continually implored by its members; the word *bogomilus*, in the Mysian language, signifying *imploping mercy from above*. Some have supposed this sect, from the conformity of their opinions, to have been a branch of the *Messalians* or of the *Euchites*, both of which are terms of the same signification with that of *Bogomiles*—*i. e. persons who pray*.—See these Articles.

The best account of the Bogomiles is that given us by *Christopher Wolf*, in his *Historia Bogomilmorum*, printed at Witteberg in 1712.

BOHEMIAN BRETHREN, a sect of Christian reformers, who first appeared in Bohemia about the middle of the fifteenth century, and were otherwise known by the name of *Moravian Brethren*. They principally adopted the opinions of John Huss, of Prague, who, having strongly declaimed against the universal corruption of the clergy and the inordinate and increasing power of the pope, was condemned for entertaining heretical opinions, and as a follower of Wiclif, and burnt alive in the year 1415. In conformity with these opinions, the Bohemian Brethren were among the first who held the pope to be Antichrist, and the church of Rome the whore spoken of in the book of Revelation. They are said also to have rejected the sacraments of the church of Rome, the ceremonies used by that church in the celebration of the mass, and all forms of prayer excepting that of our Lord, and to have looked upon the Scriptures as the sole rule of faith. They particularly protested against the worship of saints and images, condemned the use of prayers for the dead, celibacy, vows, and fasts, and kept no festivals but those of Christmas, Easter, and Whitsuntide. It was also their custom to re-baptise those who joined their community.

Shortly after Luther had declared himself against the church of Rome, the Bohemian Brethren thought so favourably of his plans of reform that they sent congratulations to him, with a view of joining themselves to his church; and although these overtures were not at first acceded to by Luther, yet upon receiving from them afterwards a full account of their doctrines, in which some of their more peculiar tenets were renounced or modified, he acknowledged that they were a society of Christians whose doctrine came nearest to the purity of the gospel; so that it is probable they would have been admitted

into the Lutheran church, had Luther himself lived. They published however another confession of faith in the year 1535, particularly for the purpose of renouncing anabaptism, with which they had been charged by their opponents, and soon afterwards entered into communion with the Swiss church. This union was at first formed upon the express condition that each church should be governed by their respective laws and institutions, and should have separate places of public worship. In the following century however the two congregations were formed into one, under the title of *the Church of the United Brethren*. For the purpose of effecting this coalition, the external form of the church was modelled after the discipline of the Bohemian Brethren, and the articles of faith were taken from the creed of the Calvinists.—See *Mosh. Eccl. Hist.* cent. xvi. sect. iii. part 2.

BONE-FIRES. The learned Dr. Hicks defines a bone-fire to be a festive or triumphant fire, and derives the term from the Islandic word *baal*, which signifies a *burning*. From this, in the Anglo-Saxon language, we have *bæl* or *bæn-fyr*.

It appears to have been a custom among the early Christians to carry lighted torches on the eve of St. John the Baptist, commonly called Midsummer Eve, as an emblem of him, who was himself a burning and a shining light, and the preparer of the way of Christ. Afterwards it became usual to make large fires in the open streets, not only upon this festival, but upon every new moon, over which they were accustomed to leap and dance during the whole night, and draw lots foretelling their good or evil fortune. These pastimes however were considered to have had a heathenish origin, and as such were severely censured by the church. By a canon of the council of Trullus it was declared, "that if any clergyman or layman observed the rite of making fires on the new moon (which some, it remarks, were wont to observe, and according to an old custom to leap over them in a mad and foolish manner), he should be deposed, if the former; if the latter, he should be excommunicated."

Mr. Borlase, in his *History of Cornwall*, informs us that the people there still make bone-fires in every village on the eve of St. John the Baptist's and St. Peter's days.—See *Brand's Observations on Popular Antiquities*, chap. xxvii.

BOOK OF SPORTS, a book or declaration drawn up by Bishop Morton in the reign of James I., for the purpose of encouraging sports and recreations on the Lord's-day.—See *Articles, Ales, Sports, Sabbath*.

BONOSIANI, or **BONOSIACI**, a sect so denominated from their leader Bonosus, a bishop of Macedonia in the fourth century. Their principal tenet

consisted in considering Christ to be no otherwise the Son of God than by *adoption*. Hence they have been called by some a branch of the *Adoptiani*. They were long prior however to the followers of Felix and Elipand, who, from holding similar tenets in respect to our Saviour, afterwards acquired that name in the eighth century. Others have confounded the Bonosians with the Photinians: they seem however to have been distinct sects.—See Articles, *Adoptiani* and *Photinians*.

BONS-HOMMES, or **BONI HOMINES**, originally a sect of Manichæans, who, flying from the persecutions of the Emperor Alexius Comnenus, in the eleventh century, together with others of their own persuasion, migrated to Italy, and thence spread themselves throughout all Europe. In France they received the name of Albigenses, Bulgarians, and Publicans, as well as *Boni Homines*, or good men. The first religious assembly which they formed was at Orleans in the year 1017, the principal members of which were twelve canons of the cathedral of that city.

This appellation was also given to a kind of monks or hermits founded in France by Francis de Paula, some of whom were brought into England in 1283 by Edmund Earl of Cornwall, and settled by him at Asburg in Buckinghamshire; besides which they had a house at Edington in Wiltshire. They followed the rule of St. Austin, and wore a blue habit. It is said that the name of *Bons-hommes* was given to them from Louis XI. of France having been accustomed to call Francis de Paula, their prior, *Le bon homme*; and that until that time they had been called the *Minimi*, or the order of *Grammont*.

BONS-PIEUX, an order of monks founded in the year 1615 by Henry Pringnet, and four other tradesmen of Armantiers, a small town upon the river Lis in Flanders. In 1626 they embraced the order of St. Francis, and increased so rapidly that in 1670 they were in the possession of two monasteries, and have since greatly added to their numbers. They practise great austerities, never wear any linen, and always lie in their clothes on straw.

BONS GARCONS, a name given by the French to a sect formed in the thirteenth century, in imitation of the female institution of the *Beguines*, and in Germany called *Beguards* and *Lollards*. The French also called them *Bons Valets*, and *Beguini* or *Begguins*.—See Articles, *Beguards* and *Biozchi*.

BORBORITES, from βόρβορος, mire or filth, a sect of Gnostics, known in the second century, who not only adopted the tenets of these heretics, but avowed a disbelief in the last judgment. They acquired the above appellation

from their custom of besmearing their faces and bodies with some sort of mire or dirt.

BORRELLISTS, a sect of Christians in Holland who reject the use of the sacraments, all public prayer, and all other external acts of worship. They consider all Christian churches to have departed from the pure apostolical doctrines, by having suffered the word of God, which is infallible, to be expounded, or, as they say, corrupted by the notions of men who are fallible. They are said to lead a very austere life, and to employ a large portion of their goods in charity. Their name was derived from their founder, Borrell, a man of great learning in the Hebrew, Greek, and Latin tongues.

BOSCI, from βόσκη, to feed or graze, a sort of monks or rather hermits, mentioned by the historian Sozomon to have been met with in Syria and Mesopotamia, and to have taken their name from their peculiar manner of living. They are said never to have dwelt in any house, nor taken any bread or flesh, nor drank wine, but to have lived after the manner of flocks and herds on the mountains. They continued constant in the worship of God, making use of the prayers and hymns of the church until the time of their meal was come. Then every one went with his knife in his hand to provide himself with food from the herbs of the field.—*Sozomon*, lib. vi. c. 33.; *Bing. Orig. Eccl.* lib. vii. c. 2, s. 11.

BOUNTY, QUEEN ANNE'S. The first-fruits and tenths of all ecclesiastical benefices having been long exacted by the court of Rome; as already mentioned under the Article *Annates* or *Primitiæ*, upon the abolition of the papal power were annexed to the crown by statute 26 Hen. VIII. c. 3, which was confirmed by that of 1 Eliz. c. 4. These were afterwards vested in trustees under the royal charter of Queen Anne for ever, to form a perpetual fund for the augmentation of poor livings. This fund has been usually called *Queen Anne's Bounty*, and the original charter was confirmed by the statute 2 Anne, c. 11. These funds have since been administered under the direction of this and numerous other statutes.—See Article, *Annates*.

BOURIGNONISTS, the disciples of Antoinette Bourignon de la Porte, a celebrated enthusiast and pretended prophetess, who was born at Lisle, in Flanders, in the year 1616. This lady seems to have been one of the most extravagant visionaries that have yet appeared in the Christian world. In her very infancy she is said to have shewn an extraordinary turn of mind, and to have set up for a reformer at a very early age. From her childhood she declared she had daily conversations with God, in which she not only offered

up prayers to him, but addressed him with what questions she pleased, which he answered by speaking inwardly to her heart, so that she knew what he said to her as distinctly as if a fellow-creature had been talking to her. Besides this *sweet conversation*, as she called it, with God, she pretended that she frequently received immediate revelations and illuminations of Divine faith from heaven. In one of these extraordinary visions she saw Adam, who appeared before her in the same form in which he was clothed before the fall, and the manner in which he was capable of procreating other men, possessing in himself the principles common to both sexes. At another time it was revealed to her that the human nature of Jesus Christ sprung immediately from Adam; the first man who was brought forth by Adam, without any concurrent assistance, in his glorified state being chosen by God to be the throne of the Divinity; the organ and instrument by which God would communicate himself externally to man. Thus was Christ, the first-born, united to human nature, both God and man. When any new proselytes adopted her doctrines she declared that she suffered the same labour and pangs in bringing these her spiritual children to light, as are experienced by mothers in giving birth to their natural offspring, and that the violence of her throes were in proportion to the impression which her doctrines had made upon their minds. The greatest part of her *divine effusions* seem to have been borrowed from the productions of the mystics to whose tenets, by the intemperance of her imagination, she has given an additional air of extravagance and absurdity. "If we attend," says Mosheim, "to the main and predominant principle that reigns throughout the incoherent productions of Bourignon, we shall find it to be the following: That the Christian religion neither consists in knowledge nor in practice, but in a certain internal feeling and divine impulse, that arises immediately from communion with the Deity."—*Eccl. Hist.* cent. xvii. sect. ii. part 2.

Her opinions, strange and enthusiastic as they were, were adopted by great numbers as well in this country as in France and Holland: but her most numerous disciples were in Scotland, where her doctrines acquired so great a degree of credit as to cause much alarm and jealousy to the establishment, so that in four several meetings of the general assembly they were reprobated as pernicious and blasphemous heresies, and measures were taken to prevent their further growth. There were many circumstances which greatly tended to promote the credit of her doctrines with the superstitious; amongst others, the truth of these were supposed to have been attested by the appearance of no fewer than three comets; the one at the time of her birth, another upon the

publication of her first work, and the last upon her death. She died at Franeker, in the province of Friesland, on the 30th of October, 1680, and her works have been published in eighteen volumes octavo.—See *Boyle's Dictionary*; *Bourignonism Detected*, by Cockburn; and an *Apology for Antonia Bourignon*, supposed to have been written by Dr. Gardin, a minister of Aberdeen, who in 1701 was deposed for teaching her doctrines.

BOURNEANS, the particular followers of the Rev. J. Bourne, of Birmingham, a distinguished advocate of the doctrine of the annihilation or final destruction of the wicked.—See Articles, *Annihilation* and *Destructionists*.

BOYLE'S LECTURES, a course of eight sermons or lectures annually preached according to the will of the Honourable Robert Boyle, made in 1691. The object of these, as expressed by the testator himself, is to prove the truth of the Christian religion against infidels, but without descending into any controversies among Christians.

For the support of these lectures, he directed the rent of his house in London to be assigned to some learned divine within the bills of mortality, to be elected for a term not exceeding three years by the several persons mentioned in his will. This fund however having failed, Archbishop Tennyson, one of his trustees, procured a yearly stipend of 50*l.* to be paid to the preacher, and for that purpose to be charged on an estate in the parish of Brill, in Buckinghamshire. This pious and honourable task has been always committed to men of learning and abilities, and the annual discourses delivered by them have been regularly published, now forming a large and important collection of divinity eminently distinguished for the manner in which the reasonings and artifices of infidelity are exposed, and for the general service it has been to the cause of religion and virtue.

BRANDENBURG, CONFESSION OF. A formulary, or confession of faith drawn up in the city of Brandenburg by the order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the confession of Augsburg.

BREAD, EUCHARIST or SACRAMENTAL. Various opinions have been entertained as to the sort of bread proper to be used in the celebration of the eucharist, whether *leavened* or *unleavened*.—See the Article *Azymites*.

Many superstitious customs are observed by the Greeks in making their bread for the eucharist; and it is particularly enjoined by their ritual, that those who have the preparation of it should not have had any recent converse with their wife or husband. The Abyssinians have an apartment in their churches

appropriated for the making the sacramental bread, being a kind of sacristy. F. Sirmond, in his dissertation upon azymous bread, shews from the council of Toledo, that the Latin church used as many ceremonies in the preparation of their bread as are yet retained in the East, citing the example of Queen Radegonda, who distributed with her own hands the bread she had prepared. At one time indeed it appears that no bread was used for the eucharist in the Latin church, but what had been made by the deacons or priests, who were accustomed to rehearse several psalms while they were preparing it. Bingham however clearly shews that so long as the people continued to make oblations of bread and wine, the elements for the use of the eucharist were usually taken from them; and by consequence the bread was that common leavened bread which they used upon other occasions; and that the use of wafers and unleavened bread was not known in the church until the eleventh or twelfth centuries, when the oblations of common bread began to be left off by the people. —*Orig. Eccl.* lib. xv. ch. ii. s. 5.

Many other species of bread are mentioned by ecclesiastical writers as appropriated to religious rites or ceremonies. 1. *Panis calendarius*, or that which was anciently offered to the priests at the kalends. 2. *Panis prebendarius*, or that which was distributed daily to each prebendary or canon. This was sometimes also called *panis capitularis*. 3. *Panis benedictus*, which was usually given to the catechumens before baptism, instead of the eucharistic bread, of which they were not permitted to partake. There was also a *panis benedictus*, called *panagium* or *eulogium*, which was used as well by believers as catechumens, as a token of their mutual communion and friendship, and which had its origin at the council of Nantz in the seventh century. In the Gallican church the *panis benedictus*, *pain bénit*, is still distributed to pious persons who attend divine service. 4. Consecrated bread being a piece of wax or paste, and sometimes only of earth, over which several superstitious ceremonies have been performed accompanied with benedictions. See Article, *Agnus Dei*. 5. *Panis azymus*, or unleavened bread, which alone is eaten by the Jews during the passover, in memory of their precipitate departure out of Egypt, when they had not sufficient time to prepare any leavened. 6. *Shew-bread*, or that which was offered to God by the Jews on every sabbath-day, being placed on the golden table on the holy or holies.

BRETHREN, CONGREGATIONAL, a class of Puritans who, towards the end of the sixteenth century, divided themselves from that sect under Robert Brown as their leader. His notion was to divide the whole body of

the faithful into separate congregations not larger than those formed by the apostles in the infancy of Christianity. Each congregation he declared *independent, jure divino*, altogether exempt from the jurisdiction of bishops and synods, and vested with the right of electing their own pastors. Hence arose the *Independents*, who became so powerful in the following century.—See *Mosheim's Eccl. Hist.* cent. xvi. sect. 3, part 2.; and Articles, *Brownists* and *Independents*.

BRETHREN, CONVENTUAL, an appellation given in the fourteenth century to one branch of the Franciscan monks, who were also called *moderate* Franciscans; while the other branch assumed the name of *Brethren of the Observation*, or those who observed the rule of St. Francis strictly. This division took place from a contest that arose among the Franciscans, some of them insisting that they ought to live in *absolute poverty*, after the example of Christ and his apostles. The dispute having occasioned much discord between them was at length brought before Pope John XXII. in 1321, who for the purpose of putting an end to the controversy enjoined silence on both parties. In the following year however the controversy was again renewed by the monks, and the pope now issued a decree pronouncing all such to be heretics as maintained that *Christ and his apostles had no common property, nor the power of selling any part of it*. This decree having had very little effect, he published another of much greater severity in the following year, under which an immense number of *Spirituals*, as the supporters of the affirmative of this question were now called, perished in the flames throughout France, Spain, Italy, and Germany. For some time after this these disputes very much declined; but Charles IV. having been raised to the throne by the support of the pope, this monarch in order to gratify his patron most severely persecuted the *Spirituals*, and by means of the inquisitors nearly extirpated them from Germany. As many of these as were enabled to escape fled into Switzerland and Holland, but were followed even there by the papal bulls and inquisitorial *heresy-hunters*. At length for the purpose of finally determining the inveterate discord which had thus arisen among the Franciscans, both parties agreed to divide themselves into two classes, as has been mentioned in the beginning of this article.—See *Mosheim's Eccl. Hist.* cent. xiv. part 2.

BRETHREN AND SISTERS OF THE FREE SPIRIT, an appellation assumed by a sect who sprang up towards the end of the thirteenth century, and very widely spread throughout Italy, France, and Germany. They derived their name, as well as some of their principal notions from St. Paul's epistle to

the Romans, in which he says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." chap. viii. 2. And again, "For as many as are led by the Spirit of God, they are the sons of God." ver. 14. From these passages they maintained that as the true children of God they were invested with the privilege of a full and perfect freedom from the jurisdiction of the law. They were enthusiasts of the highest degree, as well in their manners as in their principles, and resembled the Beguards, by which name they were called in Germany, in their apparel and manner of living. By the Flemish they were called *Beguttes*, and sometimes in derision *Bicorni*, or idiots. In France they received the name of *Beghins* and *Turlupins*. They adopted a rigid system of mystic philosophy, strongly resembling the doctrines of the Pantheists, maintaining that all things flowed by emanation from God; that the rational soul of man was a portion of the Deity; and that the universe itself was God; and further that every man by the power of contemplation might be united to the Deity in an ineffable manner, and thereby acquire a glorious and sublime liberty both from the sinful lusts and the common instincts of nature. Hence they concluded that he who had ascended to God in this manner, and was thus absorbed in the abyss of the Deity, became himself a part of the Godhead, commenced God, and was the son of God in the same sense and manner that Christ was. In conformity with these wild notions, they treated with contempt all ordinances of the church, and all external acts of religion, as entirely unsuitable to the state of perfection at which they had arrived. Some of them held that by *contemplation* they were enabled to eradicate all the instincts and passions of human nature, and to introduce into the soul a *holy apathy*. With this conviction (*nudis ipsis, nudisque sororibus*) they placed themselves in the most trying and tempting situations, whereby they might prove the dominion of the mind over the sensual and animal spirit. Some of these enthusiasts, surpassing the rest in impiety, maintained that the *divine man* could not commit sin, let his conduct be ever so wicked or atrocious. There were some nevertheless among these fanatics who were distinguished for their virtue and probity, and who extended that *liberty of the spirit*, which they looked upon as the privilege of true believers, no further than to an exemption from the duties of external worship, and an immunity from the laws of the church. The whole of religion however being placed by them in internal devotion, they treated with the utmost contempt the rules of monastic discipline, and considered all external rites and institutions as beneath the attention of the *perfect*. So effectual indeed were the exhortations and examples of

these men that a number of monks, and other devout persons in Swabia, were induced by them "to live without any rule, and to serve God in the liberty of the spirit, as the most acceptable service that could be presented to the Deity."

Many edicts were, at various times, published by the church against this fraternity; and a council of bishops assembled at Paris in the year 1209, attributing the origin of their impious doctrines to the philosophy of Aristotle, prohibited the study of his works. Several of them also were at different times committed to the flames by the Inquisition, in which they expired not only with the greatest serenity, but even with the most triumphant feelings of joy. Some of these fanatics were known to exist as late as the fifteenth century, and were called by various other names, as *Schwestriones*, *Picards*, *Adamites*, &c.—See these Articles, and *Mosheim's Eccl. Hist.* cent. xiii. part 2.

BRETHREN AND CLERKS OF THE COMMON LIFE, a denomination assumed by a religious fraternity towards the latter end of the fifteenth century. They lived under the rule of St. Augustin, and were eminently useful in promoting the cause of religion and learning. Their society was first formed in the preceding century, by Gerard de Groote, a native of Deventer, but was little known till about the period above mentioned, when it obtained the approbation of the council of Constance, and became very respectable in Holland, the Lower Germany, and the adjacent provinces. It was divided into two classes; the *Lettered Brethren*, or *Clerks*, and the *Illiterate*. They lived in separate habitations, but maintained the greatest fraternal union, having all things in common. The former applied themselves to the study of polite literature, and the education of youth; whilst the latter were employed in manual labour, and the mechanic arts. This virtuous society embraced also a certain number of females, or sisters, who lived after the same manner as the brethren, and likewise devoted themselves to the education of youth. By the clergy and monks they were frequently called *Beguards* and *Lollards*, by way of reproach.—See *Mosheim's Eccl. Hist.* cent. xv. part 2.

BRETHREN OF HERRNHUT, a religious community first formed in the village of Herrnhut or Herrnhuth, in Upper Lusatia, by the famous Count Zinzendorff, and who afterwards spread themselves through all Europe, and reached even the Indies.—See Article, *Moravians*.

BRETHREN OF THE OBSERVATION, those who strictly observed the rule of St. Francis.—See Article, *Brethren, Conventual*.

BRETHREN, UNITED, or BRETHREN OF THE LAW OF CHRIST.

According to their own account these derive their origin from the ancient Bohemian and Moravian Brethren, who existed as a distinct community ever since the year 1457, when separating from those who took up arms in defence of their opinions against the errors of the Romish church, they established a plan of church-fellowship and discipline, agreeable to their own acceptance of the language of the Holy Scriptures, and the practice of the primitive church. At first they called themselves *Fratres Legis Christi*, or *Brethren after the Law of Christ*; and afterwards upon being joined by others of the same persuasion, they took the name of *Unitas Fratrum*, or *Fratres Unitatis*. By degrees their community was greatly enlarged, and different congregations of them were established in various places, and particularly in Moravia and the adjacent countries. They suffered however continual persecutions from the Romanists in consequence of their peculiar doctrines, and more especially from their avowed hostility to that church; and in the year 1481 many of them were put to death, and the remainder banished from Moravia.

Shortly after the promulgation of the doctrines of Luther, the Brethren opened a correspondence with that reformer, with a view of extending the Protestant interest, and of their being themselves admitted into the Lutheran community. Their strict adherence however to the discipline of their own church, founded, as they asserted, upon the practice of the primitive Christians, prevented their union with any other Protestants. They were now again subjected to the renewed persecutions of their enemies, by whom many of their churches were destroyed, and their ministers banished. In the year 1575 however they obtained an edict from the emperor enabling them to hold meetings for the exercise of public worship; a toleration which was renewed in 1569, when the power of erecting new churches was also given them. In the beginning of the following century they became again the objects of the violent persecutions of the Romish church, which once more occasioned the dispersion of their ministers, and brought such great distress upon their whole body, that this ancient church seemed to be nearly extinct. The few remaining members however fled with their families into Silesia and Saxony, in which last country they were received and zealously protected by Count Zinzendorff. This nobleman gave them some land in Upper Lusatia, upon which, in the year 1722 they built a village on a hill, called the Hut-berg, or Watch-hill. Hence this settlement acquired the name of *Herrnhut*, the Watch of the Lord, and the

brethren themselves that of *Herrnhutters*. And hence many have supposed Count Zinzendorff to have been the original founder of this church.—See Article, *Herrnhutters*.

Not long after this settlement of the brethren in Saxony some of their members came to England, who being of the Moravian branch of this church, were distinguished in this country by that appellation; and hence all those who have since adopted their doctrines and mode of church government, have been styled *Moravians*. This name however is not generally admitted by themselves, nor used in any of their public documents, in which they are always designated as the *Unitas Fratrum*, or *United Brethren*.—See Article, *Moravians*.

The doctrines of this church seem to have been but little known, and greatly misrepresented by various writers. *The History of the Rise and Progress of the Moravians*, by Rimius, in particular is full of the grossest errors, and most unfounded invectives, and the more modern historians have chiefly followed him as their guide. Opinions and practices have been attributed to them by these writers which they totally disallow, although they admit that some extravagant notions, couched in a phraseology as well unscriptural as otherwise reprehensible, have been occasionally propagated with zeal by persons who had newly joined their society. Their doctrine, in fact, appears to differ but little in essentials from that of other Protestant churches. They profess indeed to acknowledge no other standard of truth than the sacred Scriptures, but in general adhere to the Augsburg Confession of Faith. In their summary of the Christian doctrine, used for the instruction of their children, as well as in their occasional discourses, they teach the doctrine of the Trinity. In their prayers and hymns they address themselves to the Father, Son, and Holy Ghost; yet more particularly to the Son, as the appointed channel of the Deity, in whom alone God is known and made manifest to man. They maintain that salvation may be obtained by grace alone through faith; yet wishing to avoid all controversy upon matters of religion (which indeed is a maxim with them), they decline to enter into any explanation, or give any decided opinion, upon particular election. Hence they have been looked upon by high Calvinists as leaning to Arminianism; and by others as inclined to Calvinism. They equally however reject both these appellations, and conceive that the gospel may be preached both by Arminians and Calvinists, professing to believe that the kingdom of Christ is not confined to any party, community, or church. Though united in one body or visible church, they consider them-

selves as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ.

It has been often reported, and generally believed that the principle of a community of goods was adopted by this church ; it seems however that this never existed among them. They have many settlements, in which they reside in retirement, and with little intercourse with the world, and in which their children are brought up without being exposed to the allurements of vice. In these settlements all those who are able, and have not an independent support, labour in their respective occupations, and contribute a stipulated sum for their maintenance.

With respect to discipline and church government the brethren may be considered as Episcopalians, as is shewn in a treatise intituled, *The Primitive Church Government in the practice of the Reformed in Bohemia*. They look upon episcopal ordination as necessary to qualify the servants of the church for their respective functions ; yet their bishops have no elevation of rank nor pre-eminent authority, the government of their church from its first establishment not being in the hands of the bishops, but of synods, which consist of deputies from all their congregations, as well as of other subordinate bodies. These they call conferences. Under the bishops they have presbyters and deacons, and also female assistants, who are appointed, in imitation of the deaconesses in the primitive church, for the purpose of admonishing their own sex, and visiting them in sickness ; these however are never permitted to administer the sacraments, nor even to teach in public. They have also officers called *Seniores Civiles*, or lay-elders, in contradistinction to spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the unity.

There is nothing, perhaps, by which the brethren have been more distinguished, than by the zeal shewn by them in propagating the gospel by their missionaries. Many societies for the furtherance of this object have been instituted by them in London, Holland, North America, and in other countries, but these societies are not enabled to begin any new mission, or to send out any missionaries, that power being vested by the synods of the church in the conference of the elders. For a full account of their missions, see Crantz's *History of their Mission in Greenland*, which has been well called "one of the most interesting and improving works in ecclesiastical literature ;" and the periodical accounts of their missions.

BRETHREN, WHITE, or FRATRES ALBATI, were the followers of a

leader, about the beginning of the fifteenth century, whose name and country are unknown, but who is said to have descended from the Alps, arrayed in a *white garment*. These, after the example of their chief, were also clothed in white linen, and hence were distinguished by the title *Fratres Albat*i. They consisted of a great number of persons of both sexes, who travelled through all the provinces following a cross, which their leader erected like a standard, and from their apparent sanctity and devotion drew together a number of all ranks and orders, including, it is said, not only priests, but cardinals. To these his followers this deluded enthusiast gave the name of *Penitents*, practising himself many acts of mortification and penance; and endeavouring to persuade the different nations of Europe to renew the holy war against the Turks, he pretended that he had been favoured with divine visions, instructing him in the will and secrets of Heaven. Boniface IX. however, suspecting him of insidious and ambitious designs, ordered him to be apprehended and committed to the flames; upon which his followers dispersed, and his sect became entirely extinguished.—See *Mosh. Eccl. Hist.* cent. xv. part 2.

BREVIARY. A daily office or book of divine prayer used in the church of Rome, being abridged from an office originally called *cursus*, and hence termed *breviarium*. It is composed of matins, lauds, first, third, sixth, and ninth vespers, and the *compline* or *post communio*. The breviary of Rome is general, and may be used in all places; but on the model of this various others have been formed, appropriated to each diocese and each religious order.

The breviary of the Greeks is the same in almost all the churches and monasteries that follow the Greek rites.

The institution of the breviary is not very ancient. Many of the lives of the saints, in general full of ridiculous and ill-attested stories, have from time to time been inserted in it, which has given occasion for several reformations of it by different councils, particularly those of Trent and Cologne; by several popes, particularly Pius V., Clement VIII., and Urban VIII.; and also by many cardinals and bishops; each lopping off some extravagancies, and bringing it nearer to the simplicity of the primitive offices.

Originally every body was obliged to recite the breviary daily; but by degrees this obligation was reduced to the clergy only, who are enjoined, under the penalty of mortal sin and ecclesiastical censures, to recite it at home when they cannot attend in public. In the fourteenth century there was a particular reserve granted in favour of bishops, who were allowed on extraordinary occasions to pass three days without rehearsing the breviary.

BRICIANI, the members of the order of this name. This was a military order, instituted by St. Bridget, queen of Sweden, who gave them the rules and constitutions of those of Malta and St. Augustin, and was afterwards approved by Pope Urban V. They were engaged to fight for the burying the dead, and to relieve and assist widows, orphans, the lame, sick, &c.

BRIDEMEN, attendants on, or friends of the bride and bridegroom at their marriage. By the rubric in the service the persons to be married are directed to come into the church with their friends and neighbours. Wheatly supposes it not improbable but that by the friends here mentioned may be understood such as the ancients used to call *paranympths* or *bridemen*, some traces of this custom being as old as the days of Sampson, whose wife is said to have been delivered to his companion, who in the Septuagint version is called *νυμφαγωγός*, or brideman. That bridemen were in use among the Jews in our Saviour's time, he thinks is clear from the 29th verse of the third chapter of the gospel of St. John. From the Jews he conceives the custom to have been received by the Christians, who used it at first rather as a civil custom, than as a religious rite; although it was afterwards countenanced so far as to be made a necessary part of the sacred solemnity. Some remains of this custom are still left among us; but the church has considered it in itself as a thing quite indifferent.

BRIEFS, APOSTOLICAL, are letters despatched by the popes to princes or magistrates, relating to public affairs. They are chiefly distinguished from bulls by their being, as their name imports, much more concise. They are usually written on paper, and sealed with red wax, with the impression of a fisherman, or St. Peter in a boat; whereas bulls are always written on parchment, and sealed either with lead or green wax.—See Article, *Bulls*.

BRIGITTINS, or BRIDGETINS, a religious order so called from their founder, St. Bridget, or Brigit, a princess, or as some say a queen, of Sweden. They have been also called the *Order of our Saviour*, it being pretended that the rules and constitutions observed by them were dictated to St. Bridget by Christ himself. The rule is chiefly that of St. Augustin, with certain additions; the latter alone, according to some, having been revealed by Christ. The earliest monastery of this order was erected by St. Bridget, about the middle of the fourteenth century, on the model of which all the rest were formed. The order was principally intended for nuns, who were to pay particular homage to the Virgin Mary. It comprised nevertheless a certain number of friars, to administer to their spiritual assistance; the number of nuns.

BROTHERS, LAY, among the Romanists are illiterate persons who devote themselves, in some monasteries, to the service of the religious members of the institution.

BROTHERS OF THE ROSY CROSS, a sect known rather for their philosophical than their theological opinions.—See *Rosicrucians*.

BROWNISTS, a numerous sect of dissenters, the followers of Robert Brown, who begun to promulgate his grounds of separation from the established church about the year 1580. Having openly inveighed against the ceremonies and discipline of the church, he brought upon himself frequent prosecutions and imprisonments, insomuch that he made it his boast that he had been committed to no fewer than thirty-two prisons. At length he left the kingdom, and settled at Middleburgh in Zeeland with his followers, who now, assuming the name of Brownists, had formed themselves into a society, and refused to join with any other Christians in the public offices of religion. Here they obtained the permission of the states to worship God in their own way, and to form a church according to their own system. These soon afterwards begun to differ among themselves, and Brown, returning to England, renewed his hostility to the church; upon which he was cited to appear before the Bishop of Peterborough. Upon his refusing to comply with this citation, sentence of excommunication was passed upon him for his contempt. After this he renounced his principles of separation, and returned to the community of the church. The spirit of Brownism however was not destroyed by the desertion of its founder; Sir Walter Raleigh computing, in 1592, no fewer than 20,000 of its disciples in the counties of Norfolk and Essex, and in the neighbourhood of London. These differed not in any of the doctrines, but only in the discipline, and form of government of the church of England. They equally charged the Episcopalians and Presbyterians with corruption in their discipline, maintaining that their ministers were unlawfully ordained, and hence their sacraments and institutions invalid. In the formation of their churches it was required that every member should sign a confession of faith, together with an obligation to conduct himself according to certain specified rules. They condemned the celebration of marriages in the church, esteeming matrimony a civil contract only, which therefore required the confirmation of the civil magistrate alone. They rejected all forms of prayer, and conceived that the Lord's prayer had been only given as a model or rule, by which our own spontaneous prayers should be formed. When they became too numerous to meet in one place, they divided into separate societies or congregations, each of which was

looked upon as a complete church, and enjoyed all the rights and privileges of an ecclesiastical community. Hence they acquired the name of *Congregational Brethren*. The form of government which they established was strictly democratical; the whole power of enacting regulations for the discipline of each congregation, of admitting and excluding members, and of determining all disputes and controversies, being lodged in the brotherhood at large. Neither was any one church permitted to assume any jurisdiction over another; but each might counsel or admonish another, as they might deem it necessary; and if the church so admonished neglected to pay due attention to this, the others were commanded to withdraw from the communion of its members, and no longer to acknowledge them as the church of Christ. The election of the pastors also, and of all officers of the church, as well for the ministry of the word as for taking care of the poor, belonged to the congregation at large, who had likewise the power of dismissing these officers whenever they should deem any change conducive to the spiritual benefit of the community. The priesthood indeed was not considered by them as any distinct order; but as the authority of the pastor to preach the word and administer the sacraments was derived alone from the vote of the brotherhood, so the same vote could discharge him from the office, and thus reduce him again to a mere layman. When thus elected, their ministers assumed no power or command over the congregation; nor did they in any manner differ from their brethren, except in the privilege of discharging the duties of their office. Neither was this office peculiar to them alone, for it was permitted to every lay-brother publicly to teach and exhort the congregation, or after the discourse to question the preacher, and reason with him upon the doctrines he had been delivering. Their most distinguishing tenet was, that every church or society of Christians, meeting in one place for religious worship, was a *body corporate*, having full power to do every thing which its welfare might require, without being accountable to any superior, or subject to any jurisdiction whatsoever.

The laws were continued to be executed against the Brownists with great severity during the reign of Queen Elizabeth: their books were prohibited, themselves thrown into prison, and many of them punished with death. At length, determining to quit the country, they settled at Amsterdam, where they erected a church. Their confession of faith was drawn up by Dr. Ainsworth the pastor of a congregation at Amsterdam, in forty-five articles. From the Brownists have sprung the Independents, who have introduced into their church the greater part of the discipline and mode of government practised

by their forerunners, but have surpassed them as well in the order of discipline as in the moderation of their sentiments. For a full account of the Brownists, see *Dr. Stewart's Life of Ainsworth*; *Neal's History of the Puritans*, vol. i. p. 328; *Mosh. Eccl. Hist.* cent. xvi. sect. 3, part 2; and Article, *Brethren, Congregational*.

BRUMÆ, or BRUMALIA, from *bruma*, winter, festivals kept by the heathens upon the winter solstice; from which they conjectured whether the approaching season would prove fortunate to them or not. In these feasts the early Christians were wont to join, since we find the practice expressly forbidden by many councils of the church, as a relic of Pagan superstition. By the council of Trullo, so late as the year 692, it was prohibited under the penalty of excommunication.—*Bing. Orig. Eccl.* lib. xvi. ch. 4, s. 17.

BUCHANITES, certain fanatics, the followers of a Mrs. Buchan of Glasgow, who pretended to be the woman spoken of in the book of Revelation, and who taught her disciples that the end of the world was near, but that all who believed in her should be taken up to heaven without tasting death. The death of their prophetess however soon dispelled their delusion, and they do not appear to have been much heard of afterwards.

BUDNÆANS, a sect of Unitarians, who took their appellation from their leader, Simon Budnæus. At the time of the separation of the Unitarians or Socinians from the reformed church of Poland in the sixteenth century, they had agreed among themselves upon no regular system of principles. Hence they became much divided upon many points of doctrine, and split into as many different sects. Some adhering to the Arian doctrine were called *Farnovians*, after Stanislaus Farnovius, or Farnesius. Others attributed no higher dignity to Christ than that of a divine messenger and true prophet; and a third class, the Budnæans, denied his divine nature altogether. They refused therefore to offer up any kind of religious worship to Christ, and asserted that he was not begotten by any extraordinary act of divine power, but that he was born after the nature of man. The promulgation of so violent a doctrine caused the deposition of Budnæus from his ministerial functions in 1584, and soon afterwards the expulsion of himself and his followers from the community of Unitarians. Budnæus however retracting his peculiar opinions was again received into their church. These however were soon afterwards adopted by Francis Davides, the superintendant of the Socinian churches in Transylvania, who opposed with much ardour and obstinacy the custom of offering up prayers and divine worship to Christ. Adhering to this error he was thrown into prison by

In the former case the lead attached to the bull is hung by a hempen cord, in the latter by a silken thread. This pendant lead or seal, which is properly the bull or ornament, bears the impression on one side of the heads of St. Peter and St. Paul, and on the other the name of the pope and the year of his pontificate. It always contains a five-fold division. 1. The narrative of fact; 2. the conception; 3. the clause; 4. the date; and 5. the salutation, in which the pope styles himself *servus servorum*. Besides the seal or lead they have usually a cross with some text of Scripture, or other religious motto, attached to them.

According to the laws of the Romish church no benefices under the yearly value of twenty-four ducats can be granted, and no jubilee celebrated, without a papal bull. On every Maunday-Thursday a bull is read in the presence of the pope, called a bull *in cœnâ Domini*, which contains violent execrations and anathemas against heretics in general, and against all others who shall disturb the peace of the church, or in any manner oppose the jurisdiction of the holy see. Upon the reading of this denunciation a burning torch is thrown on the ground by the pontiff, as an emblem of the destruction awaiting its anathemas. Upon the death of a pope his name is immediately erased from the seal, and being carefully wrapped up in a linen cloth, it is delivered to the chamberlain under the seal of the vice-chancellor, to be preserved by him until the election of a new pontiff.

This appellation however was not originally confined to the decrees or mandates of the pope, but on some occasions was extended to the statutes of the emperors, from having a similar *bullâ* or ornament attached to them. Thus the *magna charta*, or fundamental law of the German empire, being an edict made by Charles IV. in the year 1356, has been known by the name of the *Golden Bull*. Another edict published by the same emperor in 1359, is called the *Caroline Bull*. This cancels all the regulations which had been made by himself, or his predecessors, to the prejudice of the clergy.

BUMICILLI, a religious sect of Mahometans settled in Egypt and Barbara, who pretend to carry on a constant war with devils, and are wont to appear in a state of alarm and covered with wounds and bruises gotten in these conflicts. At the time of the full moon they are accustomed to counterfeit a combat with javelins in the presence of all the people, which generally continues for the space of two or three hours, when they fall down quite exhausted with their exertions.

BURGHERS, a branch of dissenters from the church of Scotland, who differing upon some points of discipline and government, seceded from the establishment: hence they acquired the name of *Seceders*. These afterwards disagreeing among themselves as to the lawfulness of taking the burgess oath, as then administered in some of the royal boroughs of Scotland, divided into two different parties, and afterwards met in different synods; those who maintained the lawfulness of taking the burgess oath being called Burghers, or Burgher Seceders; and those who condemned it Anti-burghers. The supreme court of the Burghers was called the *Burgher Associate Synod*, of which there was one in Scotland and another in Ireland. The first was divided into ten, the latter into four, presbyteries. There is also one presbytery in Nova Scotia. In the year 1799 the Burghers divided into two parties, and were known by the names of the *Old Light Burghers* and *New Light Burghers*. The first adhered to their original principles, and had four presbyteries, viz. at Edinburgh, Glasgow, Perth, and Dunfermline. An account of their rise and progress is set forth in a treatise entitled, *A Vindication of Adherence to the Principles and Constitution of the Church of Scotland*. The latter were said to be greater friends to liberty of conscience than their brethren of the Old Light. These however have again united, and now form one society.—See Articles, *Anti-Burghers* and *Seceders*.

BURIAL, the act of interring the body of a deceased person. The rites of burial in all ages, and in all countries, have been looked upon as a debt due from the living to the dead; and so sacred has this obligation been esteemed that those who neglected to bestow the accustomed obsequies on their departed friends were considered as accursed. Hence these rites among the Romans acquired the name of *justa*, and among the Greeks of νόμιμα, δίκαια, and ὅσια, or things appertaining to law, justice, and holiness; implying that these duties were binding upon the consciences of men as well from legal obligations, as from those arising from feelings of natural justice towards their fellow-creatures and piety towards the gods. The peculiar notions indeed of the Greeks and Romans with respect to departed souls, imagining that they could not be admitted into elysium until their bodies had been duly committed to the earth, made them particularly anxious about the interment of their relations and friends. This notion was so general as not to have been confined to the relatives of the deceased, but extended even to strangers, so that it became a duty incumbent upon all travellers to cast some mould or dust three times

upon any dead body they might happen to meet with in their way. There were some persons however whom the ancients thought unworthy of receiving the benefits of burial, and on whom therefore they refused to confer any sepulchral rites. They were, 1. those who had betrayed or conspired against their country, including tyrants who were esteemed its greatest enemies; 2. such as had been guilty of sacrilege; 3. such as had died in debt, the bodies of persons so dying being considered as belonging to, and at the disposal of, their creditors; and 4. for the most part those who had been condemned to death for public offences. Some of these indeed were permitted to be buried, but without the solemnity of the usual rites and ceremonies. Those who had been killed by lightning were looked upon as having been marked out and devoted to destruction by the gods themselves. They considered it therefore an act of impiety to bestow the same honours upon these, or to inter them in the usual sepulchres, but buried them in a more private manner apart by themselves. In like manner those who had wasted their patrimony thereby forfeited the privilege of being interred in the sepulchres of their ancestors, and those who had laid violent hands upon themselves were merely deposited in the ground without the performance of any funeral rite. By the Jews the rites of burial were only denied to the latter class, the bodies of whom were permitted to lie and rot upon the ground. By the primitive Christians the greatest care and solicitude was shewn in the burial of the dead, which in times of persecution and pestilential disease they frequently ventured upon at the hazard of their lives, of which many instances are given by Bingham, lib. xxiii. ch. 3, s. 1. They refused the rites of burial however not only to those who had been publicly executed for their crimes, and to such as had laid violent hands upon themselves, whom they called *Biathanati*, but also to the unbaptised, and to such as having been excommunicated continued obstinate and impenitent, and thus died without having been restored to the community of the church. In conformity with this practice it is declared in the first rubric of our present burial-service, that "the office ensuing is not to be used for any that die unbaptised, or excommunicate, or have laid violent hands on themselves."

I. With respect to those who die without having received the sacrament of baptism, we find that by the first council of Bracara, which was holden in the year 563, it was decreed "that there should be no oblations or commemorations made for them (the unbaptised), neither should the office of singing be used at their funerals." Some have supposed from this practice of the church,

that it favoured the opinions of those who hold baptism to be necessary to salvation; the church however in refusing the rites of burial to the unbaptised only declares, according to Wheatly, that since they have not been received within the pale of the church, an office cannot be properly used at their funeral, which presupposes the person who is buried to have died in her communion. Whether the direction contained in the rubric was intended to include those who may have been baptised by dissenters or other sectaries, having no commission or authority for the due administration of baptism, has been made a subject of much controversy. Wheatly is of opinion that the question may be well determined without entering into the merits of the case, that is, whether baptism by dissenters is valid or not, apprehending that it lies not with the minister to take notice of any baptisms, except such as are proved by the registers of the church. A case however not long since arose in which this question was determined. A suit was brought against a minister under the sixty-eighth canon for refusing to bury the infant child of two of his parishioners, who were Calvinistic Independents, because it had not received episcopalian baptism, in which judgment was given against the respondent, chiefly upon the ground that the church of England had recognised persons, although not baptised according to its own rites, yet as validly baptised; and that it could not mean to exclude from burial all persons who have not been baptised agreeably to the forms of its own liturgy, provided the essence of baptism, according to what had generally been received as such among Christians, has taken place; but those only who have not been baptised by any form which can be recognised as a legal and valid initiation into the Christian church. This decision has given rise to some controversy, for the merits of which see the *Case and Judgment of Sir John Nicholl*, as reported by Mr. Gurney; the *Respectful Examination* of this by the Rev. Charles Daubeny; and the *Review of Daubeny's Examination* in the *Edinburgh Christian Instructor* for October, 1811. See also a letter *on the Burial of an Unbaptised Person* in the Supplement to the *British Magazine* for Dec. 1832, p. 489.

II. With regard to those dying excommunicate, this rite is supposed only to be refused to such as are subject to the *greater excommunication*, which is agreeable to what is laid down in the sixty-eighth canon. To these Christian burial has always been denied by the Catholic church. The object of this refusal is to induce the excommunicate, *pro salute animæ*, to seek the absolution and peace of the church, before he leaves the world, and, in the case of his

neglecting to do this, to declare him cut off from the body of Christ. Some have been of opinion, that those who have been notoriously guilty of any crimes, for the commission of which the canons of the church have decreed *ipso facto* excommunication, stand in fact excommunicated; and therefore that such persons are to be considered as excluded from burial under the direction of the rubric in question. In confirmation of which it is observed, that it is a sufficient denunciation if it come to the knowledge of the person excommunicated: so that the minister, who has taken care that his parishioners, who may have been guilty of such crimes, be made sensible that they are excommunicated, seems to be under no obligation to perform the funeral service over them. The canonists however assert that every man may claim the sacraments, and public offices of the church, until it legally appears he has forfeited his right to partake of them. Wheatly therefore observes that no man can be refused Christian burial, however subject he may have rendered himself to an *ipso facto* excommunication, unless he has been formally tried and convicted, and actually declared and pronounced excommunicate, and no man is able to testify of his subsequent repentance. Canon 68. From the last words of this canon some have supposed that an excommunicate was entitled to Christian burial if any *were able* to prove his repentance, although the sentence of excommunication had not been reversed: and commissions have sometimes been granted, imagined to have been founded on such testimonies, to bury such as had died excommunicate; and in some cases even to absolve them, for the express purpose of thereby rendering them fit subjects for burial. The rubric however speaks indefinitely of all who die excommunicate, and so seems to include all whose sentence was not reversed in their lifetime, without supposing any benefit to be obtained by an absolution afterwards.

III. It remains only to speak of the last persons mentioned in the rubric—those who have laid violent hands on themselves; to whom all Christian churches, as well as our own, have ever refused the use of this office. Both by the Jews and heathens these were also forbidden to be put under ground, that their naked bodies might be exposed to public view. By our own laws the bodies of those who have committed self-murder are directed to be buried in the high-way, and to have a stake driven through them. This extends only to those, who upon an inquest, have been found to have been of sound sense and mind. “It may be questioned however,” says Wheatly, “whether even these

are not exempt from having the burial office said over them ; since neither the rubric nor our old ecclesiastical laws make any exception in favour of those who may kill themselves in distraction, and since the office is in several parts of it improper for such a case. As to the coroner's warrant," he adds, "I take that to be no more than a certificate from him that the body is not demandable by the law, and that therefore the relations may dispose of it as they think proper. For I cannot apprehend that a coroner is to determine the sense of a rubric, or to prescribe to the minister when Christian burial is to be used." Chap. xii. sect. 1.

By the canon law also all heretics, if they continued in their heresy, were refused the right of burial ; but no instance of the enforcement of this law has occurred since the Reformation. Those also who had not received the sacrament of our Lord's Supper, at least at Easter, were excluded from Christian burial by a law passed by the Lateran council, which was afterwards adopted by the English church. All these prohibitions however are considered as obsolete, and the rite is alone denied to the excommunicate, the unbaptised, and suicides.

Both the Jews and heathens usually buried their dead without the city, although we find that the former had graves in the town, as well as in the country, upon their high-ways, and sometimes in their gardens. By the law of the twelve tables the Romans were prohibited from having any burials within the city—*Hominem mortuum in urbe ne sepelito, neve urito.*—Cic. de Leg. ii. 23. The senate however sometimes granted to particular persons the privilege of being buried within the walls. In the early ages of the Greeks their temples were the usual repositories for the dead, but afterwards it became their custom also to bury without the city, and chiefly by the high-ways. Among the primitive Christians, burying in cities was not permitted for the first three centuries ; nor were any bodies allowed to be deposited in the church until long after, the *atrium* or church-yard being first used, and then the porches or porticoes of the church, for such purpose. And all hereditary sepulchres were forbidden until the twelfth century. The granting of burial within the church by the law of England is the exclusive privilege of the incumbent, except where by prescription a place of burial is attached to some particular person or family. In such cases however the churchwardens may claim a fee upon every burial, since the parish have the expense of repairing the pavement.

The statute 30 Car. II. c. 23. for the encouragement of the woollen manu-

factories, enacts that no corpse shall be buried in any other stuff than what is made of sheep's wool, on pain of forfeiting 5*l.*, and an affidavit is directed to be made of such burying before a magistrate, or the officiating minister.

The learned Dr. Comber in his discourse upon interment says, among the Christians it hath always been the custom to turn the feet to the east, with the head to the west; that so they may be ready to meet the Lord, whom the ancients did believe would appear in the oriental part of heaven: or as Mr. Gregory believes, "that they might be in the posture of prayer, with their faces to the east, as soon as they were raised. It is certain," he adds, "that all nations had one certain way of placing the corpse; and we Christians, having so great antiquity for our custom, ought not out of singularity to alter it."

C.

CABBALA, or rather **KABBALA**, from the Hebrew, *kibel*, to receive by tradition; a word used to denote those oral traditions respecting the interpretation of the law, which many among the Jews pretend were originally communicated by revelation, and handed down from father to son without any interruption or alteration whatsoever. Hence it is also called the *oral*, to distinguish it from the Scripture, or *written* law. The Rabbins, or Cabbalists, that is, such as profess the study of the Cabbala, pretend that, by a combination of certain words, figures, and numbers, which they therefore look upon as sacred, they are enabled to explain all the appearances of nature, as well as the revealed and written law of God. The Jews, indeed, seem to have preferred these traditions to the Scriptures themselves, the meaning of which, by their forced and subtile interpretations, they had in many instances entirely perverted or rendered unintelligible.

The dark and hidden science taught by the expounders of the Cabbala bears a strong resemblance to the oriental philosophy, or is rather the same philosophy accommodated to the Jewish nation. It is certain, indeed, that a considerable number of the Jews had imbibed the errors of the philosophers of the East, and that many of the Gnostrix sects were founded by them. Some of these held that the Creator of the world was a being different from the Supreme God, and that his dominion over the human race was to be destroyed upon the coming of the Messiah; thus maintaining a system not only full of errors in itself, but destructive of the very principles of Judaism.

According to Marmonides, the secrets of the Cabbala were revealed to Adam by an angel, who brought him a book, containing the mysteries of their recondite science. This book was lost at the Fall, but restored again upon the earnest prayer of our first parent; and being once more lost amidst the general corruption that preceded the Deluge, it was afterwards restored to Abraham. A particular revelation, however, was given on this subject to Moses, on Mount Sinai, where he is pretended to have been for three several periods of forty days. During the first of these he is said to have received the written law;

to have been instructed in the Mishna during the second period, and in the mysteries of the Cabbala during the last. This mystical or traditionary law was considered as containing the complete explanation of that which was written; and as the meaning is always more valuable than the mere symbol, so this pretended explanation of the law by divine authority, was soon exalted above the law itself. The latter only was committed to writing; the explanation of this being intrusted to the memories of the priests and elders. This being again lost, however, during the Babylonish captivity, the Jews tell us was once more restored to Esdras, from whom it has been duly transmitted to the learned Rabbis of subsequent ages.

There seems to be two kinds of Cabbala; the one which may be termed *natural*, and the other *artificial*. The first were those traditions already alluded to, and which the Jews are so frequently charged by our Saviour as making use of instead of the law of God, "teaching for doctrine the commandments of men." In this it cannot but be observed how closely they have been followed by the church of Rome, which, according to the Council of Trent, declare that the truth and discipline of the Catholic church are comprehended both in the sacred books and in the traditions, which have been received from the mouth of Jesus Christ, or of his apostles, and which have been preserved and transmitted to us by an uninterrupted chain and succession." The second, or artificial species of Cabbala, consists in drawing abstruse and mysterious significations from particular words or expressions in Scripture; and by combining the letters of which these are composed, in various manners, explanations are extracted altogether foreign to their natural import. Of this there are three kinds; the *gematria*, the *notaricon*, and the *themurah*. The *gematria* consists in interpreting words according to the arithmetical power of the letters of which they are composed. In the *notaricon* every letter of a word is considered as representing some other word in itself, and every word, therefore, a sentence. The *themurah* consists in making different transpositions or changes of the letters of any word, and thus forming new or other words. Some among the Jews have believed that Christ performed his miracles by the mysteries of the Cabbala.

A certain sort of magic, practised by some Christians, has also, but improperly, been called Cabbala. This consists in using passages of the Sacred Writings for certain magical operations, or in forming magical characters or figures with stars and talismans. See *Allan's Modern Judaism*, ch. v. and the *Jewish Expositor* for 1819, p. 401.

CABBALISTS, those among the Jews who profess the study of the *Cabala*. This study principally consists in the fanciful combination of certain words, and the different letters of words, taken from the Holy Writings, by which it is pretended the true sense of the Scriptures may be ascertained. Indeed, according to the opinion of these learned doctors, there is not a word, letter, number, or particular accent in the written law, which does not carry some hidden meaning within it, and which a right understanding of this mysterious science can alone reveal. See the last article.

The Jews are divided into two sects—the *Karraites*, who, admitting nothing but the Sacred Writings themselves, reject the Talmud and every kind of tradition; and the *Rabbinists*, who receive the traditions of the ancients, as well as the Scriptures, and likewise follow the Talmud: hence they are also called *Talmudists*. These latter are further divided into *pure Rabbinists*, or those who explain the Scripture in its natural sense, but yet by the help of tradition; and *Cabbalists*, or those who suppose the Sacred Writings to contain certain secret and mystical significations, which are only to be discovered by the means above mentioned.

Although the mysteries of the *Cabala*, as stated under that article, are pretended to have been delivered to Moses on Mount Sinai, there are no cabistical writings but what are manifestly subsequent to the destruction of the second temple. The most celebrated of these are the *Sepher Jetsira*, or Book of the Creation, and the *Sepher Zohar*, or Book of Spendour.

CADIZADELITES, a sect of Mahometans, who entertain notions similar to the ancient stoics, and who intermix with their notions of religion many of the true doctrines of Christianity. They always affect a peculiar gravity of manner, and avoid feasts and diversions of all sorts. They abstain not, however, from wine, but drink it even in the fast of the Ramazan. They honour and protect all Christians, and believe that Mahomet is the Holy Ghost.

CADRITES, a sort of Mahometan barefooted monks, whose chief peculiarity consists in spending one night in the week in a kind of worship, when they are accustomed to keep turning one another round, incessantly repeating the word *hai*, or living, thereby meaning to denote one of the attributes of the Deity. They esteem it improper either to cut their hair or to cover their heads; they have liberty, however, to leave their convent whenever they please, and to marry.

CÆLESTIANS, the followers of Cælestius, who was himself the first

and chief disciple of Pelagius. According to some writers, he was a native of Scotland or Ireland; according to others, of Campania in Italy. Having first taught his doctrines at Rome, where he had some time lived a monastic life, Cælestius settled at Carthage about the year 410, and there gained a great many disciples—more, says St. Austin, than could be well imagined. There, however, he was brought before a council, and accused of denying the original corruption of human nature, and the necessity of divine grace to enlighten the understanding and purify the heart—of maintaining that the sins of our first parents were imputed to them alone, and not to their posterity, from whose fall they derive no corruption whatsoever; that mankind are capable of themselves of repentance and amendment, and of arriving at the highest degree of piety and virtue by the exercise of their natural faculties and powers; and that, although *external grace* is necessary to excite their exertions, yet they have no need of the *internal* succours of the Divine Spirit. Neither confessing nor disowning these tenets, he was condemned as an obstinate and incorrigible heretic, and cut off from the communion of the church. Against this judgment Cælestius appealed to the see of Rome, and gave in a confession of faith. In this he avoided the absolute denial of the doctrine of original sin; but declaring in the clearest terms his doubts upon the subject, maintained that the belief of this doctrine was no article of the Catholic faith. This confession was approved of by Zosimus, the Pope, as truly Catholic. Cælestius, however, having been afterwards condemned to perpetual banishment by a decree of the Emperor Honorius, was summoned by Zosimus to appear and consent to anathematize the heretical doctrines which were imputed to him; and upon his taking no notice of the summons, the Pope condemned the confession of faith he had so shortly before approved, confirmed the sentence that had been passed upon him by the council of Carthage, and anathematized the doctrine both of Pelagius and Cælestius. The tenets and opinions of these monks were now so effectually suppressed by the edicts of councils and penal laws enacted by the emperors, that their followers, as a sect, were entirely put down before they had acquired any degree of vigour or consistency.—For a more particular account of the tenets of Cælestius and his followers, see article *Pelagians*; see also *Bower's Hist. of the Popes*, vol. i., Life of Zosimus.

CAIANISTS, the followers of Caianus, Bishop of Alexandria, who adopted the opinion of Julian, that from the peculiar nature of the Virgin's conception, the body of Christ became *incorruptible*. These were divided into

three sects, two of whom debated the question whether the body of Christ was *created* or *uncreated*. The third asserted the corruptibility of Christ's body, but held that it never was *actually corrupted*. These were strongly opposed by Severus of Antioch, and Damianus, who asserted that the body of Christ, before his resurrection, was *truly corruptible*.—See *Mosheim's Eccl. Hist.* Century VI. Part II., and articles *Aphthardocetæ*, *Corrupticolæ*, *Docetæ*, and *Creaticolæ*.

CAINITES, a sect of heretics who appeared about the beginning of the second century, and acquired this appellation from the great respect they professed for Cain. They taught that there were a great number of genii, which they called *virtues*, of different powers and orders; and pretended that the virtue by which Abel was produced was inferior to that which had produced Cain, and which was manifested by the latter having the victory over Abel, and killing him. They are said to have holden in the highest honour all those who in Scripture carry any marks of reprobation, as the inhabitants of Sodom, Corah, Dathan, and Abiram. Judas the traitor was had by them in particular in the greatest veneration, since it was by the death of Christ that mankind had been saved.—*Mosheim, Eccl. Hist.* Century II. Part II. Tertullian says they were the same with the Nicolaitans, only with another name.—*De Præsc. Hæret.* c. 33. St. Jerome, in his work against Vigilantius, says the Cainites appear to have spoken contemptuously of martyrdom, and to have dissuaded Christians in times of persecution from exposing themselves to danger by an open profession of their faith; contending that he was the true martyr, *μάρτυς*, or *witness*, who bore testimony to the Gospel by his virtuous life and conversation. In confutation of these notions, he tells us, that Tertullian wrote his tract called *Scorpiace*.

CALATRAVA, Order of, one of the three grand military orders of Spain; the two others being those of St. Jago or St. James of Compostella, and Alcantara. These orders were instituted in imitation of those of the Knights of St. John of Jerusalem, for the express purpose of waging perpetual war with the Mahometans, and of protecting the pilgrims who visited Compostella or other places of eminent sanctity in Spain. They all manifested an ardent zeal in defence of the honours of the Holy Virgin, and professed themselves her true knights. In the middle of the seventeenth century the Order of Calatrava, which was founded in 1158, and confirmed by Pope Alexander III. in 1164, added the following to their former vows: "I vow to God, to the Grand Master, and to you who here represent his

person, that now, and for ever, I will maintain and contend that the Virgin Mary, the Mother of God, our Lady, was conceived without original sin, and never incurred the pollution of it; but that in the moment of her happy conception, and of the union of her soul with her body, the Divine Grace prevented and preserved her from original guilt by the merits of the passion and death of Christ, our Redeemer, her future Son, foreseen in the Divine Council, by which she was truly redeemed, and by a more noble kind of redemption than any of the children of Adam. In the belief of this truth, and in maintaining the honour of the most Holy Virgin, through the strength of Almighty God, I will live and die." This order assumed as its distinctive mark a red cross, in the form of a lily.—*Definiciones de la Orden de Calatrava conforme al Capitulo General en 1652, fol. Madr. 1748.*

CALENDERS, a sort of Mahometan friars, so called from Santon Calenderi, their founder. They were rather, however, a sect of epicures than a religious society—holding a tavern, it has been said, in as great respect as a mosque, and thinking they paid as acceptable a service to God by the free use of his creatures, as others do by the greatest austerities, and acts of devotion. In Persia and Arabia they are called *Abdals*, or *Abdallat*: that is, persons consecrated to the honour and service of God.

CALIXTINES, or **CALIXTINS**, a branch of the Hussites, who having become very numerous in the year 1420, divided themselves into two parties; the *Calixtins* and the *Taborites*. The first took their name from *calyx*, a cup or chalice, the use of which they held to be essential to the celebration of the Eucharist. The latter were so called from Mount Tabor. In the year 1433, by the endeavours of the Council of Basil, the Calixtins were reconciled to the Church of Rome: they have not therefore been ranked by the Romanists in the list of heretics. They principally differed from the established church upon points of discipline, maintaining, 1. That the word of God should be explained to the people in a plain and perspicuous manner, without any mixture of superstitious comments, or inventions. 2. That the sacrament of the Lord's Supper should be administered to the laity in both kinds. 3. That the clergy, instead of employing their attention to the acquisition of riches and power, should turn their thoughts to objects more suitable to their profession. And 4. That transgressions of a more heinous kind, and *mortal sins*, should be punished in a manner suitable to their enormity.

The Calixtines were also divided into some subordinate sects upon

points of difference between themselves.—See *Mosheim, Eccl. Hist.* Century XV. Part. II.

CALIXTINS, a name given to those among the Lutherans, who embraced the opinions of George Calixtus, a celebrated divine, and professor of the university of Helmstadt, in the duchy of Brunswick. He opposed the doctrines of St. Augustin respecting predestination, grace, and free-will, but has been more particularly known from his earnest endeavours to unite the various members of the Romish, Lutheran, and Reformed Churches in the bonds of mutual forbearance and charity. Calixtus indeed, from his having strongly recommended a plan for a formal reconciliation of the Protestants with the Church of Rome, has been charged with having approved, or at least excused, the greatest part of the errors and superstitions of the Papists. Dr. Maclaine, however, in a note to his translation of Mosheim's Ecclesiastical History, has satisfactorily shown that the above notion is entirely groundless, and that the charge that has been brought against him is abundantly refuted, not only by the various treatises in which he exposed the falsehood and absurdities of the opinions and doctrines of the Church of Rome, but also by the declarations of the Roman Catholics themselves.

Two great principles were laid down by Calixtus as the foundation of his pacific plans of reconciliation. 1. That the fundamental doctrines of Christianity were preserved pure and entire in all the three communions (*i. e.* the Romish, the Lutheran, and the Reformed), and were contained in that ancient form of doctrine known by the name of the Apostles' Creed. 2. That the tenets and opinions which had been constantly received by the ancient doctors during the first five centuries, were to be considered as of equal truth and authority with the express declarations and doctrines of Scripture. The publication of these principles excited a violent indignation against him, and the zeal and exertion he used in endeavouring to calm the tumultuous spirit of the contending parties drew upon him the warmest animosity and resentment of those who were more active in maintaining their own peculiar opinions, than in promoting unity and charity; and while he was thus endeavouring to remove all sects and divisions from the church, he was himself looked upon in the light of a new sectary—as one who was laying down the foundation of a system, the principal object of which was to promote peace and concord at the expense of truth. This system or doctrine acquired the name of *Syncretism*, and the followers of Calixtus that of *Syncretists*. They were sometimes also called *Helmstadians*, from the university

whence this plan of concord and unity had its origin.—See *Mosh. Eccl. Hist.* Cent. XVII. Sect. 2, Part II. *Mollerus's Cimbria Literata*, Article *Syncretism*.

CALL, or CALLING, in a Scriptural sense, is generally used to denote the invitation of God to man to participate in the blessings offered by the Gospel. It is usually termed *effectual*, to distinguish it from that common call, proceeding either from the light of nature or from the Gospel itself, by which men are invited to God, but which proves ineffectual to salvation: as where it is said, “Many are called, but few are chosen.”—Matt. xxii. 14. This was one of the questions which were discussed at the Synod of Dort, and which have since been denominated *the five points*.—See Article *Calvinism*.

CALOYER, a monk of the Greek church.

CALVINISTS, those who adopt the peculiar doctrines of Calvin, as they are laid down in his *Institutes*, and wherein the principles of his system are stated and defended at large. This appellation originally seems to have been given to those who, not only embraced the doctrines of Calvin, but adopted the notions of church government and discipline, which he had established at Geneva, and more especially for the purpose of distinguishing them from the followers of Luther.

The principal doctrines of Calvin are derived from those of St. Austin, which, although not consistent with the original tenets of this Father, he seems to have been led to adopt from his opposition to the principles of Pelagius. In the earliest ages of Christianity many of those who had imbibed the tenets of the oriental philosophy, imagined that the souls of men were either good or evil according to the good or evil principle, or god from which they sprung. That some were carnal, and consequently devoted to destruction, while others were spiritual, and destined therefore for everlasting happiness. These notions were strongly opposed by Origen. He contended that all souls were by nature the same, and as such were equally capable of becoming either good or bad. That the difference between men arose from the freedom of the will, and the use they make of that freedom; and that God gave men this liberty, and rewarded or punished them according to the use they made of it. These opinions of Origen, although much opposed in Egypt, were soon very generally followed, and became the received doctrine of the Eastern Church. Pelagius was a disciple of Origen, but carried his doctrines to a much greater extent. He denied that man had become corrupt by the fall of Adam, or that he had any need of grace or inward assistance to procure his salvation; and asserted an entire liberty in the will. These tenets

of Pelagius were considered by St. Austin as heretical and sacrilegious, and in his violent opposition to them he is thought by many to have adopted sentiments equally repugnant to the true doctrines of the Gospel.

Perhaps no doctrines ought to be termed Calvinistic but such as may be drawn exclusively from the works of Calvin; but these have been so far departed from, or at least so differently explained by those who call themselves Calvinists, or who are so styled by others, that it is very difficult to give a precise notion of what may properly be called the Calvinistical system. The principal points, however, in dispute between the Calvinists and their opponents, now generally called Arminians, respect the divine predestination; the redemption of man by the death of Christ; the corruption of man; the conversion to God, particularly as to the manner whereby it is produced; and the perseverance of the saints; and as all these (since generally called the *five points*) were discussed at great length before the Synod of Dort, between those who supported the doctrines of Calvin on the one side, and the followers of Arminius, there called *Remonstrants*, on the other (see Article Arminians), we cannot perhaps give a better exposition of what may be deemed the received tenets of Calvinism, than by setting forth the doctrines of the former, and there declared to be the opinions of the synod on each of these points. An abstract of these may be stated as follows:—

By the eternal decree of God a certain number of men were chosen to salvation before the foundation of the world, without any view to foreseen faith or worthiness; these in due time are called, justified, sanctified, and at length glorified.

The fruits of election, and the only ground on which it can be assumed, are faith in Christ, fear of God, true repentance, hungering and thirsting after righteousness, increasing holiness and purity of mind, ardent love of God, and dutiful obedience to his commandments.

The Scriptures declare that some are not elected, but are passed over.

The infants of the elect are saved.

The death of Christ is the only satisfaction for sin, and is abundantly sufficient for expiating the sins of the whole world.

All, indiscriminately, are commanded to repent and believe, and are seriously invited to come unto Christ, and to all who come unto him and believe his Gospel a promise is given of eternal life.

The unbelief of men, and their refusal to come to Christ, proceeds solely from their own fault.

It was the design of God that the saving efficacy of the death of Christ should work in all the elect, so as to bestow on them alone justifying faith, and to bring them thereby infallibly to salvation.

Faith and repentance are gifts of God bestowed of mere mercy; and conversion is the sole work of his Spirit, which, however, does not act in men as in trunks or sticks, or take away the will or force it, but heals, quickens, and powerfully enlivens it.

Those who are made members of Christ, God preserves by his power. They may and do fall into sin, by which they offend God, and wound their consciences, but God will renew them certainly and efficaciously by his Spirit. This assurance of persevering is in Christians the genuine root of humility, filial fear, anxiety to please God, true piety, patience, and ardour in prayer, solid joy, gratitude, and good works.

The principal opinions condemned by the Synod of Dort as heretical are as follow :—

That election is dependant on foreseen works.

That the elect may and do perish.

That the Gospel is sent to one nation rather than to another on account of its superior worthiness.

That God destined his Son to the cross without the design of saving any one in particular.

That the covenant of grace does not consist in our being justified and saved by faith in the merits of Christ, but in faith and imperfect obedience being taken for the perfect obedience of the law.

That all are freed from the guilt and condemnation of original sin.

That free-will, and not the mercy of God, is the turning point in salvation.

That the will is not so corrupted by the Fall as that the unregenerate may not hunger and thirst after righteousness, and so use the light of nature as to obtain thereby saving grace.

That faith is not the gift of God.

That God does not efficaciously assist the will before it can move and determine itself.

That perseverance always depends on the determination of the will of man.

That the truly regenerate can finally fall or perish everlastingly.

These declarations of the Synod of Dort will give us a sufficient insight into what may be considered as the leading doctrines of Calvinism, although

we find the opinions of many, who support them in general, in no few instances at variance with each other.

The principal divisions of Calvinists has been into *Sublapsarians* and *Supralapsarians*. The first assert that God only permitted Adam to fall into transgression, without having absolutely pre-determined his fall. The Supralapsarians maintain that God from all eternity decreed the transgression of Adam in such a manner that our first parents could not possibly avoid this fatal event. The distinction between these doctrines is thus given by Dr. Doddridge: "The Supralapsarian and Sublapsarian schemes agree in predestination, but with this difference. The former supposes that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall, and by that fall bring himself and all his offspring into a state of everlasting condemnation. The latter scheme supposes that the decree of predestination regards man as fallen by an abuse of that freedom, which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination."

Calvinists have also been distinguished by different appellations, according as they have adhered to, or perhaps extended, the rigid doctrines of the reformer, or have attempted to modify such of them as have been deemed the most objectionable. The first have been usually denominated *high* Calvinists, and the others *low* or *moderate* Calvinists. Among other subjects of debate between Calvinists, nothing has been more controverted than the manner in which the grace of God operates on man; that is to say, whether the sanctifying influence of the Divine Spirit is or is not *irresistible*. While the high Calvinists hold the affirmative of this proposition, the more moderate content themselves with calling it *invincible*. Grace, they say, may be resisted, but only for a time, and to a certain degree; but it must necessarily triumph, at length, in the hearts of all the elect; and that it is to these, and these only, that invincible grace is given. Some Calvinists, drawing a distinction between what they term *common* and *special* grace, admit that the former is given to all; affirming, at the same time, that it is merely of this common grace that the Scriptures speak where men are represented as either finally or effectually resisting the Divine Spirit.

Bishop Burnet, having set forth the principal doctrines of the Calvinists, as well as those of their opponents, and the grounds upon which they are severally supported, draws up the following reflections upon them, which

must be always admired for their liberality and candour:—"Both sides seem to be chiefly concerned to assert the honour of God, and of his attributes. Both agree in this, that whatever is fixed as the primary idea of God, all other things must be explained so as to be consistent with that. Contradictions are never to be admitted; but things may be justly believed, against which objections may be formed that cannot be easily answered. The one side think that we must begin with the idea of infinite perfection, of independency, and absolute sovereignty; and if in the sequel difficulties occur which cannot be cleared, that ought not to shake us from this primary idea of God. Others think that we cannot frame such clear notions of independency, sovereignty, and infinite perfection, as we can do of justice, truth, holiness, goodness, and mercy; and since the Scripture proposes God to us most frequently under those ideas, they think that we ought to fix on these as the primary ideas of God, and then reduce all other things to them. Thus both sides seem zealous for God and his glory, both lay down general maxims that can hardly be disputed, and both argue justly from their first principles. These are great grounds for mutual charity and forbearance in these matters.

"Both sides," the Bishop in the same tone of candour further remarks, "have their peculiar temptations as well as their advantages. The Calvinist is tempted to a false security and sloth; and the Arminian may be tempted to trust too much to himself, and too little to God—so equally may a man of a calm temper and of moderate thoughts balance this matter between both the sides, and so unreasonable it is to give way to a positive and dictating temper on this point. If the Arminian is zealous to assert liberty, it is because he cannot see how there can be good or evil in the world without it. He thinks it is the work of God, that he has made for great ends, and therefore he can allow of nothing that destroys it. If, on the other hand, the Calvinist seems to break in upon liberty, it is because he cannot reconcile it with the sovereignty of God and the freedom of his grace; and he grows to think that it is an act of devotion to offer up the one to save the other.

"The common fault," he adds, "of both sides is to charge one another with the consequences of their opinions, as if they were truly their opinions; whereas they are apprehensive enough of these consequences, they have no mind to them, and they fancy that by a few distinctions they can avoid them. But each side thinks the consequences of the other are both worse, and more certainly fastened to that doctrine, than the consequences that are urged

all the nonsense, the impiety, and the abominations of the Arian, the Unitarian, and the Pelagian heresies, denying in effect the Lord who bought him."

CAMALDUNIANS, CAMALDULIANS, or CAMALDOLITES, a religious order founded by Romuald, an Italian, on the plan of the Benedictins, in the year 1023, in the Desert of Camerdoldi, or Campo Malduli, on the Appenines. At first they bore the name of Romualdins, from that of their founder, and were not called Camaldulians before the close of the eleventh century. By one of their regulations none of their houses were to be less than five leagues from any city. They were divided into two classes, the one being *Cænobites*, and the other *Cremites*. Both of these at first observed a very severe discipline, but the former soon degenerated from their primitive austerity.—See *Romualdi Vita, in Actis Sanct. Febr.*, tom. ii. p. 101; *Mabilon's Acta Sanct. Ord. Bened.*; and *Helyot's Hist. des Ordres*, tom. v. p. 236.

CAMBRIDGE MANUSCRIPT, a famous manuscript copy of the Gospels and Acts of the Apostles, in Greek and Latin, and so named from its having been given to that university by Beza, who found it in the monastery of Irenæus at Lyons, in the year 1562. It is written on vellum, of a quarto size, and has sixty-six of its leaves much mutilated and torn, ten of which have been supplied by some subsequent transcriber. Beza thinks this manuscript might have existed so early as the time of Irenæus himself; Mill, however, is of opinion that it was written in the West by some Latin scribe, and that it is greatly interpolated and corrupted; and that, from its agreeing so much with the Latin vulgate, it was corrected or formed upon a faulty copy of that translation.

CAMERARII, certain clerks who, under a decree of the metropolitan of Milan, issued in the year 514, were appointed by the bishops and the clergy as witnesses of all their actions. This decree, which was afterwards approved of and received by most of the metropolitans of the West, commanded all bishops, presbyters, and deacons, within the limits of their respective jurisdictions, to keep constantly with them, night and day, at home and abroad, some clerk of reputation and character, as a witness of their actions; and ordered all those who were not able to maintain such a clerk or spy upon their conduct to serve others in that capacity. These were also sometimes called *Cellulani*, because they lived night and day in the same cell or chamber with the persons whose conduct it was their duty to watch. The cause of passing this decree is said to have been the scandal which a few years

before this time had been brought upon the Church by the conduct of Pope Symmachus, who, having been charged with adultery, or of some other great crime unworthy of the dignity to which he had been raised, had been arraigned before a council at Rome, convened for that purpose by Theodoric, King of Italy. Symmachus, although repeatedly summoned, under various pretences refused to appear before the council, and was finally absolved from the offence, whatever the nature of it might have been, without any trial, not so much even as his accusers having been heard. The custom of appointing such spies or guardians over the conduct of each other is said to have been in use in the East long before this time.

CAMERLINGO, the pope or emperor's treasurer—*Du Cange*. This term is now used to denote the person who is the first officer or minister at the court of Rome. He is always a cardinal, presides in the superior court of the state for the administration of justice, and is at the head of the treasury. During any vacation of the papal chair, he has the power of publishing edicts and of coining money, and may exert every other prerogative of a sovereign. He has twelve prelates under him, called *clerks of the chamber*, besides other officers.

CAMERONIANS, a sect or party of Presbyterians in Scotland, who separated from that body in the year 1666, under the Rev. Richard Cameron, one of their preachers, from whom they took their appellation. They are called also the *Old Presbyterian Dissenters*, from their being of longer standing as a distinct body than any other denomination of Presbyterians who have separated from the Established Church. They have also been known by other appellations, as *Mountain-men*, from their preaching the Gospel on the mountains and moors during their persecution under Charles II.; and *M'Millanites*, from the name of the first minister who espoused their cause after the Revolution. In Ireland they are usually called *Covenanters*.

The Cameronians professed to hold no new opinions, but asserted that they contended only for the same things which were generally received by all in the purest time of the Reformation, and which were solemnly ratified by the fundamental laws of both church and state in the kingdom of Scotland. By their enemies they have been generally described as unfriendly to all subordination and civil government, and have therefore been called an *anti-government people*—a term, however, which they have always rejected with indignation, as wholly inapplicable to them. They assert, indeed, that they have uniformly and strenuously maintained that civil government

amongst men is a precious ordinance, instituted by God himself, and made known to mankind by the revelation of his will, as well for his own glory and the external protection of his Church, where true religion is professed and practised, as for the general good of mankind at large. Nor do they object, they say, to the particular form of government adopted in our own country, the grounds of their disagreement resting only on the terms and conditions on which persons are admitted into places of power and trust in the nation.

They have always been strenuous advocates for the strict obligation of the *National Covenant*, and of the *Solemn League and Covenant* of the three kingdoms (see these articles), which, together with the Westminster Confession (see Confession of Faith of the Westminster Assembly, at the end of article *Confession*), they consider as the confession of their faith. Thinking that the entering into vows, or covenants, with God, is warranted by the Holy Scriptures, and consequently that the nation at large, or the Church as such, or any other organized body of Christians, or even individuals, may bind themselves by vows or covenants to God, to serve him and keep his commandments, they contend that such vows or covenants, if regulated according to the revealed will of God (as they assert the two covenants above-mentioned were), must be of perpetual obligation, and as binding upon the parties entering into them as a society, that is, not only upon themselves individually, but upon their posterity.

That the Cameronians were subjected to great persecutions and much cruelty under Charles II. is now generally acknowledged; but at the same time, it must be admitted, that the conduct of many of them was not only highly fanatical, but rebellious against the government; and so obstinate was the hostility of some of these to the crown, that they refused to accept their lives upon the condition "of praying for a blessing upon the king." See *Dr. Cook's History of the Church of Scotland*; and for a more full account of their principles, doctrines, &c. see a pamphlet published at Falkirk in 1806, by authority of the Reformed Presbytery in Scotland, and intituled, "A short Account of the Old Presbyterian Dissenters, &c."

CAMPANÆ, a name originally given to church-bells, from their being first used or invented, as it is supposed, at Nola, in Campania. Hence also they were sometimes called *Nolæ*. From their having acquired these names, some have erroneously imagined bells to have been first introduced into the Latin Church by Paulus, Bishop of Nola. See *Bing. Orig. Eccl.* B. vii. ch. 7, s. 15.

CAMPITÆ, an appellation given by ecclesiastical writers to the Donatists and such other Christians as were accustomed to assemble in the fields, for the purpose of public worship, on account of the want of churches. For the same reason they were sometimes called *Montenses*, and *Rupitani*. Meetings in the fields or woods, which have been partially cleared, for the exercise of religious worship, usually called camp-meetings, are still frequent in some countries, and particularly in the United States of North America. These meetings seem to be gotten up from time to time by a few itinerant preachers, whom either an over-heated imagination, and a zealous anxiety of propagating what they conceive to be the doctrines of the Gospel, or the hopes of participating in the collections which are always made upon these occasions, have seduced from the more regular forms of worship. At all events, if we may pay any credit to the statements given to us of these meetings, by those who have lately travelled in this country, we have little reason to believe they can in any manner contribute to the religious edification of their audience, or to the promotion of practical piety or virtue.

CANCELLI, a part of the church separated from the remainder by *rails*; hence we have the word *Chancel*. See this article.

CANDLEMAS, a feast kept by the Church of England on the second day of February, in honour of the Purification of the Virgin Mary, or in memory of our Lord being made manifest in the flesh. It is thus called from the custom of the primitive Christians making use, on this day, of a great many candles or lights in their churches and processions, in honour, as is supposed, of our Saviour's being on that day declared by Simeon "to be a light to lighten the Gentiles." In allusion to this custom, the Roman Catholics on this day consecrate all the candles and tapers for the use of the ensuing year. At Rome, the ceremony is performed by the Pope himself, who distributes the wax-candles to the cardinals and others, by whom they are then carried in procession through the great hall of the Pope's palace. The practice of carrying lights in procession on this day continued in England until the second year of King Edward VI., when it was prohibited by an order of the Privy Council. Most historians agree in asserting that this was not kept as a festival in the Church until the time of the Emperor Justin, or his successor Justinian. The Greeks always considered it as one of their *Festa Dominica*, that is, festivals appointed in honour of our Lord. See *Wheatly on the Common Prayer*, chap. v. s. 28, and *Bing. Orig. Eccl.* b. xx. ch. 8, s. 5.

This day has several other denominations. It is sometimes called the day of *Christ's Presentation*, because on this day Christ was presented in the Temple. Sometimes the holyday of St. Simeon, from his having taken up our Saviour in his arms on this day. It has also been called the *Wives' Feast-day*, from its being in some places more particularly observed among women, as a day of festivity, in honour of the Virgin Mary.

CANDLE, excommunication by, or excommunication, as it is commonly called, by inch of candle, is where the offender is permitted to manifest his contrition and repentance so long as a candle shall continue burning. Should he neglect to do this before it is consumed, he remains excommunicated to all intents and purposes.

CANON, from a Greek word, signifying a rule or measure, a term to which various significations have been given, but all derived from the same root. The principal of these are the following :

I. A clerk in the possession of a revenue allotted for the performance of divine service in a cathedral, or some collegiate church. Canons are said not to be of any great antiquity, being first heard of in Gregory de Tours, who speaks of a college of canons as having been instituted by Baldwin, archbishop of that city, in the time of Clotharins I. The institution, indeed, of this order is generally attributed to Chrodegangus, bishop of Metz, about the middle of the eighth century, and is supposed to have originated from the corruption which had taken place among the monks. At first they were merely priests, or inferior ecclesiastics, living in community together, and were first called *Fratres Dominici*. They usually resided near the cathedral church, for the purpose of assisting the bishop, by whose revenues they were supported, and on whom, in consequence, they entirely depended. At his decease they even partook of his moveables until the year 817, when this custom was abolished by the council of Aix-la-Chapelle, and a new rule substituted in the place of that which had been appointed by Chrodegangus. This latter rule was introduced by the Emperor Lewis the Meek, but as the order had been instituted without the knowledge or consent of the Roman pontiff, it was never approved of by the court of Rome.

By degrees the canons contrived to shake off their dependence upon the bishops, and formed themselves into separate bodies, but remained so far subject to the bishop that he continued to preside over them. At length, some communities or congregations of this nature were established in cities

in which there were no bishops, so that they became entirely independent of them. These were termed *collegiates*, from their being sometimes called a college, as well as a congregation of canons, the word chapter being of much later date. In France, in particular, these colleges or congregations became very numerous, and every cathedral had a college, or chapter, as they were now called, attached to it. See *Mosh. Eccl. Hist.* Cent. VIII. Part II., and Cent. XI. Part II.

The rule which had been established by the council of Aix-la-Chapelle, at the beginning of the ninth century, seems to have been generally observed for some time in the west; it was abrogated, however, by a council holden at Rome in the year 1059, under Pope Nicholas IV. At length the canons freed themselves from most of the restrictions imposed upon them, and discontinued to live together in community. These canons are of various kinds:

1. Cardinal canons, or, as the Latins call them, *ecclesiæ incardinati*, being attached to a church in the same manner as a priest is to a parish.

2. Domicellary canons were young canons, who were not yet in orders, and therefore were not entitled to the rights or privileges of the particular chapter to which they were attached.

3. Expectative canons were such as partook of all the rights and privileges of the chapter to which they belonged, but having no prebend or revenue attached to their office, waited in *expectation* of some prebend falling vacant.

4. Canons were either *foreign*, or *residentiary*; or, as sometimes called, *mansionary* canons. The former were distinguished from these last by having no office to perform in the canonries to which they belonged.

5. *Lay*, or *honorary* canons, were such as, although not in orders, had been admitted into a chapter. These are sometimes called *secular* canons, *honoris causâ*.

6. *Tertiary* canons were those who were only entitled to one third part of the revenue belonging to the office.

7. *Regular* canons are those who still adhere to the practice of their rule, and continue to live in community. Many in the eleventh and twelfth centuries having shaken off the restraint of their ancient discipline, and separated themselves from the community, retaining the name of canons, were sometimes called *acephalous priests*; while those who continued to observe their rule, and to live in community, were denominated *regular* canons. These latter, in process of time, in imitation of other religious orders, took upon themselves the solemn profession of vows, and most of them adopted the rule

of St. Augustin. This order of regular canons was introduced into England by Aderwald, confessor to Henry I., who gave them a priory at Nostel, in Yorkshire. In the reign of Edward I. they are stated to have had no less than fifty-three priories in England.

II. A law, or rule, either of doctrine or discipline, made by an ecclesiastical council, whether general, national, or provincial. There are four principal collections of the canons of the eastern councils. According to Usher, the first was made in the year 380, and contains those of the first ecumenical council, and the first provincial ones. To these the fifty canons of the Apostles, and those of the other general councils, were added in the year 520, by Dionysius Exiguus, which makes the second collection. The third contains, in addition to these last, the canons of the council of Sardica, and those of the African councils; and the fourth and last is a collection of all the canons to the second council of Nice inclusive.

The canons of the Apostles, generally called the *apostolical* canons, have been usually ascribed to St. Clement. Bellarmin, Baronius, and other popish writers, consider them as the genuine canons of the Apostles; they are generally supposed, however, to have been a collection of decrees previously made by the Church, but first brought together some time in the third century, although some have supposed them to have been the forgery of some heretic of the fifth or sixth century. The Greek Church admit eighty-five of these canons; but the Latin only fifty. See article *Apostolic Constitutions*.

III. The authorized catalogue of the Sacred Writings. The earliest catalogue of the books of the Old Testament is generally supposed to have been made by Ezra, who is said to have divided them into three parts—the *Law*, *Prophets*, and the *Hagiographia*, or Holy Writings. This did not comprise, however, the two books of Chronicles, nor those of Ezra, Nehemiah, Esther, and Malachi, which, according to the opinion of Prideaux, were added in the time of Simon the Just, when the canon was completed. The council of Carthage afterwards considerably enlarged the canon, adding to it those books which are usually called apocryphal, and which the Council of Trent subsequently directed to be received as genuine parts of the Holy Scriptures, under pain of anathema and excommunication. See article *Bible*.

In the canon of the New Testament there is no difference between that received by the Romish Church and our own. It may be divided into two parts, the first containing those books, which have been universally received, viz. the four Gospels, the Acts of the Apostles, the thirteen Epistles of St. Paul,

the first Epistle of St. Peter, and the first Epistle of St. John. The second part comprises those books, concerning which some doubts have been entertained, but which have since been generally acknowledged as genuine. These are, the Epistle to the Hebrews, the Epistle of St. James, the second of St. Peter, the second and third of St. John, that of Jude, and the Book of the Revelation. That these latter books are the real and genuine works of the several persons to whom they are respectively appropriated, rests upon such testimony as may be well termed full and satisfactory, being supported by that kind of evidence which has always been thought sufficient and conclusive when applied to the consideration of any other ancient writings. They were all very extensively diffused among the primitive Christians, by whom they were highly valued, and preserved with the greatest care. They are frequently cited as the writings of those whose name they bear, by the Fathers of the second, third, and fourth centuries, and their genuineness is further proved by the testimony of those who were contemporary with the Apostles themselves. See *Lardner's Supplement to the Credibility of the Gospel History*; "a work," says Bishop Watson, "so full and judicious on the subject of the canon of the New Testament, that it may of itself be sufficient to give the reader every satisfactory information on that point." See also *Du Pin's complete History of the Canon, and Writers of Books of the Old and New Testament*; *Bishop Cosin's Scholastical History of the Canon of the Holy Scripture*; *Mill's Prolegomena*; *Richardson's Defence of the Canon of the New Testament* against Toland; *Dr. Clarke's Reflections on Amyntor*, &c.

Some of the Fathers have distinguished the Sacred Writings into three divisions, the *proto-canonical*, the *deutero-canonical*, and *apocryphal*.

The term canon is likewise used in various other senses by ecclesiastical writers.

The *Pascal* canon is a table of the moveable feasts, in which the day whereon Easter, and the other feasts dependent upon it, will fall for a cycle of nineteen years. The Pascal canon is said to have been made by the direction of the Council of Nice, and to have been calculated by Eusebius of Cæsarea. But see *Bing. Orig. Eccl.* b. xiii. ch. 5, s. 6.

Canon, among monastic orders, is a book kept in every convent, in which the rules of the order are written, and ordered to be publicly read at stated seasons, for their better and due observance. It is also called *regula*, as comprising the rule and institution of the order.

Canon was also a term by which the Creed was often designated, from its

being the known standard, or rule of faith, by which orthodoxy and heresy were examined and judged.—*Bing. Orig. Eccl.* b. x. ch. 8, s. 2.

Canon is also used for the catalogue of saints, acknowledged and canonized by the church of Rome.

Canon is likewise used in the Romish church, by way of excellence, for the secret part of the mass from the preface to the *Pater*; in the middle of which the priest consecrates the Host.

Canon law is a body of Roman ecclesiastical law, relative to such matters as that church either has, or pretends to have, the proper jurisdiction over. This is compiled from the opinions, decretal epistles, and bulls of the Holy See; all which lay in the same disorder and confusion as the Roman civil law, till about the year 1151, one Gratian, an Italian monk, animated by the discovery of Justinian's Pandects at Amalfi, reduced them into some method in three books, which he entitled *Concordia Discordantium Canonum*, but which are generally known by the name of *Decretum Gratiani*. These reached as low as the time of Pope Alexander III. The subsequent papal decrees, to the pontificate of Gregory IX., were published in much the same method under the auspices of that Pope, about the year 1230, in five books, intituled, *Decretalia Gregorii Noni*. A sixth book was added by Boniface VIII. about the year 1290, which is called *Sextus Decretalium*. The *Clementine Constitutions*, or decrees of Clement V., were in like manner authenticated, in 1317, by his successor, John XXII., who also published twenty constitutions of his own, called the *Extravagantes Joannis*, all of which in some measure answer to the novels of the civil law. To these have been since added some decrees of later Popes, in five books, called *Extravagantes Communes*. And all these together, Gratian's Decree, Gregory's Decretals, the sixth Decretal, the Clementine Constitution, and the Extravagants of John and his successors, form the *corpus juris canonici*, or body of the Roman canon law.

Besides these pontifical collections, which during the times of popery were received as authentic in this island, as well as in other parts of Christendom, there is also a kind of national canon law, composed of legantine and provincial constitutions, and adapted only to the exigencies of this church and kingdom. The legantine constitutions were ecclesiastical laws enacted in national synods held under the Cardinals Otho and Othobon, legates from Pope Gregory IX. and Pope Clement IV., in the reign of King Henry III., about the years 1220 and 1268. The provincial constitutions are principally the decrees of provincial synods, holden under divers archbishops of Canter-

bury, from Stephen Langton, in the reign of Henry III, to Henry Chichele, in the reign of Henry V., and adopted also by the province of York, in the reign of Henry VI. At the dawn of the Reformation, in the reign of Henry VIII., it was enacted in parliament that a review should be had of the canon law, and, till such review should be made, all canons, constitutions, ordinances, and synodals provincial, being then already made, and not repugnant to the law of the land, or the king's prerogative, should still be used and executed; and as no such review has yet been perfected, upon this statute now depends the authority of the canon law in England.

A set of canons, drawn up in the year 1591, for the discipline of the church of England may be seen in Bishop Sparrow's "Collection of Public Records of the Church under Edward VI., Queen Elizabeth, and James I.," together with the code which superseded them, and which forms the present standard of her discipline. This is intituled "Constitutions and Canons Ecclesiastical, treated upon by the Bishop of London, president of the Convocation, &c., and agreed upon with the king's majesty's license, in their Synod begun at London, A. D. 1603, in the first year of King James." These canons were collected from the preceding canons and injunctions. They are all founded on the canons of ancient councils, and having been authorized by the king's commission, according to the statute of the 25th Henry VIII., are binding on the clergy; but as these were not confirmed by parliament, they are not obligatory on the laity, except so far as they are explanatory of the ancient law. These were originally one hundred and forty-one in number; many, however, have been since superseded by subsequent acts of parliament, and more have become obsolete from the effect of time and the change of customs, and the consequent neglect in which they have fallen. See *Blackstone's Commentaries*, Introduction, sect. 3.

Another set of canons, which are generally attributed to Archbishop Laud, was drawn up in the year 1640, and then approved; but these were not confirmed at the Restoration. In 1634, certain canons were also prepared for the government of the church of Ireland, to which five more were added in 1711; these, however, have been since laid aside, and the English code adopted in their place. From this time these two establishments have constituted one Church, being united in discipline as well as in doctrine.

CANON OF THE MASS. A new method of administering the Lord's Supper, prescribed by Gregory the Great. This institution was attended by

a magnificent assemblage of pompous ceremonies, and acquired the name of the *Gregorian Canon*. It was subsequently adopted by all the Latin churches.

CANONS, PENITENTIAL. Certain rules, generally supposed to have been drawn up by Peter, Bishop of Alexandria, about the close of the third century, for the use of those who, through the severities of their sufferings, or the fear of death, had in any way denied the Christian faith during the Dioclesian persecution. They consist of fourteen in number. See *Labbei Concil*, tom. i. p. 955.

CANONESS, in the Romish Church, a woman who enjoys a prebend, affixed by the foundation to maids without their being obliged to renounce the world or make any vows. The order of Canonesses was instituted by the Emperor Lewis the Meek, in the ninth century, being the first female convent known in the Christian world. For each of these orders the emperor had a rule drawn up in the year 817, in the council of Aix-la-Chapelle, which was observed in the West until the twelfth century, although disapproved of by the court of Rome. The same emperor distinguished by peculiar marks of favour the order of Canons, which Chrodegangus had introduced in the last century.—See *Mosheim's Eccl. Hist.*, Century XII. Part II.

CANONICAL, something that belongs to or partakes of the nature of a rule or canon; thus canonical age is the time or age at which a person may be received into the ministry of the Church. This varies in different countries. In our own Church a candidate is usually twenty-three years of age before he is ordained a deacon, but a bishop is enabled to confer this ordination at an earlier age. A priest, however, must be full twenty-four, otherwise the ordination, although conferred by the bishop, is null and void; and he must be at least thirty years of age before he can be consecrated a bishop.

CANONICAL HOURS are certain stated times of the day, consigned more especially by the Romish Church to the offices of prayer and devotion, such as *matins, lauds, sixth and ninth vespers*, &c. In our country the canonical hours are from eight to twelve in the forenoon, before or after which times marriages (without an express license from the Archbishop of Canterbury) cannot be legally performed.

CANONICAL LETTERS, in the ancient Church, were a sort of testimonials of the orthodox faith, which the bishops and clergy sent to each other to keep up the Catholic communion, and distinguish orthodox Chris-

tians from Arians and other heretics. These were denominated canonical, either as being composed according to a certain rule or form, or because they were given to the *canonici*—that is, those comprehended in the canon or catalogue of their Church. Dismissory or recommendatory letters given upon the occasion of their travelling into other dioceses or countries, as well as other writings usually called *letters of peace*, &c., were also so many species of canonical letters.

Canonical is also an appellation given to those epistles in the New Testament more frequently called *Catholic* or *general* epistles.

CANONICAL LIFE, the method or rule of living prescribed by the ancient clergy, who lived in community. The canonical life was a kind of medium between the monastic and clerical life. Originally the orders of monks and clergy were entirely distinct; but pious persons in process of time instituted colleges of priests and canons, where clerks, as well as those who were educated for the ministry, might live under a fixed rule, although not so strict as the monastic. This was called the canonical life, and those who embraced it were called *canons*. Some have imagined the canonical life to have been founded by the Apostles themselves, while others suppose it to have been instituted in the beginning of the third century by Pope Urban the First, who is said to have ordered the bishops to provide such of their clergy as were willing to live in community with necessities out of the revenues of their churches. Others have given their origin to St. Augustin, who is said to have induced a certain number of clerks to devote themselves to religion, and to have founded a monastery within his episcopal palace, where he lived in community with them. The institution, however, of this order is generally attributed to Chrodegangus, Bishop of Metz, who, about the middle of the eighth century, not only subjected his own clergy to this new species of discipline, but by his example excited the Franks, the Italians, and the Germans to distinguish themselves by their zeal in favour of institutions of the like nature.—See *Mosheim's Eccl. Hist.*, Century VIII., Part II.

CANONICAL OBEDIENCE is that submission which, according to the ecclesiastical laws, the inferior clergy ought to pay to their bishops, and those of any religious order to their superiors.

CANONICAL PENSIONS were grants out of the revenues of a bishopric to a bishop who, from age or infirmity, had renounced the office. These originally were not granted except by the authority and approbation of a

synod, and only to such as had spent the greatest part of their life in the service of the Church. From this, however, arose the practice in after ages of reserving pensions upon the resignation of bishoprics, where the bishop only resigned to take another.—*Bing. Orig. Eccl.* b. vi. c. 4, s. 4.

CANONICAL PUNISHMENTS are those which the Church may inflict; such as excommunication, degradation, penance, &c.

CANONICAL SINS were those which were deemed capital or mortal: such, especially, were idolatry, murder, adultery, heresy, and schism.

CANONICÆ, virgins, who, in the primitive ages of the Church, made a public and open profession of virginity. It appears from the works both of Cyprian and Tertullian that it was usual for virgins to dedicate themselves to the service of Christ before the introduction of the monastic life; and by the writers of the following ages these were called *ecclesiastical virgins*, to distinguish them from those who had then embraced that life. These were commonly enrolled in the canon of the Church, or catalogue of the ecclesiastics, whence they acquired the name of *Canonicæ*. They differed from the monastic virgins, chiefly by living privately at home, where they were maintained, or in cases of necessity were supported by the Church.—*Bing. Orig. Eccl.* b. vii. c. 4, s. 1.

CANONICI, a name commonly given, and particularly in the ancient councils, to the clergy in general, being derived from the canon or catalogue kept in every church of the names of the ecclesiastics, which was the *rule* of knowing to what church they belonged.—*Bing. Orig. Eccl.* b. i. c. 5, s. 10.

CANONICUM is used in the Greek Church for a fee paid by the clergy to their bishops, archbishops, and metropolitans, for degrees and promotions in the Church.

Canonicum also denotes the first fruits, or payment made in respect thereof, by the great laity to their priests. This payment, or canonicum, is assessed according to the number of houses or chimneys in a place.

CANONIST, a person skilled in, or who makes profession of the study and practice of the canon law. Canonists and civilians are generally combined in the same persons; and hence the title of *doctor juris utriusque*, or *legum doctor*, is usually expressed in abbreviature, LL.D., or sometimes J.U.D.

CANONIZATION, a ceremony in the Romish Church, by which persons deceased are ranked in the catalogue of the saints. It succeeds beatification. Before a beatified person is canonized, the qualifications of the candidate are

strictly inquired into in some consistories held for that purpose; after which one of the consistorial advocates, in the presence of the Pope and cardinals, makes a panegyric of the person who is to be proclaimed a saint, giving a particular detail of his life, miracles, &c. These forms having been gone through, the holy father decrees his canonization, and appoints the day for its solemnization. By the ceremony of canonization, it appears that this rite of the Church of Rome has something in it very like the apotheosis of deification of the ancient Romans, and in all probability has taken its rise from it, several ceremonies of the same nature being conspicuous in both.

Originally every bishop had the privilege of canonizing saints, or declaring them entitled to the honours which the Catholic Church bestows on her saints. Thus the council of Cologne forbids any public mark of veneration to be shown to any modern saint, without the permission of the diocesan. The exclusive privilege, however, of granting canonization was subsequently reserved to the holy see, and, as is generally supposed, by Pope Alexander III. And afterwards, at a council of Vienna, the bishops, addressing Pope Gregory IX., expressly declare, that "no sanctity, however eminent, authorizes the faithful to honour the memory of a saint, without the permission of the holy see."

CANONRY, the benefice filled by a canon. It differs from a prebend, in that the prebend may subsist without the canonicate; whereas the canonicate is inseparable from the prebend. Again, the right of suffrages and other privileges are annexed to the canonicate, and not to the prebend.

CANTHARUS, a fountain usually placed in the middle of the atrium, or court before the Church, for the purpose of washing before the people went into it.—*Bing. Orig. Eccl.* b. viii. c. 4, s. 6.

CAPEROLANS, a congregation of ecclesiastics in Italy, who received their denomination from Peter Caperole, their founder, towards the end of the fifteenth century. This congregation still subsists in Italy, and is composed of twenty-four convents, situated in Brescia, Bergamo, and Cremasco.

CAPISCOLUS, or **CAPUSCHOLUS**, is a term used by ecclesiastical writers to denote a dignitary in certain cathedrals, who had the superintendency of the choir, answering to what in other churches is called *chanter* or *precentor*. The Capiscolus is sometimes also called *scholasticus*, from his having the instruction of the young clerks and choristers.

CAPITANEUS ECCLESIAE is the same with advowee or advocate.—See article *Advowee*.

CAPITOLINS, a term of reproach given to the Christians, as well by many of the heretics as by the heathens, from their receiving into their communion again, upon their sincere repentance, such as went to the Capitol to offer up sacrifices.—*Bing. Orig. Eccl.* b. i. c. 2, s. 3.

CAPITO, a distinguished dialectician of the thirteenth century, who, in conjunction with Albertus Magnus, Thomas Aquinas, and Bonaventura, greatly contributed by his learned labours to the reconciliation between mysticism and the philosophy of the schools.

CAPITULUM, a term used by ecclesiastical writers to denote that part of a chapter in the Bible which is read and explained. Thus they say, *ire ad capitulum*, to go to such a lecture. Hence the place, or apartment, in which such theological exercises were given, was denominated *domus capituli*.

CAPUCHINS, a religious order who adhere to the rule of St. Francis with the strictest observance. They take their name from the *capuce* or *capuchon*, a cap or cowl which they wear on their heads. The monastic orders, in the sixteenth century, having become greatly relaxed in their discipline, and their lives and morals equally corrupted, many, but for the most part fruitless, attempts were made to bring about their restoration. Among others, Matthew de Bassi, or Baschi, a religious observant of the monastery of Montefiascone, zealously applied himself to restore the original rules of the Franciscan order to their primitive austerity, pretending that he had several times been advertised from heaven to practise them to the letter. For this purpose, therefore, in the year 1525, he made application to Pope Clement VII., who gave him permission to found an order with as many others as chose to retire with him into solitude, and embrace this strict observance. In 1528 they obtained the bull of the Pope, and in the following year the order was fully established, and De Bassi elected their general. The vows taken by this order implied the greatest contempt of the world and its enjoyments, and the most profound humility, accompanied with the greatest austerity and gravity of manners. Hence its reputation and success were soon such as to excite the most bitter feelings of indignation and envy among the Franciscans in general.

The privilege of preaching was taken from the Capuchins by Pope Paul III., in the year 1543, but was afterwards restored to them by the same Pope, in 1545. They soon became very numerous; and so early as the year 1578 there were seventeen general chapters of the order; and in 1700 there appeared to be, in France alone, about six thousand Capuchins,

who were in the possession of three hundred and twenty-nine convents. The whole order has been computed to contain 30,000 souls, divided into 1800 houses, and forming thirty-eight provinces.—See *Mosheim's Eccl. Hist.* Cent. XVI. Part I. sect. 3.

CAPUTIATI, one of the numerous sects which arose in the twelfth century. They were chiefly known in France, and were called Caputiati from the cap or capuce they wore, as the badge of their order, and on which they bore a leaden image of the Virgin Mary.

These fanatics principally infested the province of Burgundy, where they excited great disturbance among the people, publicly declaring that their object was to level all distinctions, to abolish the magistracy, to remove all subordination whatsoever, and to restore that primitive liberty and natural equity that were the privileges of mankind. Mosheim remarks that Hugo, Bishop of Auxerre, attacked these disturbers of human society in the proper manner—employing against them the force of arms, instead of arguments.—*Eccl. Hist.* Cent. XII. Part II.

CARAITES, a religious sect among the Jews, whose distinguished tenet and practice it is to adhere closely to the words and very letter of the Scriptures, rejecting the interpretations of the Rabbins, the Cabbala, and all traditions whatsoever. Hence a schism arose; those who maintained the Cabbala, Talmud, &c., being called *Rabbinists* or *Talmudists*, and those who rejected all these being denominated *Caraites* or *Scripturists*, from *cara* or *micra*, which signifies the pure text of the Bible.

Aben Ezra, and some others, consider the Caraites as Sadducees; but Leo de Juda calls them Sadducees *reformed*, from their belief in the immortality of the soul, and other scriptural doctrines, which the Sadducees denied. Others, with more probability, believe they were reproached by the rest of the Jews with the name of Sadducees, merely from their agreement with these on the subject of traditions. Caleb, himself a Caraites, makes the difference between the Caraites and the Rabbinists to consist in three points: 1. In their denying the oral law to have been derived from Moses, and their rejection of the Cabbala; 2. In their abhorrence of the Talmud; and, 3. In their more rigorous observance of the Sabbaths, feasts, &c.

CARDINAL, from *cardo*, a hinge, is an appellation given to any thing to mark its pre-eminence; as the four cardinal virtues, the cardinal winds, &c. But the term is more particularly applied to an ecclesiastic in the Church of Rome who is a member of the conclave, and as such has a voice

a short purple mantle, and, upon extraordinary occasions, the mozette, and a papal cap over it. The colour of their garment is either red or violet. The red cap was first worn at the council of Lyons, in the year 1243.

By the decree of Pope Urban VIII., in the year 1630, it is directed that the cardinals should be addressed by the title of *eminence*, previous to which time they were styled *most illustrious*. They have long been esteemed as holding a rank next in order to the Pope, by whom they are frequently employed in carrying on negotiations with foreign powers. They are then usually designated legates *à latere*; and when appointed the governors of towns, &c., their government is called by the name of *legation*. Claudius Saumaise has a very learned discussion on the origin of cardinals, in his book *De Primitu Papæ*, p. 10; see also *Du Cange*, *Onuphrius*, and *Mosheim's Eccl. Hist.* Cent. XI. Part II. and Cent. XVI. sect. 3, Part I.; see also article *Conclave*.

CARMATHITES, the disciples of Carmath, a celebrated impostor who appeared in the ninth century, and whom his followers looked upon as a prophet sent by God to overthrow the doctrines of Mahomet. Carmath enjoined and practised himself a very great austerity of life, and declared that God himself had commanded him to offer up prayers, not five times, like the followers of Mahomet, but fifty times, a-day. In opposition to the Mahometans, they ate many things forbidden by their law, and thought that all their actions were under the guidance of guardian angels, but that demons or ghosts delighted in injuring them.

CARMELITES, or THE ORDER OF OUR LADY OF MOUNT CARMEL, a religious order, being one of the four tribes of mendicant or begging friars. They take their name from Mount Carmel, celebrated in Scripture as the abode of the prophets Elijah and Elisha, from whom they pretend to have descended in an uninterrupted succession. In several ecclesiastical authors, whose zeal for the antiquity and reputation of this fraternity have induced them to adopt without hesitation the greatest and most puerile absurdities, we have histories as ridiculous as they are circumstantial of the origin, the founder, and all the revolutions of this famous order. Elias, they say, became a monk under the ministry of angels; that his first disciples were Jonah, Micah, and Obadiah; and that the wife of the last of these, having bound herself by a vow of chastity, received the veil from the hands of Elias himself, and became the first abbess of the Carmelite order. They tell us, also, that Pythagoras was a member of this order, and that he drew



J. Byrne del.

A Carmelite.

Published by Asherman, 90 & 96, Strand, London.

A. Pincher, artist, in St. Martin's Lane.

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W. Rymer, Engraver

A Carmelite.

Published by A. Korman 38 & 36 Strand London

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all his wisdom from Mount Carmel, where he had several conversations with the prophet Daniel upon the subject of the Trinity. They further assert that the Virgin Mary and Christ himself assumed the habit and profession of Carmelites, and enter into the most minute circumstances attending their admission into this holy order. For a full account of all these absurdities, see a very curious work printed at *Paris*, but under the name of *Berlin*, in 1751, and intituled *Ordres Monastiques*, Histoire extraite de tous les Auteurs qui ont conservé à la Posterité ce qu'il y a de plus curieux dans chaque Ordre, enrichie d'un grand nombre de Passages des mêmes Auteurs; pour servir de démonstration que ce qu'on y avancé est également véritable et curieux.

The most reasonable account, perhaps, of the origin of the Carmelites is given by Phocas, a Grecian monk. He tells us that he was at Carmel in the year 1185, and that at that time the remains of a large monastery was still existing there; and that a few years before an aged Calabrian priest, by the name of Berthold, instructed, as he pretended, by a revelation from the prophet Elijah, erected there a small temple or chapel, and, having collected ten brethren, fixed his abode in that holy place. This little establishment soon acquired great celebrity, and in the year 1205 was erected into a monastery by Albert, Bishop of Jerusalem, who gave them a very rigid rule, which in 1226 was approved and confirmed by Pope Honorius III., but was afterwards mitigated by Innocent IV. In the year 1229 they quitted their residence on Mount Carmel, under Alan, the fifth general of their order, and were dispersed in different parts of Europe. Some of these came into England in the year 1240, and soon erected in this country a great many monasteries.

After the establishment of the Carmelites in Europe, their strict rule of discipline was in many respects altered and mitigated by several popes; but a partial reform having afterwards been made by Theresa, a nun of the convent of Avila in Castile, the order was divided into two branches, viz. *Carmelites of the Ancient Observance*, called also the *Moderate*, or *Mitigated*; and *Carmelites of the Strict Observance*, or *Bare-footed Carmelites*; which separation was confirmed in 1587 by Sextus V., and again by Clement VIII. in 1593, who allowed the bare-footed Carmelites to have their own chief, or general. These last, however, having soon afterwards quarrelled among themselves, were divided into two congregations, one in Spain and the other in Italy.

The Carmelite order has always been eminent for its missions, and for the great number of saints it has added to the Roman calendar. Its members have received from several of the popes the title of *Brothers of the Blessed Virgin*.—See *Mosheim's Eccl. Hist.* Cent. XII. Part II. and Cent. XVI. sect. 3, Part I.

CAROL, or CHRISTMAS CAROL, a song or hymn sung in celebration of the birth of our Saviour. It has been said to be derived from *cantare*, to sing, and *rola*, an interjection, denoting joy. That songs in memory of the Nativity were in use among the primitive Christians is evident from the many ancient hymns appropriated to this season that are yet existing. And Tertullian, speaking of their songs in general, tells us that it was customary among the Christians of his time to bring those who were able to sing into the midst, and make them sing a song unto God, either out of the Holy Scriptures, or of their own invention. And Durand, who wrote in the twelfth century, says, on the day of the Nativity it was usual for the bishops of some churches to sing among their clergy in the episcopal house.—*Rat.* lib. vi. c. 86, s. 9.

This, indeed, seems to have been used by the church as a ceremony in imitation of the *Gloria in excelsis* sung by the angels in the morning of the Nativity, a song which the learned Bishop Taylor has called “the Christmas Carol of these blessed choristers, and which,” he says, “they taught the church to put into their offices for ever on the anniversary of this festival.”

CAROLOSTADIANS, or CARLOSTADIANS, a sect or branch of Lutherans, who were so called from their leader, Andrew Carolostadius. When Archdeacon of Wittemberg he joined the reformers through the influence of Luther, and has been noted as the first among the reformed clergy who took to himself a wife. Disagreeing however with Luther, chiefly in denying the real presence of Christ in the Eucharist, he separated himself from this reformer, and founded a sect who took the name of Carolostadians. They have been sometimes also called *Sacramentarians*, and for the most part hold the same opinions as the Zuinglians.

Carolostadt is said by Mosheim to have been of a fanatical turn of mind, and to have been a friend to the Anabaptists and other enthusiasts who pretended to divine inspiration. The latter charge seems to have been made without sufficient reason, since he composed a treatise against enthusiasm, and particularly against the extravagant tenets of the Anabaptists.—See

who attacked the metaphysical principles on which the whole of the Cartesian philosophy was founded, and in the place of this system substituted another, which bore a near resemblance to the Epicurean. From this period is to be dated that schism in philosophy into two sects—the *metaphysical* and *mathematical*. Cartesianism had many supporters not only in France but in other countries, and particularly in Holland; it was here, however, strongly opposed by Gilbert Voet, a celebrated divine of the university of Utrecht, and hence the opponents of this system generally acquired the name of *Voetians*. The tenets which these principally objected to, as taught by Des Cartes, were the following:—1. That there is a time in life when man must doubt of every thing. 2. That the world is infinite. 3. That there is the same certainty in philosophy as there is in divinity. 4. That the clear and distinct ideas of things should be considered as the sole rule of truth. 5. That the senses always, or at least generally, deceive us. 6. That the chief proof of the existence of a Deity arises from the notion itself being so strongly impressed on the minds of all men. 7. That the nature, or essence of spirit, and of God himself, consists in thought. 8. That space has no real existence, but is merely a creature of the imagination; whence it follows that matter is not confined within any limits. For the maintenance of these tenets the Voetians stigmatized the Cartesians as heretics, and represented them as people who formed evil designs against the state, and advanced novelties which were highly prejudicial to religion. These accusations were the means of procuring many decrees to be passed against them by the synods of the church, and the further progress of their philosophy was also attempted to be prevented by many edicts of the magistrates. The Cartesians, nevertheless, continued to increase in number, and in a short time greatly exceeded their opponents, and the system only fell before the purer light introduced by the Newtonian philosophy.

CARTHUSIANS, a religious order founded in the year 1084, by Brano of Cologne, who, having left the Church of Rheims, of which he was canon, in disgust, retired with six companions to the desert of Chartreux, near Grenoble, in Dauphiné, who thence took the name of Carthusians. They are particularly remarkable for the austerity of their rule. By this they are not permitted to depart from their cells, nor to speak to any person, without the permission of their superior. Their beds are of straw, covered with felt, and their clothing consists of two hair cloths, two cowls, two pair of hose, and a cloak, all very coarse. During meals they are enjoined to keep their eyes on

CATAPHRYGIANS, an appellation originally given to the Montanists, from the place where they had their first principal abode. See article *Montanists*.

CATECHISM, from a Greek word, signifying to resound or repeat, a form of instruction by way of questions and answers ; or, according to the meaning of the word given in our Book of Common Prayer, “ an instruction to be learned of every person before he be brought to be confirmed by the bishop.”

We learn from Josephus (*Antiq.* lib. 4, c. 8,) that the Jews were particularly careful that their children should be properly instructed in the law ; and for this purpose a person was appointed in every village, called the *Instructor of Babes* (alluded to by St. Paul, in his Epistle to the Romans, ch. xi. 20,) whose duty it was to teach children the law until they were ten years of age, and from thence until they were fifteen, to instruct them in the Talmud. Grotius says, that at thirteen they were brought to the house of God to be publicly examined ; and if found duly instructed, they were then declared to be *Children of the Precept*, that is, they were obliged to keep the law, and thenceforth became answerable for their own sins. From the Jews this custom was delivered down to the first Christians, who had in every church a peculiar officer, called a *Catechist*, whose office it was to instruct the catechumens in the principles of their religion, and particularly to catechise them during the forty days of Lent, preparatory to their baptism at Easter, the usual season of performing that ceremony. At this time, indeed, the catechumens were generally such as had come to years of discretion, but having been born of heathen parents, had not yet been baptized. These, therefore, were catechised *previous* to baptism ; but as the children of such parents as had been converted to Christianity were certainly baptized in their infancy (see article *Baptism*,) they could not, any more than at the present time, have been admitted catechumens until *after* baptism. For the substance of the ancient catechisms, and the method of instruction in use among the early Christians, see *Bing. Orig. Eccl.* b. x. ch. 1, s. 6.

The earliest catechisms consisted only of the *Renunciation*, or repetition of the *baptismal vow*, the *Apostles' Creed*, and the *Lord's Prayer* ; and these, together with the Ten Commandments, composed the whole of our own form at the time of the Reformation. King James I. afterwards directed the bishops to add a short explanation of the doctrines of the Sacraments, which was made by Bishop Overall, then Dean of St. Paul's : “ So that now, in the opinion of the best judges,” says Wheatly, “ it excels all catechisms that

doctors of any reputation. This was shortly afterwards published under the title of the Catechism of Racow, and is still put forward as the confession of faith of their sect. It is observed, however, by Mosheim, "that the Catechism of Racow, which most people look upon as the great standard of Socinianism, and as an accurate summary of the doctrine of that sect, is in reality no more than a collection of the popular tenets of the Socinians, and by no means a just representation of the secret opinions and sentiments of their doctors;" and further, "that in this catechism many Socinian tenets, and institutions, which might have contributed to render the sect still more odious, and to expose its internal constitution too much to public view, are entirely omitted, so that it seems to have been less composed for the use of the Socinians themselves, than to impose upon strangers, and to mitigate the indignation which the tenets of this community had excited in the minds of many; hence it never obtained among the Socinians the authority of a public confession, or rule of faith; and hence the doctors of that sect were authorized to correct and contradict it, or to substitute another form of doctrine in its place."—*Eccl. Hist.* Cent. XVI. sect. 3, Part II. An English translation of this catechism was published by Dr. Rees in 1818, with a preface, containing an historical introduction, in which the reader will find much valuable information both with respect to the work itself, and to the many answers that have been given to it by different learned divines.

CATECHIST, in an ecclesiastical sense, is a person appointed by the Church to instruct those who are intended for baptism, in the fundamental articles of the Christian faith. They were usually distinct from the bishops and presbyters, and had their auditories, or *catechumena*, apart, but did not constitute any separate order of the clergy. Sometimes deacons, or merely readers, were appointed catechists, Origen being only eighteen years of age, and therefore incapable of the deaconship, when he was appointed catechist at Alexandria. There is a treatise of St. Gregory of Nissa, usually called *the great Catechetical Discourse*, which was intended for the use of the catechists, that they might thereby obtain the knowledge and skill requisite for the instruction of the catechumens. This is divided into forty chapters, which are preceded by a preface, pointing out the necessity of adopting a different mode of instruction, according to the habits, prejudices, and peculiar creed of the parties to receive it.—See *Bing. Orig. Eccl.* b. iii. ch. 10, s. 1.

Many have lamented the too prevalent neglect among our clergy, of the duty of catechising, and the consequent ignorance of the lower class of the

and intended to shadow out to the catechumens their condition, both before and after their admission into the Christian Church.

Some speak only of two classes of catechumens—*Audientes* and *Competentes*, and Tertullian applies the former name indifferently to all who had not partaken of the right of baptism.

CATENÆ, a name given to certain commentaries on the Holy Scriptures, or rather to compilations of passages from the commentators of the preceding ages which abounded among the Greeks about the ninth century. These consisted entirely of collections of the explications of Scripture, to be found in the works of the ancient Fathers and other writers, and acquired the name of *Catenæ*, or chains, from their dependence upon each other. Some of these are said to be yet extant in manuscript.

CATHARI, or **CATHARISTS**. These were a branch of *Paulicians*, who, about the middle of the eleventh century, impelled either by a desire of propagating their own opinions, or of extricating themselves from the persecution and oppression of the Grecian yoke, quitted Bulgaria and Thrace, and migrated into Italy and other parts of Europe. In Italy these were called *Paterini*, and *Cathari*, or more properly *Gazari*, from a country at that time of the name of *Gazaria*, which is the same with that now called the Lesser Tartary. In France they bore the several names of *Albigenses*, from the town of Albi; of *Bulgarians*, as originally coming from Bulgaria; and of *Publicans*, probably a corruption of Paulicians.

In the following century the Cathari became very numerous, and spreading themselves throughout most parts of Europe, were the occasion of great tumults and disorders, whence they were persecuted with the utmost cruelty, and many of them put to death. Their doctrines bore great resemblance to those of the Manicheans, or Gnostics, whence they have sometimes been so called, although they differed from the original Manicheans in many respects. They held that matter was the source of all evil; that the Creator of the world was a being distinct from the supreme Deity; that Christ was not clothed with a real body, and therefore could not have been born, nor seen death; that man was the production of the evil principle; and that the sacraments of Baptism and the Lord's Supper were useless institutions, and destitute of all power and efficacy. They further maintained that the human soul was shut up in the dungeon of the mortal body; whence it could only be delivered by fasting, continence, and mortification. Hence they taught the

necessity of abstinence from animal food, wine, and wedlock, and insisted on the practice of the greatest austerity of manners. The Old Testament was held by them in great contempt, but they professed the highest degree of veneration for the New, and particularly for the four Gospels.

The Cathari were divided into many sects, or factions, the two principal of which were the following: the first held the doctrine of *two eternal Beings*, from whom all things were derived; the *God of Light*, the Father of Jesus Christ; and *the principle of darkness*, whom they considered as the author of the material world. The other believed in *one eternal Principle*, the Father of Christ, and supreme God, by whom matter was created. They held, however, that the *evil being*, after his fall from Heaven, divided this matter into the four elements, out of which he produced this visible world. The first of these sects was afterwards divided into two, one of which had Balazinansa, bishop of Verona, for their leader, and the other John de Lugio, bishop of Bergamo. The sect, which maintained the doctrine of one eternal principle, was also subdivided into the congregation of *Baioli*, and that of *Concoregio*.—See *Mosheim's Eccl. Hist.* Cent. XI. Part II. ch. 5, and Cent. XII. Part II. ch. 5.

CATHAROI, from the Greek, signifying pure, a title assumed by the Novatians, as members of the Christian Church, which they held to be a society in which virtue and innocence were alone practised. This sect sprung up in the third century, and were the cause of endless dissensions in the Church. There was no difference, however, in any point of doctrine between them and Christians in general, from whom they dissented, only in refusing to re-admit apostates from the Church.

CATHEDRA, from a Greek word, signifying a chair, in an ecclesiastical sense is used for the bishop's seat, or throne in a church, and also for the preacher's pulpit.

CATHEDRAL, from the same root, a church wherein there is a bishop's see, or seat: see articles *Church*, and *Bishop*. The denomination, cathedral, seems to have taken its rise from the manner of sitting in the ancient churches, or assemblies of the primitive Christians. In these the council, consisting of the elders and priests, was called *Presbyterium*. At their head was the bishop, who held the place of chairman, *Cathedralis* or *Cathedraticus*, and the presbyters, who sat on each side, were also called by the ancient Fathers *Assessores Episcoporum*. The episcopal authority did not reside in the bishop alone, but in all the presbyters, whereof the bishop was president. A cathedral, therefore, originally seems to have been very dif-

ferent from what it is at present; the Christians, till the time of Constantine, having no liberty to build any temple. By their churches was only meant their assemblies, and by cathedrals nothing more than consistories.

CATHOLIC, in a general sense, denotes anything that is universal or general.

CATHOLIC CHURCH. The rise and propagation of the different heresies in the Church induced the primitive Christians to assume to themselves the appellation of *Catholic*, and to give to their communion the name of the *Catholic Church*, as characteristic marks whereby they might be distinguished from the various sects which had departed from the true doctrine of the Gospel; and who, although they were accustomed to call themselves by different names, sheltered themselves under the general appellation of Christians. Thus Pacian being asked why Christians were called Catholics, answered, it was to distinguish them from heretics, and added, "Christian is my name, and Catholic my surname." And Optatus says, that the Church of Christ had a just title to this name, because it was universally diffused over all the world.—*Bing. Orig. Eccl.* b. i. ch. 1, s. 7. Upon this ground the Church of Rome still continues to designate itself by the name of Catholic, in opposition to all those who have separated from her communion. These she therefore considers as heretics and schismatics, and looks upon herself as the only true and Christian Church, and even considers this appellation to be a mark of her infallibility. The name of Catholic, however, in the sense in which it has thus been assumed by the Romish Church, cannot be recognized by Protestants, by whom they are generally denominated *Roman Catholics*, and sometimes, by way of reproach, *Papists*, and *Romanists*. In the strict sense of the word, indeed, there is no catholic church in being, that is, no Christian communion universally received or acknowledged. In some of the independent Greek churches, as those of Georgia, Imeretta, and Mingrelia, there is one supreme bishop, or pontiff, whose highest title is, that of "The Catholic;" and the same appellation is given to the second patriarch in the Abyssinian church. This term has sometimes also been given to the patriarch of Babylon, as well as to the different bishops of Seleucia, Ctesiphon, and Bagdad.

Catholic King is a title which has long been hereditary in the Kings of Spain, and considered as peculiarly belonging to them. In some epistles, however, of the ancient popes, we find this title given to the kings of France and of Jerusalem, as well as to the several patriarchs and primates.

CELESTINES, a religious order founded by Peter de Meuron, in the middle of the thirteenth century, and then called *The Hermits of St. Damien*. Their founder, however, being afterwards raised to the pontificate, under the name of Celestine V., they took the appellation of Celestines. While yet very young, Peter, who was born in the year 1215, at Hernia, in the kingdom of Naples, is said to have retired to a solitary mountain in order to dedicate himself wholly to prayer, and mortification; and that the fame of his piety having brought many to visit him here, some of these, being charmed with his virtue, renounced the world, that they might continue with him in his solitude. With these, about the year 1254, he formed a kind of community, which was afterwards approved by Pope Urban IV., and in the year 1264 was erected into a distinct order. Being elected Pope, although much against his own will, in 1294 he approved their constitutions, and confirmed all their monasteries, being then twenty in number. Having been at the head of the Church, however, only for the short space of four months, he solemnly renounced the pontificate. After the death of Celestine, this order made great progress in many provinces of Germany, as well as in France and Italy, having nearly an hundred convents in the latter country, and above twenty priories in France. In Germany, however, the greatest part, if not the whole of them, have long since fallen into decay.

The Celestines rise two hours after midnight to say matins; are forbidden to eat flesh at any time, and fast every Wednesday and Friday from Easter to the exaltation of the holy cross; and from that feast to Easter every day. Their habit consists of a white gown, a capuche, and a black scapulary.

There have been many prelates and others of this order, who have rendered themselves famous by their piety and sanctity of life, of whom the Father Celestin Telera has given a particular history.—See *Du Breuil, Antiq. de Paris*; *Louis Beuvier, Hist. des Celestins de Paris*, and *Helyot's Hist. des Ordres Relig.* tom. vi.

CELIBACY, the living in a single state of life, or unmarried. Although, as remarked by Bishop Burnet, “there is no law of God debarring the clergy from marriage, and not one word in the whole Scriptures that does so much as hint at it, whereas there is a great deal to the contrary;” and although it is certain that the ministers of the Gospel were permitted to marry, for several centuries after the days of the Apostles, yet it is equally certain, that some attempts were very early made to impose celibacy on the clergy, and that many things are to be found in the ancient Fathers, highly laudatory of a

single life. The precepts of the Gospel taught the Christian the duty of separating himself from the criminal pleasures and pursuits of the world, and this necessarily connected the idea of sanctity with that of solitude. The great estimation also in which those were held, who were accustomed to live by themselves in caves or in the deserts, brought celibacy to be looked upon as highly meritorious, and was the chief source of the monastic institutions.

Basilides and Saturninus seem to be the first who raised any objection to the marriage state; but not long after we find it condemned both by Montanus and Novatus, as also by the sect of the Encratites, as a sort of libertinism that was unbecoming and inconsistent with that state of purity which was required of Christians. Against these, however, the Fathers, for the most part, assert the lawfulness of marriage, without making any distinction between the laity and the clergy. Celibacy, however, became by degrees, and particularly from the writings of Tertullian, after he had embraced the doctrines of the Montanists, to be looked upon in a very favourable manner, and there seems to be very few instances of bishops or priests marrying after they were in orders; yet the discipline of the Church never required the clergy, upon entering into orders, to forsake their wives. Great care indeed was taken to prevent the scandal which such a practice would have given rise to, and it was expressly forbidden by the apostolical canons; and was afterwards condemned by the council of Gangra, in the fourth century, and by that of Trullo, in the seventh age. A distinction however, was taken between a single, or first, and second marriage; for although it was never objected to a man's becoming a priest or a bishop, that he was married, yet a second marriage was considered as rendering him unfit for those holy offices. And even in this a distinction was drawn, a marriage prior to baptism being considered as of no account. Thus, St. Jerome, in speaking of bishops who had been twice married, although only once after they had become Christians, and were therefore looked upon as the husbands of one wife, says, "the number of those, in that time, could not be reckoned; and that more of such bishops might be found than there were at the council of Arimini." Many canons, however, began to be made against the marriage of those in holy orders, but these were chiefly only local laws enacted by the Roman and African synods. In the Eastern Church the priests are usually married before they are ordained, and continue to live with their wives, without either censure or trouble. In the Western Church, mention is made both in the Gallican and the Spanish synods of the wives both of bishops and priests, under the names of *Episcopæ* and *Presbyteræ*.

Siricius, who lived towards the latter end of the fourth century, seems to have been the first Pope who directly forbade the marriage of the clergy, but this restraint was not generally imposed upon them before the papacy of Gregory the Seventh, at the end of the eleventh century. The great object of Gregory was the subjecting all temporal princes to the power of the See of Rome; and as one mode of effecting this, he attempted to bring the clergy to an entire dependance upon himself, and to separate them wholly from all other interests except those of ecclesiastical authority. The enormous crimes and dissolute lives of the clergy, which had their origin in this great abuse of the papal power, are too well known in the pages of history; as a remedy for which, dispensations for concubinations became so common, that instead of their giving scandal, they were rather considered as the marks of holiness and temperance. Collier indeed, says, that the females living with the clergy, under licenses from the bishop, were for the most part their *wives*, but it does not appear that any marriages of priests were at this time even solemnized, or that such marriages, if made, would have been legal or valid.

The restraining the natural right of the clergy to marry, has in all ages been made a subject of grievous complaint, and at the time of the Reformation, there was scarcely any point more canvassed and insisted upon, than the full liberty of the clergy in this respect. "The celibacy of the Romish clergy," says Bishop Pretyman, "was with reason considered to be a principal cause of their irregular and dissolute lives; and the wisest of the reformers were exceedingly anxious to abolish a practice, which had been injurious to the interests of religion, by its tendency to corrupt the morals of those who ought to be examples of virtue to the rest of mankind,"—*Christian Theology*, vol. ii. 312. That no vow of celibacy was required of the clergy as a condition of their ordination for the three first ages of the Church, see *Bing. Orig. Eccl.* b. iv. ch. 5, s. 5.

CELLS, places of retirement within the walls of the church. Paulinus Nolanus calls them *Cubicula*, or little chambers, and says that the use of them was for people to retire into who were minded to give themselves to reading, or meditation, or private prayer. They were sometimes abused, however, to profane, instead of pious purposes, as we may collect from the decrees of the Council of Trullo, and the Emperor Leo.—See *Bing. Orig. Eccl.* b. viii. ch. 5, s. 8.

CELLITES, or CELLITE BRETHREN AND SISTERS. These made their first appearance at Antwerp at the commencement of the fourteenth cen-

tury, and were called Cellites from the cells in which they were accustomed to live. They were also styled *Alexians*, from St. Alexius, who became their patron. The principal object of forming themselves into a society was, to visit and comfort the sick, to console the dying with their prayers and exhortations, and particularly to take care of the interment of those who were cut off by the plague, and who, on that account, were frequently forsaken by the clergy. These they were accustomed to commit to the grave with a solemn funeral dirge. Hence they acquired the name of *Lollards*, a term signifying *singing*, or offering praises to God in songs and hymns.—See article *Lollards*.

The example of the Cellites had such an extensive influence, that in a short time societies of a similar nature, consisting both of men and women, were formed in most parts of Germany and Flanders. These, from the great relief and benefit they administered to the sick and needy, gained them the favour and protection of the magistrates. But by the clergy, whose reputation was considerably lessened from the contrast that was thus afforded between their supineness, and the zealous exertions of these charitable brethren, as well as by the mendicant friars, whose emoluments from the same cause were very sensibly diminished, they were persecuted with much asperity, and represented to the court of Rome as guilty of the greatest vices, and most intolerable errors. Being supported, however, by the good opinions and testimony of the magistrates, the Cellites obtained many papal constitutions, whereby their institution was confirmed, their persons exempted from the cognizance of the inquisition, and themselves subjected to the jurisdiction of their bishops alone. But as these measures were found insufficient to protect them from the malice of their enemies, a bull was obtained in the year 1472, from Pope Sixtus IV., by the influence of Charles Duke of Burgundy, whereby the Cellites were ranked among the religious orders, and delivered from the jurisdiction of the bishops. And further privileges were granted them in the year 1506, by Pope Julius II.—See *Mosheim's Eccl. Hist.* Cent. XIV. Part II. ch. 2.

CELLUNANI, clerks appointed to act as spies over the conduct of others, and who therefore lived night and day in the same cells or chambers with those whom it was their peculiar duty to watch. Mr. Clarke calls them a kind of legalized spies and domestic traitors. Ennomius, Bishop of Pavia, has a treatise on them.—See article *Camerarii*.

Cellunani was also a name frequently given to monks, from their living in cells.—See *Bing. Orig. Eccl.* b. vii. ch. 3, s. 14.

CEMETERY, or rather **COEMETERY**, a place appropriated for the reception of the dead.

Churches, through the superstitions of mankind, have long been converted into cemeteries, a practice which is continued to this day. This was not introduced however without much resistance. The Theodosian code contains an express prohibition that "no one shall bury in the church." And various ecclesiastical decrees have been made upon the subject. The Spanish council of Bracara, in the year 563, ordained that every cemetery should be without the church. And Theodore, patriarch of Antioch, decreed that it should never be lawful to bury in churches, according to the civil law of the Grecian empire. The council of Nantes permitted the porch of the church to be converted to a cemetery, but forbade any interment in the interior. And by a council holden at Tribur in Germany, the laity were prohibited from being buried within the walls. Interment, however, in churches became gradually into universal use, as well from the superstition of the people as from the pecuniary benefit thence resulting to the officiating priests, certain perquisites being exacted for this permission, and which could only be refused at the hazard of excommunication. These were called *mortuaries*, which still continue to exist.

In Christian countries cemeteries are consecrated ground, and hence infants dying without having been baptized are not with us permitted to be buried there. The origin of consecrating burial grounds is very obscure, but is said to have been introduced about the end of the sixth century.

By the early Christians cemeteries were holden in the greatest veneration, Eusebius and Tertullian informing us that they were accustomed to assemble in them for divine worship. And upon the establishment of their religion by Constantine, they fixed on these places, from their having been the burial ground of their martyrs, for the scites of their churches; and hence some have derived the rule, which is still followed in the church of Rome, never to consecrate an altar without depositing under it the relics of some saint.— See article *Altar*, and *Bing. Orig. Eccl.* b. viii. ch. 1, s. 9, and b. xxiii. ch. 1, s. 1.

CENONES, an order of men among the Montanists or Cataphrygian heretics, which were superior to their bishops, and, as it seems, distinct from them. St. Jerome, in writing against the Montanists, says, they thrust down the order of bishops, the successors of the apostles, and in their place set up an order of patriarchs, and an order of Cenones. Hence some have supposed

that the name of patriarch had not in the time of Jerome been adopted in the church.—*Bing. Orig. Eccl.* b. ii. ch. 17, s. 5.

CENSURES ECCLESIASTICAL, are penalties inflicted by the church on those who have been guilty of holding heretical doctrines or of any grievous misconduct, whereby they may be deprived of the benefit of community, or prohibited from the exercise of the sacerdotal office.

CENSUS ECCLESIAE ROMANÆ, was an annual contribution paid to the See of Rome by most of the sovereigns of Europe.

CENTENARIUS, was an officer in many monasteries, who held a jurisdiction over an hundred monks. This term was also given to conjurors and diviners.—See *Bing. Orig. Eccl.* b. xvi. ch. 5, s. 6.

CERDONIANS, a sect of heretics of the second century, who maintained most of the errors of Simon Magus and the Manichees. They derived their appellation from their leader Cerdo, or Cerdon, a Syrian. Having come to Rome about the year 140, in the time of Pope Hyginus, Cerdo gained a great many proselytes to his heterodox opinions, in the propagation of which he was joined and assisted by Marcion. Both of these maintained that there were two principles, the one perfectly good and the other perfectly evil. Between these they taught there was an *intermediate* kind of deity, of a mixed nature, who had the power of administering rewards and inflicting punishments. This middle deity was the Creator of the lower world, and is the God and legislator of the Jewish nation, while all other nations are under the empire of the evil principle. Both of these aspire to the place of the Supreme Being, and are ambitious of subjecting to their authority all the nations of the world. To prevent this, the Supreme Being, whom they called *unknown*, sent to the Jews his Son, Jesus Christ, clothed with a certain shadowy resemblance of a body, who was incarnate in appearance only, not having been born of a virgin, nor suffered death in reality. The commission of this celestial messenger was to destroy the empire both of the evil principle, and of this intermediate deity, and to bring back to God the wandering souls of men. They denied also the resurrection of the dead, and rejected all the books of the Old Testament, as having proceeded from the evil principle. They also refused to receive any other gospel except that of St. Luke, which they considered as St. Paul's. Cerdo is said to have abjured his errors in the time of Hyginus, but having afterwards persisted in them, to have been again cast out of the church.—See *Mosheim's Eccl. Hist.* Cent. II. Part II. ch. 5, and *Tertullian, Adv. Marc.* lib. i. c. 2 & 22.

CEREMONIAL—*ceremoniale*, a book, in which is prescribed the order of the ceremonies to be observed upon all occasions of solemnity and pomp. The ceremonial of the church of Rome is called *Ordo Romanus*. It was published in 1516 by the bishop of Corcyra, which gave so much scandal to the college of cardinals that some of them voted to have both the book and the author of it burnt for having exposed the sacred ceremonies to the eyes of the profane.

The term ceremonial is more particularly used in speaking of the laws and regulations given by Moses in relation to the worship of God among the ancient Jews. It amounts to much the same with what is called the *Levitical law*, and is contradistinguished from the *moral*, as well as the *judicial law*.

CEREMONY, in an ecclesiastical sense, signifies the external rites with which public worship and all other offices of religion are performed.

At the first institution of Christianity it was remarkable for its great simplicity, scarcely any other ceremonies having been attached to the church except those which related to the sacraments of Baptism and the Holy Supper, as commanded by Christ himself. Nor are these to be considered as mere ceremonies, nor as symbolical representations only, but likewise as ordinances accompanied with a sanctifying influence upon the heart and affections of those who partake of them. Many unnecessary rites and ceremonies however were soon added to the Christian worship, the sole object of which seems to have been the gratification of the multitude. The chief of these changes were probably made by way of accommodation to the prejudices of the Jews and heathens in order thus to facilitate their conversion to Christianity, both Jews and heathens being accustomed to pompous and magnificent ceremonies, which they equally considered as essential to religion. On account of their deficiency in these, they were wont to hold Christianity in the greatest contempt, reproaching its disciples with having neither temples, altars, victims, nor priests. Certain external ceremonies were hence adopted by the rulers of the church in the first centuries, as well with the view of gaining proselytes, as of refuting the calumnies of their enemies.

The respect paid to the Greek and Roman mysteries was also a strong inducement with the early Christians to give a mystic air to their religion, that it might be put upon an equality, in point of dignity, with that of the Pagans. With this view they gave the name of *mysteries* to the institutions of the Gospel, and particularly to that of the Holy Sacrament, and even

introduced many of the terms and rites used by the ancients in the celebration of their famous mysteries. This was first introduced in the eastern provinces of the empire, but the example was soon followed by Christians in general.

The general practice in the east of impressing on the mind their religious doctrines by means of symbolic representation, was another cause of this addition to the external rites of the church. Thus milk and honey, as the ordinary food of infants, was administered to new converts, as a symbol of regeneration. The ceremony of manumission was borrowed to signify their redemption through Jesus Christ; and the military oath of the Romans, *sacramentum*, was adopted to express their engagement with Christ.

The wish, and perhaps even the necessity, of conforming in some measure with the prejudices of the Jewish and Gentile converts, had also the same effect. Thus a custom prevailed in all eastern nations of addressing their worship towards the east, from the general belief that God, whose essence they looked upon to be *light*, dwelt in that part of the heavens. Hence this custom was adopted by Christians, and has been retained by many of them to this day.

In the third century the ceremonies of the Christian church were very much increased, owing, in a great measure, to the above-mentioned causes, but more especially perhaps to that passion for the oriental philosophy which had then arisen concerning the powers and operations of invisible demons. Hence arose the use of exorcisms, and spells, and the frequency of fasts. In the following century the beauty and simplicity of the Gospel was nearly overwhelmed by the introduction of an immense number of other rites and ceremonies, which the mistaken piety of the Christians had invented, or rather borrowed from the Pagans, for its embellishment, so that the well-known saying of St. Augustin might be truly applied: that "the yoke under which the Jews formerly groaned was more tolerable than that imposed upon many Christians in his time." The rites and institutions, by which the Greeks and Romans had shown their veneration for fictitious deities, were now universally employed by Christians in the service of the true God; so that in fact there was but little difference between the Christian and Pagan worship. New rites and ceremonies, however, were still continued in each succeeding century to be added to the services of the church by every new pontiff, as a token of his zeal for the Christian religion, insomuch that, in the sixteenth century, the whole external worship of God at this time has been well de-

scribed as nothing better than a scenic representation, presenting to the gazing multitude the pomp, splendour, and variety of a theatrical exhibition.

In 1646 a history of the ancient ceremonies of the church was published by M. Ponce, in which he traces the rise, growth, and introduction into the church of each rite, as well as its gradual advance towards superstition; from which it appears that many of these were borrowed from Judaism, and more perhaps from Paganism. Dr. Middleton has also given us a learned discourse on the conformity between the Pagan and Popish ceremonies, which he has particularly shown to exist in the use of incense, holy water, lamps and candles before the shrines of the deceased, &c. In fact, all their processions, miracles, and legends, altars, images, and crosses, nay, even their very hierarchy, pontificate, and religious orders, are shown by him to have been copied from their heathen ancestors. In like manner it may be shown that the various orders of monks, their silence and voluntary poverty, their retirement from active life, devoting themselves entirely to spiritual contemplations, and their acts of mortification and self-denial, have all arisen from the opinions and practices prevalent among the Pagans.—See *Ryan's History of the Effects of Religion on Mankind*, vol. ii. p. 110.

Whether the use of such rites and ceremonies as are of mere human appointment ought to be introduced into the service of the church has been made a question of much dispute. On the one side it is said that Christ, having instituted such ordinances and forms of worship as he hath judged fit and necessary, to add to them seems an imputation on his wisdom and authority; and further, that it opens the door to a thousand innovations, as the history of the church of Rome has sufficiently exemplified, which are not only indifferent in themselves, but highly absurd, and extremely detrimental to the cause of religion. On the other hand it is contended that, admitting the multitude of the ceremonies practised by the church of Rome to be objectionable, and that the desire of reducing religious worship to the greatest possible simplicity may appear reasonable in itself, when abstractedly considered, yet that mankind in general have too little elevation of mind to be sufficiently affected with those forms and methods of worship, in which there is nothing striking to the outward senses. The great difficulty, indeed, seems to be in determining how far it may be expedient to go in the accommodation of religious ceremonies to human infirmity, and to maintain a medium, in which the senses and imagination may be duly regarded, without violating

the purity of true religion; or, according to the words of our thirty-fourth article, "so that nothing be ordained against God's word."

The principle upon which the ceremonies of the church of Rome was rejected at the time of the Reformation, was their inconsistency with the simplicity of Christian worship, and their tendency to perpetuate that superstition to which they owed their origin. It has frequently, nevertheless, been objected to the discipline of the English church, that many of the ceremonies of that of Rome are still retained in it. None, however, it is answered, have been preserved which are not either authorized by the practice of the early Christians, or suited to the important purposes of religious worship. "Such were the moderation and wisdom of our reformers," Bishop Pretyman remarks, "that they did not think it necessary to abolish rites merely because they were used by the church of Rome. Though they loudly exclaimed against the anti-Christian power they had usurped, and were fully aware of its numerous corruptions, yet they were sensible that it retained some of the fundamental doctrines of the Gospel, and that some of its practices were founded in Scripture and reason, and conformable to the constant usages of the early Christians; and by thus keeping their minds unbiassed by any improper prejudice, they were enabled to make a just denomination, and to avoid those absurdities and excesses into which some Protestant churches unfortunately fell. The ceremonies of our public offices," adds the bishop, "are grave, simple, and significant, calculated to excite devotion in the mind, while 'all things are done decently, and in order.'"

With respect to the chief points in dispute between the Anglican church and the Puritans, touching these controversies, and the pride and obstinacy of the one party in objecting to every thing previously established, and the peevish opposition of the other to every proposed improvement, see *Lord Bacon's Advertisement on the Controversies of the Church of England*, ii. 375.

In the first ages of Christianity, every church had its own rites and ceremonies, which they varied from time to time at their pleasure; nor do we find that any attempts were made by the early general councils to impose any rules for this purpose. At length, however, the Roman pontiffs, aiming at universal sovereignty, endeavoured to subject all other churches to an observance of its own forms and practices. St. Augustin, in a letter to Janarius, who had asked his opinion as to the obedience which was due to the custom of different churches, says, *Quod neque contra fidem, neque contra bonos mores esse convincitur, indifferenter est habendum; et propter eorum inter quos vivitur*

societatem, servandum est.—See *Mosheim's Eccl. Hist.* for the introduction of the different ceremonies during the respective centuries of the church. See also *Robinson's Sermon on Ceremonies*, *Jones's Works*, vol. iv. p. 267; *Bishop Pretyman's Elem. of Christ. Theo.*, vol. ii. p. 530.

CERINTHIANS, a sect of heretics, (generally supposed to have been of the first century, although some authors place them in the second.) They took their name from Cerinthus, who has been called one of the first heresiarchs of the church. Indeed Polycarp, in a passage quoted by Irenæus, says, that Cerinthus was cotemporary with St. John; and St. Jerome is of opinion that this Evangelist wrote his Gospel at the request of the bishops of Asia, for the express purpose of confuting the Cerinthian heresy. Cerinthus was by birth a Jew, and attempted to form a new system of doctrine and discipline by a singular combination of the doctrines of the Gospel with the opinions and errors of the Jews and Gnostics. He taught—that the Creator of the world, who was the sovereign and law-giver of the Jews, was a being endowed with the greatest virtues, and sprung from the *Supreme God*; that this being however fell from his native virtue and dignity, whence the Supreme God determined to destroy his empire, and for this purpose sent upon earth one of the ever happy and glorious *Æons*, whose name was Christ; that Christ chose for his habitation the person of Jesus, who was a mere man, born of Joseph and Mary, by descending upon him in the form of a dove at his baptism; that after this union of Christ with the man Jesus, he opposed the God of the Jews, by whose instigation he was therefore seized and crucified by the Hebrew chiefs; that at his passion this celestial virtue left him and returned to Heaven; so that Jesus, who was a *pure man*, really died, and rose again; but that Christ, who was distinguished from the man Jesus, was not subject to the pains of death.—See *Mosh. Eccl. Hist.* Cent. I. Part II. ch. v.

The Cerinthians further maintained, that circumcision ought to be retained under the Gospel dispensation, and rejected the Epistles of St. Paul, because he there teaches that this rite was abolished. The doctrine of this sect bore much affinity to that of the Ebionites, and by some Cerinthianism has been looked upon as a new system of religion, formed by a conjunction of the opinions of the Gnostics, the Ebionites, and of some peculiar notions of Cerinthus himself. By some of the early writers he has been considered as the father of those sensual *Chiliasts*, or *Millinaries*, who imagined that after the resurrection men should live a thousand years upon earth in all manner of voluptuousness and carnal pleasures.

It must be observed, however, that, according to the opinion of others, the reign of the thousand years, of which Cerinthus and the other Gnostics speak, was not supposed to take place upon earth, but in some celestial region.—See *Jablonski de regno millenario Cerinthi*.

CESSION, the vacancy of a benefice occasioned by the incumbent's acceptance of any other benefice. By the statute Hen. VIII. if any one having a benefice of £8 *per ann.* or upwards in the King's books, accept any other, the first shall be void, except he obtain a dispensation to retain the former; to which the King's chaplains, and others mentioned in the statute, are entitled.

CHAIR, was anciently used for the desk, or pulpit, from which the priest spoke, or delivered his sermon, to the people. We still use the word in this sense in speaking of the Professor's Chair, the Doctor's Chair, &c.

The term Chair is also applied by the Romanists to certain feasts holden anciently in commemoration of the translation of the See, or seat of the Vicarage of Christ, by St. Peter.

CHALCEDON, council of. This council was summoned by the Emperor Marcian, at the earnest request of Leo the Great, in the year 451. It was at first assembled at Nice, but afterwards, on account of the irruption of the Huns into Illyricum, was removed to Chalcedon, and is reckoned the *Fourth General and Œcumenical Council*. The principal acts of this council were—

I. The condemnation, deposition, and banishment of Dioscorus, who maintained the union of the *divine* and *human* nature of Christ, so as to form only *one* nature, without any change, confusion, or mixture.

II. The rejection of the acts of the council of Ephesus, by which the above doctrine had been lately acknowledged and established.

III. The reception of the famous letter of Leo to Flavianus, in which he had declared the doctrine of Eutychius to be heretical and impious, and explained that of the Catholic church upon this mysterious subject.

IV. The condemnation of Eutychius, who had already been sent into banishment, and deprived of his bishopric by the emperor.

V. The following doctrine was announced as the object of faith to all Christians, viz. "That in Christ *two distinct natures* were united in *one person*, and that without any change, mixture, or confusion."

The edicts of this council, however, were far from removing the evils they were intended to cure, or even to allay the tumults and disorders by which the church was torn to pieces and distracted. The Oriental and Egyptian

doctors in particular, although disunited in themselves, joined in opposing with the greatest vehemence not only the several acts of the council, but the epistle of Leo, which it had adopted as a rule of faith; and hence the most deplorable discords and civil wars arose, which were carried on to the most excessive and incredible lengths.—See *Mosheim's Eccl. Hist.* Cent. V. chap. 5, Part II.

CHALDÆANS, certain Christians of the eastern church, who, as the followers of Nestorius, bishop of Constantinople, were more generally called Nestorians, but who acquired the appellation of Chaldæans from the country where they principally resided. Differing as well in matters of discipline as in doctrine from the Greek church, they renounced that community. Their peculiar tenet consisted in maintaining, that there were two distinct persons, or natures, in the Son of God.—See article *Nestorians*.

CHALICE, the cup or vessel used to administer the wine at the sacrament of the Holy Supper, and by the Roman Catholics at the mass. The use of the chalice, that is, the administration of the blood in the sacrament, is refused by the church of Rome to the laity, under the pretence that Christ himself administered both kinds to the Apostles alone, whom he had previously appointed priests. This argument, however, if it has any weight, has the defect of proving too much, since it would show that the people were not to receive the sacrament in either kind.—See *Wheatly on the Common Prayer*, chap. vi. sect. 23.

CHANCE.—See article *Sortes Sanctorum*.

CHANCEL, is that part of the church which is contradistinguished from the nave, and sometimes called the choir. The churches of the ancient Christians were always divided into two parts, viz. the *nave*, or body of the church, and the *sacrarium*, since called the chancel, from its being divided from the nave by *cancelli lattices*, or cross bars. The nave was common to all the people, and was said to represent the visible world. The chancel was peculiar to the priests and sacred persons, and typified heaven. For this reason they always placed the chancel at the east end of the church, towards which they paid a more than ordinary reverence in their worship, imagining that the majesty and glory of God was in a peculiar manner in that part of the heavens, and that the throne of Christ had there its residence. In the chancel, the altar or communion table was always placed, which none were allowed to approach but such as were in holy orders, unless it were the Greek emperors

at Constantinople, who were allowed to go up to the table to make their offerings, but were immediately to return back again. The admission of the laity during the time of the communion service was expressly forbidden in the Greek church by the 19th canon of the council of Laodicea.

Bucer, in his censure of our liturgy, strongly inveighs against the separation of the choir from the body of the church, calling it "an anti-Christian practice, tending only to gain too great reverence to the clergy, who would hereby seem nearer related to God than the laity." He asserts, but seemingly without any authority, that in ancient times the churches were built in a round form, and that the place for the clergy was always in the middle. Hence in the service of the liturgy in the fifth year of Edw. VI. a clause was added at the end of the first rubric, expressly enjoining that *the chancels should remain as they had done in times past*.—See *Wheatly on the Common Prayer*, chap. 2, sect. 5.

The right of a seat and sepulchre in the chancel is a privilege belonging to every founder of a church.

CHANCELLOR, a judge appointed by a bishop for hearing ecclesiastical causes.—See Bingham's conjectures for the origin of lay chancellors in the Church, *Orig. Eccl.* b. ii. chap. 8, sect. 5.

CHANCELLOR, of a cathedral, is an officer who has various duties in the church. Among others, he has to correct the reader if he read amiss, to inspect the schools, to hear causes, write and dispatch the letters of the chapter, keep the books, regulate the preachings, and for that purpose to assign the office of preaching from time to time to the proper person.

CHANT, is used for the vocal music used as part of divine worship. In ecclesiastical history we meet with divers kinds of chants or songs, as the *Ambrosian*, which was established by St. Ambrose, and the *Gregorian*, introduced by Pope Gregory the Great, who also established schools of chanters, and in many things corrected the church-song. The Gregorian chant was at first called the *Roman song*, and is still retained in the church under the name of *plain song*. In this the choir and people sing in unison, or altogether in the same manner.

The commissioners appointed in 1689, for a review of the Litany, in conformity with the articles transmitted to convocation by Archbishop Sancroft, and the advice of Tillotson, proposed to put down all chaunting in cathedrals, as part of the pageantry and offensive pomp of the Romish service. The

solemnity, however, of choral celebration was retained by our reformers as subservient to the animation of celestial piety, by awakening the religious affections, and increasing the warmth of earthly devotion.

Many of the early writers have objected to the introduction of singing into the worship of the church. Agobardus, who wrote in the beginning of the ninth century, says that, by means of hymns, &c., not merely nonsense is liable to be brought into the church, but heresy also; and that singing should be confined to the authenticated service, that no one may introduce his own notions in his hymns.

CHANTER, a singer of a choir in a cathedral or chapel, now generally called a *chorister*, or *singing man*. The term, however, is used by way of excellence for the precentor, or master of the choir, who is one of the principal dignitaries of the chapter. At St. David's, in Wales, where there is no dean, the chanter is next in dignity to the bishop. By the ancients he was called *primarius cantorum*, and to him belonged the direction of the deacons and other inferior officers of the church.

In the Temple of Jerusalem, where a number of Levites, called chanters, who were clothed in white linen, and employed in singing the praises of God, and playing upon cymbals and other instruments, standing at the east end of the altar.—See 2 *Chron.* ch. v. v. 12.

St. Isodore, in his book on ecclesiastical offices, says, “The custom of singing was instituted in the church for the sake of the *carnal*, and not the *spiritual*, and that originally it differed nothing more from speaking than by a slight inflection of the voice.—B. i. ch. 5.

CHANTRY, or CHAUNTRY, a small chapel or church, or private altar in a cathedral, or other public place of worship, with an endowment for one or more priests, on condition of their singing mass, and performing other divine services for the soul of the founder, and of such also of his descendants, as he may have provided for in the grant. These endowments, however, being looked upon as having had their origin from the Romish superstitions, were abolished by stat. 1 Ed. VI. c. 14, which declares all entries into the lands, or other revenues, by virtue of such grants, unlawful, and confers the property so granted upon the king, under certain exceptions in favour of the universities, and other public places of education. The latter part of this statute, however, was in a great measure, if not entirely neglected, the forfeited estates falling into the hands of the courtiers of the day. From Dugdale's History of St.

Paul's, it appears that there were no less than forty-seven chantries belonging to that church.

CHANTRY RENTS, are rents paid to the crown by the tenants or purchasers of chantry lands.—See the last article.

CHAPEL, a place of divine worship. The word seems to be derived from the corrupt or obsolete Latin *capellus*, a hat. It is said to have been formerly a custom with the French, when engaged in war, to carry the hat of St. Martin into the field, which was kept in a tent as a precious relic, and thence called *capella*, and the priests who had the custody of the tent *capellani*. Hence the term *capella* became afterwards to be applied to private and other oratories.

In Great Britain there are several sorts of chapels.

1. *Parochial* chapels. These differ from parish churches only in name, and seem to have been so called from their generally being smaller than churches, and the inhabitants within the district to which they belong but few. Should any presentation be made to any such chapel, in which the term *ad ecclesiam* instead of *ad capellam* were used, and an admission and institution thereupon, it would cease to be a chapel, and become a church.

2. Chapels of *ease*, which are provided for the ease or convenience of parishioners, where the parish is of such extent that all the people cannot, without difficulty, repair to the mother church. In England these chapels are for the most part served by inferior curates, provided at the charge of the parish priest, and removeable at his pleasure. In some instances, however, chapels of ease have by custom a distinct minister, and are endowed with a certain portion of the tithes. In Scotland the minister is generally in the appointment of the parishioners, and is maintained by a salary arising from the rents of the seats.

3. *Free* chapels, that is, such as have been endowed by the sovereign, or by other pious and charitable persons; and are called free, either from their being no charge upon the parish, or from their being exempt from all episcopal jurisdiction. These are subject however to the visitation of their founder and his successors.

4. Chapels belonging to the different *universities*, or rather to particular colleges in them. These are not liable to any visitation but that of their founder.

5. *Private* or *domestic* chapels, which have been built, and are maintained,

by noble and wealthy families for the worship of God in or near their own mansions. These need not be consecrated, and may be erected without the permission of any superior, and are not subject to ordinary jurisdiction. *Burying places*, also, which have been erected by private persons adjoining to or within a cathedral, or other church, for the use of themselves and families, have sometimes been called chapels.

CHAPEL, KNIGHTS OF THE, were instituted under the will of King Henry the Eighth; they are now more commonly called *The Poor Knights of Windsor*. Their number was at first thirteen, but has since been increased to twenty-six. Their principal duty is to assist in the funeral services of the kings of England. They are under the jurisdiction of the Canons of Windsor, and are maintained by pensions assigned them by the Order of the Garter. They wear a blue or red cloak, with the arms of St. George on the left shoulder.

CHAPLAIN, in its proper sense, signifies a person provided with a Chapel, or who discharges the duty of it: it is generally used, however, for an ecclesiastical person attendant on the household of the king, or other honourable person, to officiate in their chapels, &c. Every individual of the royal family may retain any number of chaplains, but by stat. 2 Hen. VIII. c. 13, an archbishop is limited to eight; a duke and bishop to six; a marquis and earl, to five; a viscount, to four; a baron, knight of the garter, and lord chancellor, to three; a duchess, marchioness, countess, baroness, being widows, the treasurer and comptroller of the king's household, the king's secretary, the dean of the chapel, almoner, and master of the rolls, each to two; the chief justice of the King's Bench, and warden of the Cinque Ports, to one. And by stat. 25 Hen. VIII. c. 16, every judge of the King's Bench and Common Pleas, the chancellor and chief baron of the Exchequer, and the king's attorney and solicitor general, are each empowered to nominate one chaplain. Also, by 33 Hen. VIII. c. 28, the groom of the stole, the treasurer of the king's chamber, and the chancellor of the duchy of Lancaster, may each appoint one chaplain. Such chaplains as are appointed under the first of these statutes, may purchase a license or dispensation to take two benefices, with cure of souls: but such as may be appointed under the two last, can have only one benefice, on which they cannot be required to reside. For the purpose of obtaining such license or dispensation, it is not sufficient that he perform the duty of a chaplain in the family, but it is necessary that he be retained by letters testimonial under hand and seal.

The first chaplains are said to have been those instituted by the ancient kings of France, whose duty it was to take care of the cap, and other relics of St. Martin, which the kings are said to have kept in their palace, and to have carried out with them to war.—See article *Chapel*.

Chaplains of the Pope, are the auditors, or judges of causes, in the sacred palace, and were so called because the Pope anciently gave audience in his chapel for the decision of cases sent to him from the several parts of Christendom. For this purpose, the Pope was accustomed to summon the most learned lawyers of his time, as assessors, who, from the place of their meeting, acquired the name of *Capellani*. These were formerly very numerous, but Pope Sextus IV. reduced the number of them to twelve.

CHAPLET, in an ecclesiastical sense, denotes a string of beads used by Roman Catholics to count the number of their prayers. The first use of it is ascribed to Peter the Hermit, who probably had it from the Turks, as they learned it from the Indians.

They are sometimes called *Pater-nosters*, and are made of coral, diamonds, wood, &c. The common chaplet contains fifty *Ave-Marias*, and five *Pater-nosters*. There is also a chaplet of our Saviour, consisting of thirty-three beads, in remembrance of his having lived thirty-three years on earth, which is said to have been instituted by Father Michael the Camaldunian.

CHAPTER, in ecclesiastical polity, is a society, or community of clergymen, belonging to cathedrals and collegiate churches. In the eighth century a society of canons first began to be called a chapter. These, not long after their institution, became a standing council to the bishop, and during the vacancy of the see assumed to themselves the jurisdiction of the diocese. At first the bishop was the head of the chapter, but afterwards abbots, deans, treasurers, provosts, &c. were preferred to this distinction. In England the deans and chapters had the privilege of electing the bishops, until the time of Henry VIII., when this prince procured the power of election to be virtually vested in the crown.—See articles *Canon*, *Dean*.

CHAPTERS, THREE. The writings which were distinguished by the appellation of the *Three Chapters*, and which were the cause of much controversy in the sixth century, were 1. The writings of Theodore of Mopsuestia. 2. The books which Theodoret of Cyrus had written against the twelve anathemas of Cyril against the Nestorians; and 3. A letter which Ibas of Edessa had written to Maris, a Persian, concerning the council of Ephesus, and the condemnation of Nestorius. These writings were supposed to have favoured

the Nestorian doctrine, but the authors of them had been declared entirely orthodox by the council of Chalcedon. The Emperor Justinian, however, being anxious to extirpate the Acephali, who were a violent sect of the Monophysites, Theodore, Bishop of Cæsarea, with a view of casting a reproach on the council of Chalcedon, and of giving a mortal blow to the Nestorian cause, persuaded him that the Acephali would return to the bosom of the church provided the acts of that council, by which Theodore of Mopsuestia, Theodoret and Ibas had been pronounced orthodox, were effaced, and the Three Chapters condemned and prohibited. By an edict, therefore, of the emperor, published in 544, the Three Chapters were ordered to be effaced, but without prejudice to the council of Chalcedon. This edict was strongly opposed by the African and western bishops, and particularly by Virgilius, the Roman pontiff. The latter, however, soon yielded to the authority of the emperor, and in a council composed of seventy bishops, condemned the Three Chapters. Nevertheless he soon afterwards, at the instigation of the bishops of Africa and Illyricum, who threatened to withdraw themselves from his communion and treat him as an apostate from the church, retracted his sentence of condemnation; whereupon they were once more condemned by Justinian by another edict published by him in the year 553. Many commotions and dissensions, however, still continuing to disturb the peace of the church upon this trifling controversy, the emperor summoned a general council at Constantinople, for its final decision, which is called the fifth œcumenical council. For which see article *Constantinople, Councils of*. See also *Hard. Conc.* tom. iii. p. 287, and *Evag. Hist. Eccl.* lib. iv. c. 38, p. 412.

CHARAIMS, a sect of the Jews, particularly in Egypt, who live by themselves, and have a separate synagogue. They strictly observe the five books of Moses according to the letter, reject the Cabbala and receive no traditions. They are supposed to be the same with the ancient Essenes. See article *Caraites*.

CHARGE, a sermon or exhortation occasionally delivered by a bishop to the clergy of his diocese, or by an archdeacon to those within his jurisdiction. Among the dissenters it is usual for some aged or respectable preacher to preach a sermon by way of exhortation to a minister at the time of his ordination; which is also called a charge.

CHARISTICARY, a person who is in the enjoyment of the revenues of a monastery, hospital, or benefice, without being liable to give any account

of them. Charisticaries were principally, if not altogether, confined to the Greeks, and were either *donatory* or *commendatory*. The origin of this abuse has been referred to the Emperor Constantine Copronymus, who, being an avowed enemy of the monks, gave away their monasteries, as well as the property attached to them, to strangers. Succeeding emperors followed this example, and monasteries were now frequently bestowed upon individuals, simply upon condition of their beautifying the buildings and keeping them in repair.

CHARITY, BROTHERS OF, a kind of religious hospitallers, who were established about the end of the thirteenth century, and have since been called *Billetins*. They adopted the third order of St. Francis, making the three usual vows of poverty, abstinence and chastity, but were not mendicants.

There is also an order of hospitallers, called *Brothers of Charity*, subsisting in Romish countries, whose business is to attend sick and poor, and to administer to them as well temporal as spiritual succour. These are all laymen, except a few priests, for the administration of the sacrament of our Lord's Supper to the sick. For the better enabling the brethren to discharge their office with success, they are accustomed to study botany, surgery, chymistry, &c.

They were originally founded at Granada, by St. John de Dieu; and a second establishment was made at Madrid in the year 1553, the order of which was confirmed by Pope Gregory XIII. in 1572. They were forbidden to take holy orders by Gregory XIV., but this privilege was afterwards granted to a few of the brothers by Paul V. In the year 1619, they were rendered exempt from the episcopal jurisdiction.

CHARITY, FEASTS OF, were assemblies holden by the early Christians for prayers and the celebration of the Lord's Supper. See article *Agapæ*.

CHARITY OF ST. HIPPOLITUS, a religious congregation, which was founded in honour of St. Hippolitus, patron of the city of Mexico, by Bernardin Alvarez, a Mexican, about the close of the fourteenth century. They were afterwards approved by Pope Gregory XIII.

CHARITY OF OUR LADY, was a religious order in France, originally established for the promotion of charitable purposes, but which at length grew so irregular, that the order gradually fell away, and at last became

extinct. There is a religious order of women, however, still existing at Paris, called *Nuns hospitallers of the Charity of our Lady*, who are obliged by their vow to administer to the necessity of poor and sick females.

CHARITY, SISTERS OF, an institution of females in France, nearly similar to that of the Beguines in Flanders, principally for the care of the sick.—See article *Beguines*.

CHARMS, a kind of spell, consisting of certain words, characters, philters, and the like, imagined by the ignorant and superstitious to have some occult and unintelligible influence, often in conjunction with some infernal power, as well on the minds, as on the lives and properties of those who are the objects of them.—See article *Agnus Dei*.

CHARNEL, or CHARNEL HOUSE, a place or vault under a church, prepared for the reception of the bones of the dead. Anciently these were a kind of portico, or gallery, erected in or near a church-yard, over which it was customary to place the bones of the dead, after the flesh had been entirely consumed.—See article *Cemetery*.

CHARNSI, certain inhabitants of a district in Mesopotamia, who are supposed by some to be a branch of the Samsæans mentioned by Epiphanius. They are otherwise called *Solares*.—See *Hyle's Hist. Relig. Vet. Pers.* p. 555.

CHARTOPHYLAX, the name of an officer of the church of Constantinople, whose duty is to attend at the door of the rails when the sacrament of our Lord's Supper is administered, and give notice to those who are to approach the holy table. He also represents the patriarch upon the bench, has to try all ecclesiastical causes, to keep all the marriage registers, and to assist at the consecration of bishops. It is also his duty to present the bishop elect, and all other the subordinate clergy. The office is much the same with that of the *Bibliothecarius*, or Chartularius at Rome.

CHARTREUSE, or CHARTREUSE-GRAND, a very celebrated monastery, being the capital of all the convents of the Carthusian monks. It is situated on a steep rock in the middle of a large forest near Grenoble, in the province of Dauphiny in France. From this mother-convent all the others of this order have taken their name; as the Chartreuse of London, since converted into a hospital for the maintenance of eighty decayed gentlemen, and a school for the education of forty boys, and now corruptly called the *Charter-house*. See article *Carthusians*.

CHARTULARY, or CHARTULARIUS, a title given to an ancient officer in the Latin church, who had the care of all charters and papers

relating to public affairs. In all ecclesiastical causes he presided in the place of the Pope. In the Greek church this office was called *Chartophylax*, but his duties were much more extensive.—See article *Chartophylax*.

CHAUNTRY.—See article *Chantry*.

CHAZINZARIANS, certain heretics who arose in Armenia in or about the seventh century. They took this appellation from the Armenian word *chazus*, a cross, and were also called *Staurolatræ*, or *Adorers of the Cross*. They were a sect of Nestorians, and admitted two natures in Christ. Nicephorus says they were accustomed to hold an annual feast in honour of the dog of their prophet Sergius, which they named *Artzibartzes*.

CHERUB, in the plural Cherubim, a celestial spirit, in the hierarchy placed next in rank to the seraphim.—See articles *Angel* and *Hierarchy*.

The term Cherub, in Hebrew, seems originally to signify an ox, as we find from the description given by the prophet Ezekiel, ch. i. v. 10. The several descriptions, indeed, of Cherubim given in Scripture vary much from one another; but they all agree in representing them as a figure composed of various creatures, as a man, an ox, an eagle, and a lion. Such are the Cherubim spoken of by Ezekiel, see particularly ch. x. v. 14, and those described by St. John in the Revelations.

Moses also calls those symbolical or hieroglyphical representations, which were embroidered upon the veil of the tabernacle, *cherubim* of costly work. And such were the symbolical figures which the Egyptians were accustomed to place at the gates of their temples, as well as those which they adored as the images of their gods, these being generally nothing more than statues composed of men and different animals.

CHERUBICAL HYMN.—See article *Trisagion*.

CHILDERMAS-DAY, or **INNOCENTS-DAY**, an anniversary kept by the church of England on the 28th day of December, in commemoration of the children of Bethlehem massacred by the order of Herod. Wheatly tells us that this day is kept as a festival in our church “because the holy innocents were the first that suffered upon our Saviour’s account, as also for the greater solemnity of Christmas; the birth of Christ being the occasion of their deaths.”—Ch. v. s. 4. Wheatly further remarks, “that the observation of this day is ancient, we have the testimonies of very ancient writers, who all assure us that it was celebrated in the primitive times.”

CHILIASTS.—See article *Millinarians*.

CHIMERE, the upper robe of a bishop, to which the lawn sleeves are

usually attached. Before the Reformation, and even up to the time of Queen Elizabeth, the chimere was always made of scarlet silk, but Bishop Hooper having objected to this as too light and gay for the episcopal gravity, it was then changed for a robe of black satin. See *Wheatly on the Common Prayer*, ch. ii. sect. 4.

CHIVALRY. It is not intended here to enter into any discussion concerning the history of chivalry, or to treat of its laws or institutions, its rites or ceremonies. These are subjects very foreign to the nature of the present work. It may be worthy of remark, however, that chivalry owed, if not its origin, yet certainly its beneficial effects, almost all that was good or amiable in it, to Christianity. Many, indeed, have attempted to derive the origin of this singular institution from a much earlier period, but chivalry, properly so called, it has well been remarked, cannot be traced farther back than the eleventh century. In the beginning of that century the rudiments of the laws of chivalry may be found in the decisions of the famous council of Clermont. About the year 1025, several prelates, at the head of whom was the Archbishop of Bourges, drew up a set of laws for the maintenance of order and the protection of the weak, which were afterwards submitted to, and confirmed by, this council. To these laws every one of noble birth, as soon as he attained the age of twelve years, was obliged to submit himself by swearing obedience to them before the bishop of his diocese. By the oath he then took he bound himself to defend and protect the oppressed, and all widows and orphans; to take under his especial care old women of noble birth, whether married or single; and to use his utmost endeavours to render travelling safe and to destroy tyranny. Hence arose, as Boullainvilliers observes in his "History of the Ancient Government of France," the order and the laws of chivalry, and the honour attached to the name of knight. That the laws, indeed, established by the council of Clermont, formed the rudiments of those regulations which every person, upon his being made a knight, swore to keep and obey, is very evident from the summary of those regulations given in a work entitled, "*Ordre de Chevalerie*," as quoted by M. de St. Palaye, viz.: *Office de Chevalier est de maintenir femmes, veuves, et orphelins, et hommes misaises, et puissans.*

"Spain and France appear to have been the countries in which chivalry was first regularly formed into a system, and where it flourished in its greatest splendour, magnificence and purity. The natural character of the

Spanish nation, in which they were placed, of exercising constant activity and enterprise to secure themselves from their infidel invaders; and the frequent opportunities and occasions for protecting and avenging the weak and defenceless, to which the state of their country for many centuries gave birth; all conspired to the early establishment of chivalry among them. In France the magnificence in which the barons lived, the prevailing influence of the feudal system, which then was on a most sumptuous, extensive and lasting footing, and the regular institution of schools in the castles of the nobility for the initiating their youth into the rules and practices of chivalry, contributed to the same effect. Germany, also, was an early seat of chivalry, and produced many knights, who practised it with the greatest purity. In England it was rather of later birth and slower growth; nor till the intercourse between this country and France became familiar and frequent, were the English knights of any great celebrity." *Edinb. Encl.*

Chivalry has been very justly characterized as consisting in a passion for arms; in a spirit for enterprise; in the honour of knighthood; in rewards of valour; in splendour of equipages; in romantic ideas of justice; in a passion for adventures; in an eagerness to run to the succour of the distressed; in a pride in redressing wrongs and removing grievances; in the courtesy, affability, and gallantry, for which those who attached themselves to it were distinguished; and in that character of religion which was deeply imprinted on the minds of all knights, and was essential to their institution.

The virtues and endowments which were necessary to form an accomplished knight in the flourishing times of chivalry have thus been enumerated by a late historian. "Beauty, strength, and agility of body; great dexterity in dancing, wrestling, hunting, hawking, riding, tilting, and every other manly exercise; the virtues of piety, chastity, modesty, courtesy, loyalty, liberality, sobriety; and above all an inviolable attachment to truth and an invincible courage."—*Henry's Hist. of Engl.* b. iii. ch. 7.—See *Hurd's Letters of Chivalry and Romance*; *Gilbert Stuart's View of Society in Europe*; *Robertson's Introduction to his History of Charles V.*; *Henry's History of Great Britain*, vol. vi.; and particularly *St. Palaye's Memoires sur l'Ancienne Chevalerie*.

CHOIR, is that part of the church or cathedral in which divine service is usually sung by the choristers. It is separated from the chancel, where the communion is celebrated, and also from the nave of the church, in which the

people were accustomed to be placed. The choir is supposed to have been first separated from the nave in the time of Constantine, and in the twelfth century it was inclosed with walls.

According to the rubric of the first book of King Edward VI., the minister was accustomed to perform the service at the upper end of the choir near to the altar, towards which, during the prayers, he always turned his face. Against this practice, Bucer strongly declaimed, saying, "it was a most unchristian practice for the priest to say prayers only in the choir, as a place peculiar to the clergy, and not in the body of the church among the people, who had as much right to divine worship as the clergy themselves." And in this Bucer so far prevailed, that upon the alteration of the Common Prayer Book in the fifth year of King Edward VI., it was directed that "the morning and evening prayer shall be used in such places of the church, chapel, or chancel, and the minister shall turn him as the people may best hear." This alteration was the cause of much contention and confusion; some ministers continuing to read in the chancels, and others in the body of the church among the people. At the accession, therefore, of Elizabeth, the rubric was again altered, and the prayers directed "to be read in the accustomed place of the church, chapel, or chancel, except it shall be otherwise determined by the ordinary," being the same form as is now in use. After this the prayers were read, as they had formerly been, in the chancel or choir; but from the great inconvenience of this practice, particularly from the minister being often not distinctly heard at so great a distance from the people, desks or reading pews were introduced into the body of some churches, under the exception contained in the present rubric. At length this became the universal practice; insomuch that the convocation at the beginning of the reign of King James I., ordered that in every church there should be a convenient seat made for the minister to read service in.—See *Wheatly on the Common Prayer*, ch. ii. sect. 5.

CHOP-CHURCH, or **CHURCH-CHOPPER**, a name of reproach given to those who make a practice of exchanging benefices. The term occurs in an ancient statute as a lawful trade or occupation; and some judges have said it was good as an addition to a name. Brook however holds that it was no occupation, but nevertheless permissible by law.

CHORAL signifies any person who, by virtue of any of the orders of the clergy, was in ancient times admitted to sit, and serve God by joining in the

choir. Thus Dugdale, in his History of St. Paul's, says, that with the chorus there were formerly six vicars choral belonging to that church.

CHOREPISCOPUS, or bishop of a particular region or province, was a suffragan or local bishop, holding a middle rank between presbyters and bishops; and deputed by the bishop of a diocese, too extensive for his personal superintendence, to exercise episcopal jurisdiction within a certain part or district of it. A bishop was said to perform his episcopal functions *in proprio episcopatu*, but the chorepiscopi could not do this *sine superioris facultate*. To the chorepiscopi belonged the power of appointing sub-deacons, readers, and other inferior officers in the church. They soon encroached however upon the rights of the episcopal order, and even assumed to themselves the right of ordaining not only deacons, but presbyters also. At length the exercise of this power was restrained by the edicts of many councils. Particularly by that of Antioch it was declared, that the chorepiscopi should know their limits, and govern the churches under them, with the authority to make readers, sub-deans, exorcists; but not to meddle with the ordination either of a presbyter, or of a deacon, without the bishop of that city, whereunto the chorepiscopus, and his territory, were subject.—*Hook. Eccl. Pol.* book vii. s. 8. It seems to be uncertain at what time this office was first introduced into the church. Mosheim places it towards the end of the first century; but others are of opinion that it was not known in the East until the beginning of the fourth century, and not in the West until about the year 439. It seems to have ceased altogether about the tenth century. As to the different opinions respecting the nature of this order, and their power in the church, see *Bing. Orig. Eccl.* book ii. c. 14.

Chorepiscopus, *i. e. chori episcopus*, the bishop or overseer of the choir, is an appellation of a dignity still subsisting in some cathedrals in Germany. In the church of Cologne, and in some others, the first chanter is called the *chorepiscopus*.

CHRISM, is the oil consecrated by a bishop, and used in the Romish and Greek churches in the administration of baptism, confirmation, ordination, and extreme unction. Du Cange says there are two kinds of chrism; the one prepared of oil and balsam, and used in baptism, confirmation, and ordination; the other, of oil alone, consecrated by the bishop, and used anciently for the catechumens, and still in extreme unction. The unction used *before* baptism, according to Wheatly, was only with pure oil, with which the party was anointed just before he entered the water, to signify that he was

now becoming a champion for Christ, and was entering upon a state of conflict and contention against the allurements of the world; in allusion, as he remarks, to the custom of the old wrestlers and *Athletæ*, who were always anointed against their solemn games, in order to render them more supple and active, and that their antagonists might take the less advantage and hold of them. This was commonly called the *unction of the mystical oil*, and that with which the party was anointed *after* baptism was called the *unction* or *chrism*, this latter ceremony being performed with a mixed or compound ingredient, and applied by the bishop at the time of the imposition of hands.

With some sects it was a custom to mix many other ingredients with the oil and balsam. Thus the Maronites, previous to their readmission to the communion of the Romish church, used musk, saffron, cinnamon, roses, frankincense, and other drugs; an account of the whole of which, together with the proper quantities of each, has been given us by Rynaldus. The Jesuit Dandini, however, the pope's nuncio at Mount Libanus, ordained, in a synod holden there in the year 1596, that chrism for the future should be made of oil and balsam alone; the one being intended to represent the human nature of Christ, and the other his divine nature.—See *Wheatly on the Common Prayer*, ch. vii. s. 3.

By the Greeks the ceremony of anointing is called “the seal of the gift of the Holy Ghost,” which words are repeated by the priest while he applies the chrism, making the sign of the cross with it on the forehead and different parts of the body of the child.

CHRISM PENCE, CHRISMATIS DENARII, or CHRISMATES DENARII, was a tribute anciently paid to the bishop by the parish clergy for their chrism, which was usually consecrated at Easter for the ensuing year. This was afterwards considered to be simoniacal, and as such was condemned.

CHRISMATION, the act of imposing the chrism. In baptism the chrismation is performed by the priest, in confirmation by the bishop. In ordination it is more generally called *unction*.

In the Greek church confirmation consists of the single rite of chrismation, which is administered by the priest immediately after baptism. Hence it is asserted by the Roman Catholics, that the Greeks have no such rite as confirmation in their church, and that the chrismation used by their priests is unlawful, and an usurpation of the episcopal power and authority. This

has been the source of great contention and animosities between the two churches, and has helped to render the schism between them irreconcilable.

CHRISOM, a white robe or vesture put upon a person by the priest immediately after baptism, and which received its name from the chrism or ointment with which the party at the same time was anointed. By the first common prayer of King Edward VI. as soon as the child was baptized, the godfathers and godmothers were directed "to lay their hands upon it, and the minister to put upon him his white vesture, commonly called the chrisome, and to say, 'take this white vesture as a token of the innocency, which, by God's grace, in this holy sacrament of baptism, is given unto thee, and for a sign whereby thou art admonished so long as thou livest to give thyself to innocence of living, that after this transitory life thou mayest be a partaker of the life everlasting. Amen!'"

On the eighth day after baptism these robes were laid aside, and were now deposited in the church, that they might be produced as evidences against those who had thus been admitted into the communion of the faithful, should they at any time afterwards violate or deny that faith which they had professed in their baptism. The celebration of baptism having been usually on Easter-day, the first Sunday after was called *Dominica in Albis*, or rather, as some rituals call it, *Post Albas*, (sc. *depositas*), i. e. *the Sunday of laying aside the chrysoms*.—See *Wheatly on the Common Prayer*, ch. v. sect. 19.

CHRIST, derived from a Greek word signifying to anoint, and synonymous with the Hebrew word Messiah, the anointed, a name given to the Saviour of mankind, in recognition of a custom which extensively prevailed in antiquity, and which is said to have been originally of divine institution, of anointing persons in the sacerdotal or regal character, as a public signal of their consecration to their important offices, and as a testimony that heaven itself was the guarantee of that relation, which then commenced between the persons thus consecrated and their subordinates. The different hypotheses which, at different times, have been entertained respecting the divinity, manhood, and nature of Christ, his mediatorial office, atonement, &c. will be found under their respective heads.

CHRIST, KNIGHTS OF, or SWORD BEARERS, the name of a military order in Livonia, instituted in the year 1205 by Albert the Third, Bishop of Riga, as well to defend the Christians, who were at that time daily converted, from the persecutions of the heathens, as to promote the

further progress of Christianity in that country. They wore on their cloaks a sword with a cross over it, whence they also acquired the appellation of *Brothers of the Sword*. This order was confirmed by Pope Innocent III. in 1202, but finding themselves too weak to oppose the pagans of Livonia, they joined the Teutonic order in 1237, which union was afterwards confirmed by Pope Gregory IX.

There was likewise a military order of the same name founded by Dionysius I. King of Portugal, for the purpose of animating his nobles against the Moors. Their arms were gules, patriarchal cross, charged with another cross argent.

CHRISTENDOM, the collective body of Christianity; or, more properly, the whole extent of such nations or countries, the inhabitants whereof profess the religion of Christ.

CHRISTENING, the act of baptizing, or of initiating a person into the communion of Christians by immersion, or sprinkling of water.—See article *Baptism*.

CHRISTIAN, a professor of the religion of Christ.—See articles *Christians* and *Christianity*.

CHRISTIAN-NAME, the name given at the ceremony of baptism, distinct from the gentilitious, or surname.

Most Christian King, is one of the titles of the King of France. The French antiquarians trace the origin of this appellation up to Gregory the Great, who, in writing to Charles Martel, gave him that title, which his successors have ever since retained.

CHRISTIANISM, the Christian religion, or such nations as profess Christianity.

CHRISTIANITY, the religion professed by the followers of Jesus Christ. At first these were known by the names of *disciples*, *believers*, *saints*, the *elect*, and *brethren*; but they soon acquired the appellation of Christians, a name which was originally given them at Antioch in about the year 43, at first, as it seems, by their enemies by way of reproach, but which was readily received by themselves, as denoting them to be the disciples of Christ, their chief glory and boast.

Christianity having as far as it had extended superseded the established forms of worship, and being hostile to all existing practices and institutions, had for the first three centuries to endure the most violent opposition of the world, and to contend with the malice of the Jews, the sophistry of the Greeks, and

the power of the Romans. The persecutions to which they were principally exposed have been generally said to have been ten, although this is allowed to be no very accurate account of their number. Notwithstanding, however, the violent opposition it had to contend against, this religion soon spread itself not only throughout the Roman empire, but over almost every part of the then known world; so that in the early part of the fourth century, when Christianity was embraced by Constantine, "there is every reason to believe," says Bishop Porteus, "that the Christians were more numerous and more powerful than the Pagans."—*Evidences of Christianity*, p. 62. From this time, indeed, the progress of Christianity became so great, that the ancient religion of the empire is said to have recovered itself no more, and to have so far decreased, that Prudentius calls its followers *vir pauca ingenia et pars hominum rarissima*; and St. Augustin, in speaking of the number of Christians about the end of the fifth century, says, *Plures enim jam Christiani sunt, quam si Judæi simulacrorum cultoribus adjungantur*.

Christians of all denominations appeal to the sacred writings (although different parts of these have been rejected by some sects) as the standard and only infallible rule of their faith and practice. To these the Roman Catholics add the traditions of their church, said by them to have been preserved by the writings of the Fathers, &c.; but all Protestants agree in rejecting, as an article of faith, whatever is not to be found in the Scriptures, or by necessary consequence deduced from them. Yet as different interpretations have been put upon many passages in these writings by different commentators, different opinions have arisen, and a multiplicity of sects have hence from time to time been formed in the church.

Christianity has been considered as divided into *credenda*, or its doctrines; and *agenda*, or its precepts. The eternal existence, and other attributes of the Deity, his almighty power, omniscient wisdom, infinite justice, goodness, holiness, and universal presence, are the fundamental truths, and form the ground-work of Christianity. In this being or essence almost all Christians acknowledge three distinct subsistences or powers, yet so distinguished as not to be incompatible either with essential unity or simplicity of being, or with their personal distinction; each of them possessing the same nature and properties, and to the same extent. These are generally termed the *Father*, the *Son*, and the *Holy Ghost*, and are discriminated by their various relations, properties, and offices; the mode of union, however, existing between these subsistences, making together One God, which we designate the

Trinity in Unity, hath not been revealed to man, and is therefore to us unknown and incomprehensible.

1. The great and leading doctrines of the New Testament, and there taught as peculiar to the religion of Christ, have been ranked under four heads:—I. The general corruption of human nature, or original sin. II. The remedy for this corruption by the atonement and sacrifice of Christ. This, as Bishop Porteus has forcibly said, “is the great distinguishing character of the Christian dispensation, the wall of partition between natural and revealed religion, the main foundation of all our hopes of pardon and acceptance hereafter.” III. The means of rendering this remedy efficacious by the grace of the Holy Ghost, or justification by faith; and IV. The resurrection and future judgment of the world. These will be spoken of under their respective heads.

2. The precepts of Christianity are holy, just, and good; and are not only to be held in estimation for the excellent directions they give for the fulfilment of the duties of man towards his Creator, but at the same time they recommend themselves to the understanding by their manifest tendency to promote and improve all the social virtues and duties arising between man and man. No regular system of morals, it is true, are taught in the Gospels, yet the purest morality is to be found in these writings, embracing the whole duties of man towards God, his neighbour, and himself. To these ends the two grand principles of action inculcated by Christianity are, I. The love of God, which is the ruling passion in every strictly pious mind; and II. The love of man, which regulates all his actions according to the various situations in which he may be placed in relation either to communities or individuals. “The disciple of Christ,” it has been truly said, “not only contends that no system of religion has yet been exhibited so worthy of God—so consistent with itself—so suitable to the frame and circumstances of our fallen nature—and so consonant even to the dictates and reason of sound philosophy, as Christianity, but he likewise affirms, that its ruling principle is benevolence; that it is beyond comparison more pregnant with real consolation, with genuine comfort and delight—and infinitely more productive of the present welfare and temporal happiness of mankind, than any other religious scheme, or philosophical tenets, that have ever yet been proposed to their belief and acceptance in any age or country in the world.”

That the worship and adoration of God is the *natural* duty of man, is evident from a contemplation of the divine attributes; and from the general

practice of all ages and nations, it seems no less evident that a sense of the obligation of *public* worship has been planted in the mind of man by nature herself. Some sects, however, as the Quietists, have rejected all external worship whatsoever. The object of worship, according to the belief and practice of almost all Christians, is the "one only God," that is, as before expressed, the Trinity in Unity, through the "one only Mediator between God and man, the man Jesus Christ." The Unitarians worship one God in the character of the Father only. The Moravians pray to Christ alone; but as they look upon him as a divine person, and as the agent between God and man, they consider their devotions as addressed to God himself. The Swedenborgians, believing Christ is to be the supreme and only God of heaven and earth—"the invisible and unapproachable Deity"—address all their prayers to him alone. The Roman Catholics pray to the Virgin Mary and other saints; they profess, however, that their addresses are directed to these only as intercessors and mediators, and that the one God is equally with them as with other Christians, the ultimate object of their religious worship.

The rapid and extensive increase of the doctrines of the Gospel during the few first centuries after their promulgation, has been already taken notice of; and it may be further remarked, that from the various prophecies contained in the Scriptures, we have the best reasons to believe that the blessings of Christianity will eventually be extended to all the nations of the earth. We who have known its happy influence and efficacy may well join in saying, "Let the whole earth be filled with its glory: Amen and amen."

After the Scriptures themselves, the writings of the earlier Fathers, if read with care and discrimination, will give the student the best insight into the doctrines which prevailed in the first and purest ages of the church, and from these may be learnt whatever can be brought forward in support of the different systems of Christian theology which have been, or are now, prevalent in the world. For a full illustration of the doctrines and duties of Christianity, see Bishop *Burnett* on the Thirty-nine Articles; Bishop *Pearson* on the Creed; Bishop *Bull's* Works; *Gisborne's* Survey of the Christian Religion; *Lardner's* and *Macknight's* Credibility of the Gospel; *Doddridge's* Evidences of Christianity; *Paley's* ditto; *Soam Jenyns's* ditto; Bishop *Porteus's* Sermons, and his excellent tract on "the Beneficial Effects of Christianity on the Temporal Concerns of Mankind;" Bishop *Pretyman's* Elements of Theology,

and a very forcible and elaborate treatise in the *Edinburgh Encyclopædia*, under the article Christianity.

CHRISTIAN KNOWLEDGE, SOCIETY FOR PROMOTING. This society was established in the year 1698. Its first and most important object was the diffusing among all classes, but particularly among the poor, the holy Scriptures. The extent to which this great object has been carried, will sufficiently appear from a statement lately published by the society, from which we find, that during the last year (1832) they distributed more than 63,000 copies of the English Bible, and above 66,000 copies of the New Testament. All the other objects of the society are subsidiary to the more general diffusing the word of God; as that of dispersing the Common Prayer Book, particularly among the poor, and of printing and distributing books and tracts of all descriptions, that may tend to promote the better knowledge of the Christian religion, afford the best comments upon the Scripture, or contain the best and most popular treatises upon the different Christian duties. Thus in the course of the last year alone the society, through the means of its members, gave away above 150,000 copies of the English Liturgy, and distributed nearly a million and a half of books and religious or other useful tracts.

The society is chiefly supported by the voluntary contributions of private individuals, amounting to about £15,000 per annum. It has now however an annual revenue of about £12,000, which has arisen from legacies and other donations, some of these being appropriated by the donors to the general purposes of the institution, but others to particular objects. The funds of the society nevertheless have been stated to be inadequate to the effectually carrying into execution its important objects and purposes; and indeed we must readily imagine this to be the case, if we take into our consideration the wide field of missionary exertion, which, under Divine Providence, has been opened to the church of England. The population of the different territories now forming British India, is little less than ninety millions of souls, immersed in the deadliest superstition; and in the West Indies there are 800,000 negros, whose emancipation from slavery may be daily expected. "But whether," it has well been remarked, "the release from bondage of so many thousand of our fellow men will be a blessing to them, or a curse—whether it will be the prelude of their relapse into barbarism, or their being numbered among the civilized nations, depends entirely upon the failure or

success of the exertions now making for their moral and religious improvement." When we look, therefore, at the immense field lying before us, inviting the labours of this and similar societies, and the great and innumerable benefits to be derived from their effective operations, we cannot be surprised to find that their exertions have been limited by their too contracted resources. The present Bishop of Gloucester, in speaking of the number of subscribers to the Society for Promoting Christian Knowledge, forcibly remarks, that "great as that number is, I confess I do not think it so great as we ought to expect, when we consider how extensive is the good done by such an establishment, and how exactly the advantage is commensurate with the extent of the sum collected. The population, I believe, of England and Wales is fourteen millions; the proportion, therefore, of subscribers is one in a thousand. Now it is a fact that many persons are in almost total ignorance of the operations of this charity, and know little more of it than its name. To this I attribute the extraordinary circumstance, that several of the very first persons of this country in station, talent, and power, are not members of the Society for Promoting Christian Knowledge; nor can I doubt that they would give it support by their money and talents, if its advantages could be brought before them."

CHRISTIANS OF ST. JOHN, a sect of Christians very numerous in Balsara and the neighbouring towns. They originally inhabited the country bordering upon the river Jordan, where St. John baptized, and thence received their appellation. In imitation of him they continue to perform the ceremony of baptism by immersion in rivers, and except during their anniversary feast, which continues for the space of five days, they never baptize but on Sundays. They acknowledge not the Third Person of the Trinity, nor have any canonical book, and have a great belief in charms and in numerous superstitious rites. Their bishoprics descend from father to son by way of inheritance, although they continue to keep up the ceremony of election.

CHRISTIANS OF ST. THOMAS, a kind of Christians inhabiting a peninsula of India on this side of the gulf, and who are chiefly to be found at Cranganor and the neighbouring country. They object to the worship of images, but hold the cross in the greatest veneration. They acknowledge three sacraments—those of baptism, orders, and the Eucharist. In the administration of baptism they make no use of holy oil; but after the completion of the ceremony anoint the baptized with an unguent of oil and walnuts,

without any further benediction. For the celebration of the Eucharist they consecrate small cakes of oil and salt, and instead of wine make use of water, in which raisins have been infused.

A full account of the Christians of St. Thomas has been given in the Asiatic Researches of the Society instituted in Bengal, by F. Wrede, Esq. See also the *Monthly Magazine* for 1804, p. 60, and a Report to Lord Bentinck, on the state of the Christians inhabiting the Kingdom of Cochin and Travancore, by Dr. Kerr, *Evang. Mag.* for 1807, p. 473.

CHRISTMAS-DAY, a festival of the Christian Church, which is observed on the twenty-fifth day of December, in memory of the Nativity of Jesus Christ. Much doubt has arisen among the learned with respect to the day and month of our Saviour's first appearance on earth, but we are certain that the keeping it as a festival is of very high antiquity. From the decretal epistles we learn that Pelesphorus, who lived in the time of Antoninus Pius, ordered divine service to be celebrated, and an angelical hymn to be sung, the evening before the Nativity of our Saviour; and in the second century we have frequent instances of its having been kept as a festival.

CHRISTOLYTÆ, heretics mentioned by John Damascenus, who he tells us maintained that Christ left his body and soul in hell, and ascended into heaven with his divinity only.

CHRISTOPHORI, a name sometimes given to Christian martyrs.—*Bing. Orig. Eccl.* book i. c. 1, s. 4.

CHUPMESSAHITES, a sect of Mahometans, who believe that Jesus Christ is God, and the true Messiah, and the Redeemer of the world; but render him no public worship. In the Turkish language the word signifies the *Protector of the Christians*. Recaut says there are abundance of Chupmessahites among the people of fashion in Turkey, and some even in the seraglio.

CHURCH, a word of Saxon origin, and which has various significations according to the different subjects to which the term is applied. It denotes,

1. An assembly of people met together for any purpose. In this sense it is used in the Acts of the Apostles, c. xix. v. 32, 39.

2. The collective body of Christians, or all those over the face of the whole earth who profess to believe in Christ, and acknowledge him to be the Saviour of mankind. This is what the ancient writers call the *Catholic*, or *universal* church; and is sometimes called the *visible* church. In the Confession of Basle, published in the year 1532, the church is defined to be a body

of faithful men called or gathered out of the world,—the communion of all the saints,—of those who truly know and rightly worship the true God in Christ, the Saviour, by his word and Holy Spirit, and who by faith partake of all the blessings freely offered through Christ. In the second part of the Homily for Whit-Sunday, the true church is described to be “an universal congregation or fellowship of God’s faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the first corner-stone. “It has always,” it is further said, “three notes or marks whereby it is known: pure and sound doctrine; the sacraments administered according to Christ’s holy institution; and the right use of ecclesiastical discipline.”

Pacian, in his first letter addressed to Sympronianus against the Novatians, says, “every sect assumed the name of the church, however unworthy of it; but that the Novatians could not be called a church, because the word *Catholic* is the name belonging to the true church, and to this term they could have no pretence;—a term which signifies the obedience of those, to whom it belongs, to the voice of Christ, and that the church which bears it is *one* throughout all parts of the world.” On the other hand Bishop Pretyman says, “the visible church, in its most extensive sense, may include all persons, who are or have been by outward profession Christians, whether they have or have not believed all the doctrines, or obeyed all the precepts of the Gospel. This may be called the visible Catholic church.”—*Elements of Christ. Theol.* vol. ii. p. 324.

3. The whole body of the chosen people of God in all ages and every period of time, and sometimes termed the *invisible* church. According to Archbishop Secker the church in this sense comprehends all those, who, from the beginning of the world, under whatever dispensation of true religion, have believed in God, and served him, according to the degree of their light; and shall at the end of it be gathered together, and rewarded by him according to the degree of their improvement. “This,” he says, “is the general assembly and church of the first born, which are written in heaven.”—*Hebr.* c. xii. v. 23. By Nowell the church is represented to have existed before the creation of the heavens and earth, in the religious harmony of the celestial servants of God.—*Nowell’s Cat.* 95. Hooker also, in speaking of the church in this sense, says, “That church of Christ, which we properly call his body mystical, can be but *one*; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with

Christ, and the rest that are on earth (albeit their natural persons be visible) we do not discern under this property whereby they are truly and infallibly of that body. Only our minds by intellectual conceit are able to apprehend that such a real body there is; a body *collective*, because it containeth a huge multitude; a body *mystical*, because the mystery of their conjunction is removed altogether from sense.”—*Eccl. Pol.* book iii. sect. 1.

4. The church is sometimes also considered as divided into three branches: the church *militant*, or assembly of the faithful on the earth; the church *triumphant*, or that of the faithful in heaven; and the church *patient*, which, according to the doctrines of the church of Rome, is that of the faithful in purgatory.

5. By a *particular* church is understood a congregation, or assembly of Christians, who associate together for the solemn worship of God, with their proper parsons and ministers. In this sense we read of the church of Jerusalem, the church of Antioch, the church of Alexandria, &c. Thus St. Paul, addressing the Corinthian Christians, calls them “the church which is at Corinth.” Thus St. John writes “to the churches which are in Asia.” And thus, in the nineteenth article, a church there called “the visible church of Christ,” is defined to be “a congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered, according to Christ’s ordinances, in all those things that of necessity are requisite to the same.” “Here,” says Bishop Pretyman, “the visible church is used in a more limited sense, and comprehends only the Christians of one country, or city, or of one persuasion; and that all such different churches were parts of the visible Catholic church.”—*Elem. of Christ. Theol.* vol. ii. p. 325. Tertullian, in his tract *De Præscriptione Hæreticorum* says, “the Apostles, having received the promised effusion of the Holy Spirit, first preached the Gospel and founded churches in Judæa. They then went fourth to the Gentiles, preaching in like manner, and founding churches in every city. From these churches others were propagated, and continue to be propagated at the present day, which are all reckoned in the number of *Apostolic* and primitive churches, inasmuch as they are the offspring of *Apostolic* churches. Moreover, that all these churches constituted one church, being joined together in the unity of faith and in the bond of peace,” c. 20. After his separation from the church, however, Tertullian says, “wherever three, though laymen, were gathered together, there was a

church.”—(*De Exhort. Cast.* c. 7.) And in his tract *De Pudicitia*, he says, “that any number of individuals, who meet together under the influence of the Spirit, constitute a church; which is not a number of bishops, but is the Spirit itself acting through the instrumentality of a spiritual man,” that is, “as remarked by the Bishop of Lincoln, “of a man who believed in the revelations and prophecies of Montanus.”

6. The term church is also used to denote any particular sect, or denomination of Christians, who are distinguished by their adopting peculiar doctrines or ceremony; in this sense we speak of the church of Rome, the Greek church, the Reformed church, the church of England, and the like.

7. Sometimes the word church is used to signify the body of ecclesiastics, or the clergy, in contradistinction to the laity.—See article *Clergy*.

8. And sometimes to denote those who are vested with ecclesiastical authority, as in the 20th article, wherein it is said, “the church hath power to decree rites and ceremonies,” &c.

9. The term is likewise used for the place, or building, in which a congregation of Christians are accustomed to assemble for the celebration of divine service. In this latter sense churches are variously denominated according to their rank, degree, discipline, &c.—as the *metropolitan* church, *patriarchal* church, *parochial* church, &c. Ecclesiastical writers speak also of the *grand* church, for the chief church of any place; and more particularly for the church of St. Sophia at Constantinople, founded by Constantine, and consecrated under Justinian.

Whether the first Christians had any churches, has been made the subject of much controversy. “The places,” says Mosheim, “in which the primitive Christians assembled to celebrate divine service, were no doubt the houses of private persons; and if the name of a *church* be given to a house, or part of a house, which, although appointed as the place of religious worship, was neither separated from common use, nor considered by the people as holy, it is evident that the most ancient Christians had churches. In process of time, however, it became necessary that these sacred assemblies should be confined to some fixed place, and then probably those places of meeting that had formerly belonged to private persons became the property of the whole Christian community.”—Cent. I. Part II. c. 4.

In the second century we find the accustomed places of worship indifferently called *Churches*, *Oratories*, and *Dominica*, or the houses of the

Lord. See a treatise on "Churches or Places appropriated for Christian Worship, in and ever since the Time of the Apostles," by the learned Jos. Mede; and see *Bing. Orig. Eccl.* book viii. c. 1, s. 3.

In the tenth century so general was the alarm and apprehension that the day of judgment was at hand, and that the world was approaching its final dissolution, that it was deemed superfluous to pay any attention upon buildings that were soon to be involved in the general fate of all things, and the churches and monasteries were therefore suffered to fall into ruin for want of necessary repair. But when these apprehensions in the following century were removed, the different nations of Europe were vying with each other in their exertions towards the repairing, rebuilding, and adorning their churches; the greatest zeal being shown, not only in restoring these sacred edifices, but in adding to their beauty and magnificence.

CHURCH, ARMENIAN. This church derives its name and its origin from James Arminius, or Harmensen, who was a pastor at Amsterdam, and afterwards a professor of divinity at Leyden. Arminius had been brought up in the principles of the Reformed Church of Geneva, but at a very early age rejected the tenets of that church respecting predestination and the Divine decrees, and embraced the opinions and communion of those, whose religious system extends the love of God and the merits of Christ to all mankind.

The original difference between the followers of Arminius and the Calvinists related to the doctrines of predestination and grace, and were confined to the *five points* mentioned in the article *Arminians*, to which the reader is here referred. These points, as explained by the Arminians at that time, differed very little from the Lutheran system, but subsequently to the Synod of Dort the tenets of this community underwent a considerable change, so as to distinguish them entirely from all other Christian churches. By a new explanation of the five points they seemed now nearly to coincide with the doctrine of those who deny the necessity of the divine succour, whether as an assistance towards conversion, or for a continuance in the paths of virtue. Arminius himself, although in his lifetime he only openly rejected the Calvinistical doctrine of absolute decrees, and what he conceived to be its immediate consequences, yet appears to have adopted many of the sentiments of the Pelagians; but the new form of doctrine, now called the *modern system of Arminianism*, was first digested into a regular plan by Escopius, whose learning and eloquence upon the death of Arminius had placed him at the head of this community.

The great and principal object of the modern Arminians was to extend the limits of the Christian church, and so to relax the bonds of fraternal community, that Christians of all sects and persuasions (papists only except, *cum quibus*, Arminius in his last will had declared, *nulla unitas fidei, nullum pietatis aut Christianæ pacis vinculum servari potest*), might be formed into one religious body, and live together in brotherly love and concord. With the hopes of carrying this benevolent purpose into execution, they maintained that, under the dispensation of the Gospel, more virtue than faith is required from the disciples of Christ; that belief, which is essential to salvation, is there confined to a few articles only; but that the rules of practice prescribed are of very large extent; and that charity and virtue ought to be the principal study of all true Christians.

They acknowledged as brethren, and as genuine subjects of the Kingdom of Christ,

1. All those who received the Holy Scriptures, and more especially the New Testament, as the rule of their faith, whatever interpretation or explanation they might give to these sacred oracles.

2. All those who abstained from idolatry and polytheism, with all their consequential errors and absurdities.

3. All those who were disposed to lead a decent, honest, and virtuous life, under the directions and regulations of the laws of God: and finally,

4. All those who entertained no spirit of persecution, discord, or ill-will towards those who differed from them in their religious opinions, or in their manner of interpreting the Holy Scriptures. Thus the Papists alone, who esteem it lawful to persecute those who refuse to submit to the yoke of the Roman pontiff, are excluded from this extensive community.

A Confession of Faith, for the purpose of setting forth the common principles, and bond of union, by which the Arminians were connected together, was afterwards drawn up by Escopius; but as no one was under any obligation to adhere strictly to this confession, and was even at liberty, under one of the fundamental constitutions of the church, to give it any interpretation that was conformable to their peculiar opinions, it is impossible to deduce from this document any accurate description of modern Arminianism. The Arminians, indeed, differ widely among themselves concerning some of the most important principles of Christianity; they unanimously adhere, however, to that doctrine which originally excluded them from the communion of the church of Geneva, continuing to believe, and teach: 1. *That the love of God*

extends itself equally to all mankind; 2. That no man is rendered finally unhappy by an eternal and invincible decree; and 3. That the misery of those who perish comes from themselves.

CHURCH, CONGREGATIONAL, a society of religious persons governed by their own laws, and independent of the jurisdiction of bishops, or any further or foreign authority. The first congregational or independent church was that of the *Brownists*, a sect of Christians who about the year 1581 were so called from the name of their leader, Robert Brown. This man, supposing the whole body of the faithful to be divided into separate societies or congregations, although these might not be larger than those which were formed by the Apostles, or could be contained in an ordinary place of worship, maintained that each of these societies ought to be considered as *a church*, and enjoy all the rights and privileges belonging to an ecclesiastical community. These he pronounced *independent, jure divino*, and taught that the power of governing each congregation, and providing for its welfare, resided in the people at large, every member having an equal share in the direction, and an equal right to act in all matters for the general advantage of the society.—See article *Brownists*.

The same notions with respect to church government were entertained by the *Independents*, who arose about the middle of the following (17th) century, and seem to owe their origin to the Brownists. Robinson, who was the founder of this sect, thus explains his doctrine relating to ecclesiastical government. *Cætum quemlibet particularem*, he says, *esse totam, integram, et perfectam ecclesiam ex suis partibus constantem, immediate et INDEPENDENTER (quoad alias ecclesias) sub ipso Christo*. Hence they seem to have acquired the name of Independents, but this title having in the time of Charles I., and more especially under the administration of Cromwell, been assumed by the violent and factious of all persuasions, the true and genuine Independents substituted a less odious one in its place, and called themselves *Congregational Brethren*, and their religious assemblies, *Congregational Churches*.—See article *Independents*.

CHURCH, EASTERN, this term comprehends the churches of all the countries anciently subject to the Greek or Eastern empire, and, in fact, comprises three distinct communities. The first consists of those who agree in all things, whether relating to doctrine or to worship, with the patriarch of Constantinople, and consequently deny the supremacy of the Roman pontiff.

The second comprises such Christians, as differing in their religious opinions and institutions as well from the Grecian patriarch, as the bishop of Rome, submit themselves only to the government of their own bishops and rulers. The third includes all such as continue subject to the see of Rome, and constitute, therefore, a part of that church.

The first of these communities, although it assumes the title of the *Eastern*, is properly speaking the *Greek church*, and will be treated of under that article.

It remains, therefore, to speak only of the second class of the Eastern church, or of those who have separated from the communion, both of the Greeks and Latins. These are divided into two distinct bodies. The first are the *Monophysites*, or, as they are sometimes called, *Jacobites*, from Jacob Albardai, or Baradæus, who maintain that there was only one nature in our Saviour; and the second the *Nestorians*, who, from the name of the country in which they principally reside, are sometimes called *Chaldeans*. These, in opposition to the Monophysites, maintain that there are two distinct *persons*, or *natures*, in the Son of God. For a more particular account of the peculiar doctrines of the Monophysites and Nestorians see those articles respectively.

The Monophysites are subdivided into two parties, the one comprising those situated in Africa; the other such as are inhabitants of Asia.

The African Monophysites are under the jurisdiction of the patriarch of Alexandria, and are divided into Cophts and Abyssinians. The first of these comprehend all such Christians as dwell in Egypt, Nubia, and the adjacent countries. These, living under the tyranny of the Turks, are in a condition truly deplorable, although in latter times they have been treated with much more clemency than formerly. The Abyssinians, being subject to a Christian emperor, are in a much better situation than the Cophts. They consider, however, the patriarch of Alexandria as their spiritual chief, from whom, instead of electing a bishop for themselves, they receive a primate, whom they call *Abuna*.—See article *Abyssinians*.

The Monophysites of Asia acknowledge the jurisdiction of the patriarch of Antioch. The government of this prelate being too extensive to permit his performing all the duties of his office in person, a part of these are delegated by him to another, who is styled the *Maphrian*, or primate of the East.

The Nestorians, or latter division of the second class of the Eastern

church, were at first under the spiritual jurisdiction of one pontiff, styled the *Catholic* of Bagdad. But in the sixteenth century the Nestorians divided into two parties. Simeon Barmama, and John Sulaka, otherwise called Siud, having both in the year 1552 been chosen patriarchs by different interests, the latter, with the hopes of gaining the support of the court of Rome, went immediately thither, and acknowledged the jurisdiction of that pontiff. Shortly afterwards Simeon Denha, archbishop of Gelu, having embraced the communion of the Latin church, was chosen patriarch, and fixed his residence in the city of Ormia, in Persia, since which time his successors have been distinguished by the name of Simeon. These afterwards, however, withdrew from the communion of the church of Rome. The spiritual dominion of the Nestorian pontiffs of the opposite party is very extensive, extending over a great part of Asia, and comprehending the Nestorians of Arabia, and the Christians of St. Thomas, who inhabit the coast of Malabar. Since the year 1559 these pontiffs have been known by the general name of Elias, and reside in the city of Mousoul.

The popes of Rome have made many attempts, through the mediation of the Jesuits and others, to allure the Monophysites and Nestorians, both of Africa and Asia, to join the communion of that church, but they have hitherto continued inflexible in their abhorrence of the doctrines and principles of popery.

CHURCH OF ENGLAND, is the church established by law in this kingdom.

It has been found very difficult to ascertain, with any degree of certainty, at what time or by whom Christianity was first introduced into Great Britain. Were we to give credit to Eusebius on this point, we must believe the Christian religion to have been established in this country by the apostles and their disciples; and our historian Bede informs us that King Lucius received Christian instruction from the Roman pontiff, Eleutherus, in the second century, under the reign of Marcus Antoninus: and, according to Usher, in the year 182 there was a school of learning to provide the British churches with proper teachers. We have no satisfactory evidence, however, of Christianity having been practised in this island previous to the year 597, when Augustin, a Roman monk, with forty associates, was sent here by Pope Gregory the Great, for the conversion of its inhabitants. From that time the church of England remained in subjection to the see of Rome, and made part of the Latin or Western Church, until the date of the Reformation, in the reign of

Henry VIII. Henry, indeed, in the early part of his reign, was strongly attached to the Romish church, which he proved not only by his rigorous proceedings against heretics, but by his celebrated defence of the Seven Sacraments against Luther, for which he was honoured by the Pope with the title of “ Defender of the Faith.” Being afterwards, however, dissatisfied with the Pope with respect to the proceedings of his divorce, his whole power and authority was declared by act of parliament to be null and void within this realm, and Henry from this time took the whole government of ecclesiastical affairs into his own hands; and having reformed many abuses, entitled himself the supreme head of the church.—See article *Reformation*.

The doctrines of the church of England are set forth in certain “ articles agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in a convocation holden at London in the year 1562, for avoiding diversities of opinions, and for the establishing of consent touching true religion,” and which, from their number, are generally called *The Thirty-nine Articles*. These were founded, for the most part, upon others that had been drawn up and published in the reign of Edw. VI., and were afterwards confirmed by royal authority. They were ratified anew in the year 1571, and again by Charles I.

The law requires a subscription to these articles from all persons previous to their admission into holy orders.

How far the doctrines taught and enjoined by these articles are consistent or agreeable with those generally known as Calvinistical, has long been a subject of much controversy. Those who embrace the tenets of the reformer of the church of Geneva, maintain that the general tendency of them is to support and enforce his opinions; whilst those who are more inclined to the doctrines of the Arminians, and are commonly known with us as the high church party, contend that, when rightly understood, none of the peculiar doctrines of Calvin are to be found in them. This has more especially been endeavoured to be demonstrated by Dr. Kippling, in his “ Articles of the Church of England proved not to be Calvinistical;” and as to the seventeenth article, on predestination and election, by the late Bishop Tomline in his “ Refutation of Calvinism.”—See articles *Arminianism*, *Calvinism*, *Election*, *Predestination*, &c.

The government of the church of England is episcopal, in which it principally differs from that of Scotland. Belonging to it are two archbishops

and twenty-five bishops, including the Bishop of Soder and Man.—See article *Bishop*. The benefices of the bishops, except that of the latter, were converted by William the Conqueror into temporal baronies, so that every prelate has a seat and vote in the House of Peers, the Bishop of Soder and Man having the privilege of a seat, but without a vote. Dr. Hoadley, however, in a sermon from the text “My kingdom is not of this world,” insisted that the clergy had no pretensions from Scripture to temporal jurisdiction; whence a long literary contention arose, called the *Bangorian Controversy*, Hoadley at that time being the Bishop of Bangor.—See article *Bangorian Controversy*.

The Liturgy of the Church of England was originally composed, being principally taken from former rituals, in the year 1547; and having been subject to several alterations, was finally settled, as we now have it, in the year 1661. Many attempts have since been made, but without effect, to amend the liturgy, as well as the articles, and some other matters relating to the internal government of the church. Whatever amendments, however, the liturgy may really be capable of, it has been well remarked by Dr. Comber, that “although all the churches in the world have, and ever had, forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composition as ours.” In the opinion also of Grotius, a most impartial witness, as not being a member of this church, “the English liturgy comes so near to the primitive pattern, that none of the reformed churches can compare with it.”—*Groti Ep. ad Boet.*—See article *Liturgy*.

CHURCH, GREEK, this church extends over all such parts of the countries anciently subject to the Greek or Eastern empire, as acknowledge the spiritual jurisdiction of the patriarch of Constantinople. For an account of the rise, tenets, discipline, and present state of this church, see article *Greek Church*.

CHURCH, HELVETIC. The reformation in Switzerland owes its origin to Ulric Zuingle, a man illustrious for his learning and sagacity, and whose heroic intrepidity, tempered by the greatest moderation, rendered him one of the brightest ornaments of the Protestant cause. In the early part of the sixteenth century he began to explain the Scriptures to the people, and to point out the errors of the Romish church. In the year 1519 he opposed both with great courage and success the impious traffic of indulgences, which an Italian monk, of the name of Samson, was carrying on in Switzerland on the behalf of the pope, with the same open indecency as Tetzel had done in

Germany; and these efforts having been seconded by some of his colleagues, and a few other learned companions, Zuingle so far succeeded in removing the credulity of the people, that the pope's supremacy was denied and rejected in the greatest part of Switzerland. Withdrawing himself from the communion of Rome, he now began to form a church without the bounds of the pope's jurisdiction. This was originally confined to the cantons of Switzerland, and, after the example of the French Protestants, assumed the title of the *Reformed Church*.

The progress of the Reformation, however, was considerably interrupted by the controversies which arose among those who were most anxious to promote it. One of the principal of these disputes respected the manner in which the body and blood of Christ was present in the Eucharist. Luther and his followers, although they had rejected the doctrine of transubstantiation, as taught by the church of Rome, nevertheless maintained that the partakers of the Lord's Supper received with the bread and wine the real body and blood of Christ. (See articles *Consubstantiation* and *Impanation*.) Zuingle however contended that the body and blood of Christ were not really present in the Eucharist, and that the bread and wine were no more than external *signs and signals*, designed to excite in the minds of Christians the remembrance of the sufferings and death of the divine Saviour, and of the benefits arising from it. This doctrine was embraced by all the friends of the Reformation in Switzerland; but Luther, adhering to his opinion, a long and tedious controversy arose between him and Zuingle, which terminated in a division of their respective churches.

There were some points of difference also of no less moment between the followers of Zuingle and Calvin, under whose influence and administration the Reformed Church was governed and directed. Both the doctrine and discipline, which had been introduced by Zuingle, had been in many respects altered by Calvin, but the three following were the principal points in which this learned reformer differed from the Zuinglians:—

1. In his plan of ecclesiastical government Zuingle had subjected the clergy to the absolute power of the civil magistrate, and, at the same time, had created a certain subordination and difference of rank among the ministers of the church, over whom he placed a perpetual president, or superintendent, clothed with certain powers of inspection and authority. Calvin, on the contrary, declaring the church a separate and independent body,

endowed with the power of legislation for itself, reduced that of the magistrate within the narrowest limits; and maintaining that it ought to be governed, like the primitive church, by *presbyters* only and *synods*, that is, by elders as well of the laity as the clergy, he introduced that form of ecclesiastical government, which, from its neither admitting the institution of bishops, nor any subordination among the clergy, has been denominated *Presbyterian*.

2. The doctrine of Zuingle, as we have seen, supposed only a symbolical or figurative presence of the body and blood of Christ in the Eucharist, and that the only fruit derived from its participation was a mere commemoration and remembrance of the merits of Christ. *Cæna Dominica non aliud, quam commemorationis nomen meretur*. Calvin, however, in order, as has been said, to facilitate an union with the Lutheran church, acknowledged a *real*, although *spiritual*, presence of Christ in this sacrament, maintaining that true Christians receiving this holy ordinance with a lively faith, were in a certain manner united with Christ. The Zuinglians further asserted, that all Christians, whether *regenerate* or *unregenerate*, might be partakers of the body and blood of Christ, but Calvin maintained that this privilege was confined to the *regenerate* alone.

3. The doctrine of Calvin as to the absolute decree of God respecting the future and everlasting condition of the human race, had made no part of the theology of Zuingle.

All these introductions of Calvin were strongly opposed by the Swiss. In particular they refused to suffer the form of ecclesiastical government, that had been established by Zuingle, to be changed in any respect. The perseverance however of Calvin so far at length succeeded, that he was enabled to effect an union between the Swiss church and that of Geneva, first in relation to his doctrine concerning the Eucharist, and afterwards also on the great subject of predestination. These agreements were concluded in the years 1549 and 1554. For a fuller account of the doctrines holden by the Helvetic churches, see article *Confessions*.

CHURCH, LUTHERAN, or EVANGELICAL. Luther having been excommunicated by the pope, (under circumstances to be found in the article on the Reformation,) and having voluntarily withdrawn himself in consequence from the communion of the church of Rome, undertook the bold project of founding a church upon principles totally opposite to those of Rome,

and to establish a system of doctrine and ecclesiastical discipline agreeable to the true spirit and precepts of the Gospel, which had so long been covered with the darkness of superstition. It being the great object of Luther to carry this into effect, and particularly to unfold that important doctrine which represents salvation as attainable alone by and through the merits of Christ, he assumed for his new church the title of *Evangelical*; while a natural sense of gratitude towards him, by whose ministry the clouds of superstition had been chiefly dispelled, excited his followers to take his own name, and to call their community the *Lutheran Church*.

In this noble undertaking Luther was assisted by the celebrated Melancthon, and by many learned and pious men in various parts of Europe. By an edict of a diet, which the Emperor Charles V., at the instigation of the pope, had assembled at Worms in 1521, Luther was declared *a member cut off from the church, a schismatic, and a notorious and obstinate heretic*; and the severest punishments were denounced against all those who should receive, maintain, or countenance him, either by any acts of hospitality, or by conversation or writing. Luther, however, particularly through the influence of Frederic, the Elector of Saxony, was enabled to escape the effects of this sentence, and to continue his efforts for the reformation of the church, which had now made considerable progress, not only in Germany, but in different parts of Europe. But this progress was soon interrupted by certain controversies, which unhappily arose among the reformers themselves. The principal of these disputes related to the manner in which the body and blood of Christ was present in the Eucharist. Luther and his followers, although they had rejected the doctrine of transubstantiation, were nevertheless of opinion that the partakers of the Lord Supper received with the bread and wine the real body and blood of Christ. This they termed *consubstantiation* or *impanation*, (for an explanation of which the reader is referred to these articles.) Zuingli, on the other hand, his fellow labourer, and the founder of the reformed church in Switzerland, went much further than Luther in his opposition upon this point to the doctrine of the church of Rome, and contended that the body and blood of Christ was in no sense present in the Eucharist, the bread and wine being no more than a representation of his body and blood, or signs appointed to denote the benefits conferred on man in consequence of the death of Christ. Bucer and others, whose principal object was a desire of promoting peace and concord among

the friends and supporters of the Reformation, attempted so to correct and modify the doctrine of Zuingle as to give it some degree of conformity with Luther's hypothesis; but so obstinately was the controversy carried on on both sides, that all endeavours to reconcile the contending parties terminated at length in a final division of the two churches.

The great and leading principle of the Lutheran church is, that the holy Scriptures are the only source whence our religious sentiments, whether they relate to faith or practice, can be drawn; and that these inspired writers, in all matters essential to salvation, are so plain, that their signification may be learned, without any commentary, by every person of common sense who has a competent knowledge of the language in which they are composed. Its principal points of doctrine, indeed, are set forth in certain formularies, which are adopted by the church; but these books are not looked upon as having any authority beyond what they derive from the Scriptures, whose sense and meaning they are intended to interpret; nor is any one permitted to give any explanation of them which may be in any manner inconsistent with the word of God. The chief of these is the *Confession of Augsburg*, (see that article,) with its *Defence* against the objections made to him by the supporters of the See of Rome. To these may be added the *Articles of Smalcald*, the shorter and larger *Catechisms of Luther*, and the celebrated *Form of Concord*, which the learned Hospinian has styled *Concordia Discors*.—See also article *Confession*.

The external government of the Lutheran church is under the direction of certain councils, or societies, appointed by the sovereign of the state, which are called *Consistories*; while the internal government, except in the kingdoms of Sweden and Denmark, where the old ecclesiastical government is retained, is equally removed from episcopacy on the one hand, and from presbyterianism on the other. Under a persuasion that there is nothing in the Scriptures pointing out a distinction between the ministers of the Gospel respecting their rank, dignity, or prerogatives, they reject the administration of bishops; but at the same time admit a certain subordination among the clergy, as expedient and highly useful towards the perfection of church government. They are not agreed however among themselves as to the extent of this subordination, but as the divine law is silent on this point, they think that each church may adopt a different form of ecclesiastical polity, without any breach of fraternal union.

CHURCH ALE, one of the authorized sports comprised in a book or declaration, called the *Book of Sports*, drawn up by Bishop Morton in the reign of King James I. to encourage recreations and sports after evening service on the Lord's-day.—See the articles *Ales—Book of Sports—Sabbath Sports, &c.*

CHURCH HOLYDAYS, were feasts kept in memory of the saints, to whose honour the churches were dedicated, and who were therefore called the patrons of the churches.—See *Wheatly on the Common Prayer*, c. ii. sect. 2.

CHURCH METHODISTS, a term used in contradistinction to *Dissenting* Methodists, or such Methodists as are willing to act in conformity and continue in union with the national Church of England. The practicability of employing Methodism in the aid of the Established Church, the advantages that would be derived from it, and at the same time the obstacles of effecting this, are so ably displayed by Mr. Southey in his late interesting publication, intituled “Colloquies on the Progress and Prospects of Society,” that it cannot be more acceptable than in his own words. The subject of his colloquy with Sir Thomas More having turned upon the art of directing enthusiasm into channels where it might be usefully employed, the dialogue is thus continued:—“I am of opinion,” says the author, in the person of Montesinos, “that it is possible at this time, not indeed to bring the Methodists back to the establishment, from which they have erred and strayed, but to employ Methodism in aid of the establishment, and employ as Church Methodists those who would otherwise be drawn in to join one or other of the numerous squadrons of dissent.

Sir Thomas More. In this way, if I apprehend your meaning, they might be to the Church of England what its various fraternities are to the Church of Rome.

Montesinos. The good that is connected with those fraternities might be attained free from the superstitious and idolatrous practices, upon which they are for the most part founded. There would be that segregation from the community into particular societies, which gratifies at once the selfish feeling, and which is one of the strong attractions that Sectarianism holds out. There would be that employment afforded, for which certain dispositions are continually craving—that sympathy for devotional tempers, which it is so dangerous to inflame, and yet so injurious to extinguish. But what is more

pertinent to our immediate topic, volunteers would thus be found to take upon themselves some of those duties, which in large towns and thickly-peopled districts it is impossible for the parochial clergy to perform.

Sir Thomas More. Could the difficulty, which you have noticed, of providing fit ministers for poor and lonely places, be thus removed?

Montesinos. That object can be effected no otherwise than by raising the income of the poorest benefice till it is sufficient to render the incumbent respectable as to worldly circumstances in the eyes of his parishioners.

Sir Thomas More. Is it likely that such a description of Methodists could be raised? and if raised, is it probable that they could be kept together, and restrained from extravagances, such as those into which you have truly observed both Whitefield and the Wesleys fell?

Montesinos. There are at this time men willing to make the attempt, and qualified for what they would undertake. They propose, not to take upon themselves any of the ministerial functions, not to consider their body as an independent sect, nor their teachers as independent ministers; but to act simply as a religious society, united in dutiful obedience to the establishment, professing its tenets, and endeavouring to promote by precept and example the knowledge and practice of true Christian piety. To secure the continuance of that union with the national church, which is the principle of their association, they agree to insert a provision in the title deeds of every chapel, that if the sacrament should ever be administered there, or the chapel opened for worship in canonical hours, when there is service in the parish church, the chapel should thereby be escheated, and become the property of the crown. Thus, they say, they should act in conformity with the principles which Wesley professed first and last: thus should they obey the counsels which Wesley gave in the last year of his life, when, repeating his declaration that he lived and died a member of the church of England, he added, "that none, who regarded his judgment or advice, would ever separate from it; and thus, should they fulfil his prediction, that whenever his followers should divide into Dissenting Methodists and Church Methodists, the latter would carry on his primitive design with more success than ever; while the former would dwindle into a dry, dull, separate sect!" There is therefore good reason to suppose, that a body of Church Methodists might be raised, and that if raised, they might be kept together. Whether it would be possible to guard effectually against those extravagances, into which weak

minds and strong feelings are easily hurried, is a question to be more doubtfully answered. Love-feasts, which give occasion for scandal, and watch-nights, which afford opportunity for what is scandalous, would, the first probably, the last certainly, be disused; and so must the abominable practice of mutual examination and confession in the band-meetings.

Sir Thomas More. What do they ask from the national church in furtherance of their designs?

Montesinos. Countenance from the dignitaries, and to have their services accepted by the parochial clergy, as they are offered in good-will.

Sir Thomas More. Will they obtain this?

Montesinos. There are many obstacles, and of a kind which are not easily removed: strong prejudices in some, amounting to a settled dislike; timidity in others, who would be willing to see the attempt made, and glad that it should succeed, but who shrink from the responsibility of affording it any direct encouragement. Many will be of opinion, that nothing, with the name and semblance of Methodism, can be propagated without leading to some such follies and excesses, as have generally accompanied it. Many again may apprehend that more formalism than faith would be produced—a Pharisaic demeanour, and an uncharitable spirit, rather than a Christian temper. And many, who have not these fears, may be withheld from giving any approbation to such an attempt, by their persuasion that our church has provided all that is necessary for the instruction, the exercise, and the consolation of its members; and therefore they are contented, according to the old monk's rule, *sinere res vadere sicut evadunt*.

Sir Thomas More. There may indeed seem reason for apprehending that the new wheat, which the husbandmen, whom you are for admitting into the field, would sow, would be in the proportion of a few grains to a handful of tares; at any rate, the field would stand in need of constant and careful weeding. But they, who suppose that the ecclesiastical establishment in its present state is competent to the duties expected from it, must have overlooked the great increase of population, for which no provision has been made, and the fearful changes in society, which even more than that increase render the corrective and conservative powers of religion above all things necessary. For that, and that alone, can preserve the social body from putrescence and dissolution."—vol. i. p. 384, 389.

CHURCH REEVES, the same with churchwardens.

that precept, which we grant to have been ceremonial, and so not now of any force, but because we apprehend some moral duty to have been implied in it by way of analogy, which must be obligatory upon all, even when the ceremony is ceased."

In the Greek church the time for performing this office is limited to the fortieth day after delivery, but in the West the time was never strictly determined. Our own rubric directs the woman to be churched at the *usual* time after her delivery, which is generally about a month. It is particularly required that the ceremony be performed *in the church*, whence the impropriety, as well as the absurdity, of being *churched at home*, is strongly reprobated by Wheatly.—See his *Common Prayer*, c. xiii. s. 1.

CHURCH-YARD, a piece of ground adjoining to a church, and set apart for the interment or burial of the dead. In the church of Rome they are consecrated with great solemnity; and should a church-yard, after such consecration, be polluted by any indecent action, or profaned by the burial of an infidel, or heretic, or an excommunicated or unbaptized person, it is necessary that it should be *reconciled*; the ceremony of reconciliation being performed with the same solemnity as that of the consecration.

CIBORIUM, a term used by ecclesiastical writers for the covering of an altar. In the Romish churches it is usually supported by four high columns, and forms a kind of tent for the Eucharist. Some authors call it *turris gestatoria*, and others *pyxis*. The latter, however, is properly a box, in which the Eucharist is preserved.—*Bing. Orig. Eccl.* b. viii. c. 6, s. 18.

CIRCUMCELLIONES, a set of fanatics, who appeared in Africa in the reign of the Emperor Constantine, and maintained the cause of the Donatists by force of arms against the followers of Cæcilianus. They were accustomed to ramble about the country, and attack the cottages of the peasants, whence they acquired their appellation. Intoxicated with a barbarous zeal, they renounced the pursuits of agriculture, professed continence, and proclaimed themselves "The Vindicators of Justice, and Protectors of the Oppressed." In fulfilment of this character, they scoured all the country, enfranchised slaves, and discharged debtors, putting to death all such masters and creditors as opposed them. At first they were armed only with clubs, which they called "the clubs of Israel," abstaining from the use of swords because Christ had forbidden the use of one to Peter; but afterwards they forgot or laid aside this maxim, and had recourse to weapons of all sorts. Their usual cry was *Praise be to God*, a signal of slaughter more terrible, it has been said,

injunctions of the Mosaical establishment, and putting us under the easier terms of the Gospel.—See *Wheatly on the Common Prayer*, ch. v. sect. 6.

CISTERCIANS, a religious order founded towards the latter part of the eleventh century, by Robert, Abbot of Molême, in Burgundy, who being unable to reform his own monastery, retired with a few chosen monks to Citeaux, in the diocese of Chalons. This Order, thus established by Robert, soon acquired great distinction; and in the next century, under the care and labours of the illustrious St. Bernard, Abbot of Clairval, surpassed even the monks of Clugni, in their reputation for sanctity and virtue: which so brought upon them the envy and hatred of the latter, that an open war was at length produced between them. From the great improvement this order received from the discipline of the pious St. Bernard, its members were distinguished in France and Germany by the title of *Bernardin Monks*. The fundamental law of this fraternity was the rule of St. Benedict, to which were added many other regulations and injunctions of the severest kinds, for the purpose of maintaining its authority, and enforcing its observance.

They are said to have neither worn skins nor any kind of shirts, and to have eaten no flesh, except in sickness; to have abstained also from fish, eggs, milk, and cheese; and to have laid upon straw beds in their tunics and cowls. They always rose at midnight to prayers, and spent the day in labour, reading and prayer, observing in all their exercises a continual silence. These regulations, however, were not sufficiently effectual to secure the sanctity of this holy society from the seducing charms of splendour and opulence. Corrupted by the wealth poured in upon them by the donations of the pious, their zeal in the rigorous observance of their rules began gradually to diminish, and in process of time they became as negligent and dissolute as the rest of the Benedictines.

The habit of the Cistercian monk is a white robe, in the form of a cassock, with a black scapulary and hood, and he is girt with a wooden girdle. The nuns of this order wear a white tunic, and black scapulary and girdle.—See *Mosh. Eccl. Hist.* Cent. XI. Part II. ch. 2; Cent. XII. Part II. ch. 2.

CITATION, the calling a person before the judge of an ecclesiastical court, being the same with summons in a civil court.

CIVIL LAW, is properly the peculiar law of any state or city, but is generally used to denote a body of laws for the most part received and observed throughout all the Roman dominions for above 1200 years. This code of laws was first introduced into England by Theobald, Archbishop of Canter-

bury, in the year 1138, and was received with much zeal and eagerness by the monkish clergy; but being opposed by the laity, it gained ground very slowly with the nation at large. Stephen issued a proclamation forbidding the study of it, which was treated by the monks as a species of impiety. It prevented, however, the introduction of the civil law into our courts of justice, although it did not hinder the clergy from reading and teaching it in their own schools and monasteries. Hence this law was adopted, and is yet used in the Ecclesiastical Courts, in the High Court of Admiralty, in those of the two Universities, and in some respects in the Courts of Equity, in which latter an ecclesiastic, for a long period, always presided. But neither the civil, nor the canon law, considered with respect to any intrinsic obligation, have any force or authority in this kingdom; their whole power being founded upon the permission and adoption of the common law, under the control and direction of which they still continue to be exercised.—See *Black. Comm.* Intro. sect. 1.

CIVILIAN, a doctor or professor of the civil or ecclesiastical law.

CLARENDON, CONSTITUTIONS OF, a charter or code of laws drawn up in a parliament holden at Clarendon under King Henry II. in the year 1163, wherein the acknowledged rights of the crown, and the customs of the realm, particularly with regard to ecclesiastical matters, and judicial proceedings thereon, were enumerated and set forth in writing.

The principal cause of establishing the constitutions of Clarendon was the determination of Henry II. of depriving the clergy of the privilege which they had recently assumed of being exempt from the secular jurisdiction. With this view Henry, in the first instance, summoned all the bishops to attend him at Westminster, where, after having complained of the flagrant corruption of the spiritual courts, which in many cases extorted great sums of money from the innocent, and in others allowed the guilty to escape with no punishment, except pecuniary commutations, which only filled the coffers of the clergy; and setting forth the great mischiefs which the whole kingdom had suffered from the impunity of the most flagitious offenders, who, under the cover of holy orders, had nothing to apprehend except spiritual censures; he insisted that ecclesiastics convicted of any heinous crime should first be degraded, and then delivered over to the secular courts for corporal punishment, and demanded the consent of the bishops to a declaration to that effect. This proposal of the king, supported not only by reason and the ancient law of the land, but as most of the bishops acknowledged, by the Scripture itself, was nevertheless violently opposed by Becket, the Archbishop of Canterbury, who,

relying on the validity of certain canons of the church, which, indeed, had long superseded the authority of Scripture, induced all the bishops to come over to his opinion. They unanimously, therefore, joined with him in declaring that no ecclesiastic ought ever to be judged in a secular court, or suffer death or loss of limb for any crime whatsoever; and that degradation from orders being a punishment, it would be unjust to punish twice for the same offence. Upon this answer being returned to the king, Henry reduced his argument to the following question, *Whether they would observe the ancient customs and laws of his realm?* To which, after some consultation with their primate, the bishops answered in the affirmative, *So far as they could, saving the privileges of their order, and the honour of God.* Becket, indeed, when pressed to give up these evasive words, declared, that *if an Angel should come from Heaven, and advise him to make the acknowledgment desired by the king, without the saving he had thrown in, he would anathematize him.* Nevertheless, upon the authority of the Pope's almoner, Becket shortly after promised Henry to observe the customs of the kingdom without any exception or reserve, upon which the king summoned a parliament at Clarendon, and the rights of the crown and the customs of the realm having been there drawn up according to the memory of the most ancient persons, the whole assembly were required to bind themselves by oath to observe them. Becket, however, notwithstanding his promise to the king, refused his consent, and prevailed upon the bishops in general to contend, that their concurrence would be inconsistent with the *fidelity they owed to their lord the Pope.* Within three days, nevertheless, after this refusal, Becket declared his assent in parliament to the constitutions as they had before been proposed, and promised, according to the usual form of oaths of the like nature then used, *in the word of truth that he would observe them in good faith, and without deceit.* He then enjoined the other bishops, by the canonical obedience they owed him, to take upon themselves the same engagements, whereupon they all signed the articles, and set their seals to them. These last ceremonies, however, were still refused by Becket, who, by his subsequent conduct, not only in refusing to comply with the constitutions in general, and in quitting the realm without the permission of the king, which was a high misdemeanor, and particularly forbidden by the constitutions themselves, but in appealing to the church of Rome against certain proceedings which had been instituted on the behalf of the crown, calling him to account for the rents of several vacant abbies and bishoprics received by him during his chancellorship, evidently showed that his compliance with the

king's wishes was nothing more than a mere shadow of consent, and that he even then intended to avail himself, upon any subsequent opportunity, of the trifling subterfuge of not having formally executed the articles.

That part of the constitution, which particularly related to ecclesiastical matters, consisted of sixteen articles, ten of which were absolutely condemned by the Pope, while the other six were *tolerated* by him, *not as good*, but as *less mischievous* than the others.

The following is a copy of these articles, translated from the Cottonian manuscript of Becket's Life and Epistles, those which were tolerated by the Pope being marked with a star.

I. If a controversy shall arise between the laity, or between the clergy and laity, or between the clergy, concerning the advowson of churches, or the presentation to them, it shall be tried and determined in the king's court.

*II. Churches held in fee of the king cannot be granted in perpetuity without his consent.

III. Churchmen arraigned and accused of any thing, shall be summoned before the king's justiciary, and shall there answer as to that concerning which it shall appear to the court ought there to be answered; and in the ecclesiastical court as to that which it shall appear ought to be answered there; so that the king's justiciary shall send to the court of the holy church, to see how the matter may be there tried. And if a churchman shall be convicted or confess, the church ought not to give him further protection.

IV. It is unlawful for archbishops, bishops, and beneficed clergymen of the realm, (*personis regni*,) to leave the kingdom without the license of the king. And if they do leave the kingdom, and it shall please the king, they shall give security, that neither in going, nor in staying, nor in returning, they shall bring any evil or loss upon the king or the kingdom.

V. Excommunicated persons ought not to give a pledge as a deposit, or be called upon to take any oath; but only a security for abiding by the judgments of the church, so that they may be absolved.

*VI. The laity ought not to be accused except by sure and legal accusers and witnesses in the presence of the bishop, so that the archdeacon may not lose his right, nor any thing he ought thence to have. And if those who are arraigned shall be such as no one may be willing or dare to accuse, the sheriff, being required by the bishop, shall cause twelve lawful men of the neighbourhood, or of the town, to be sworn before the bishop, that they may thence declare the truth according to their conscience.

VII. No one holding of the king in chief, nor any one of his household, shall be excommunicated, nor shall the lands of any of these be put under an interdict, unless the lord the king, if he shall be in the kingdom, or his justiciary, if he shall be absent, shall be first called upon to do what may be right in the matter; and so that what shall appertain to the king's court may be there determined, and what shall respect the ecclesiastical court may be sent thither and there determined.

VIII. If any appeals should arise, they ought to proceed from the archdeacon to the bishop, and from the bishop to the archbishop. And if the archbishop shall fail in giving justice, the matter shall finally be brought before the lord the king, that by his command it may be determined in the court of the archbishop, so that it ought not to proceed any further without the assent of the king.

IX. If a question shall arise between a churchman and a layman, or between a layman and a churchman, concerning a tenement, which the churchman would draw into frank-almoigne, but which the layman contends is a lay fee, it shall be determined by the acknowledgment of twelve lawful men before the chief justice of the king, whether the tenement be holden in frank-almoigne, or is a lay fee. And if it shall be found to be holden in frank-almoigne, it shall be pleaded in the ecclesiastical court; but if it be a lay fee, unless both shall claim the tenement under the same bishop, or baron, it shall be pleaded in the king's court. But if each of them shall vouch (*advocaverit*) the same bishop or baron concerning the fee, it shall be pleaded in his court; so that he who was first seised shall not lose his seisin on account of the recognizance being so had, until it shall have been determined by the plea.

X. If any one belonging to a city, or castle, or borough, or the demesnes of the king, shall be cited by the archdeacon, or bishop, for any crime over which they have cognizance, and shall refuse to make any answer to their citations, it shall be lawful to put him under an interdict; but he ought not to be excommunicated before the king's principal officer of the same town shall be convened, that he may compel him to make satisfactory answer. And if the king's officer shall fail in this, he shall be at the mercy of the king, and then the bishop shall be empowered to restrain the accused by ecclesiastical justice.

*XI. Archbishops, bishops, and all beneficed clergymen of the realm, who hold of the king in chief, have their possessions of the lord the king as a

barony, and answer in respect thereof to the justices and officers of the king, and follow (*secuntur, forsàn pro sequuntur*) and perform all the royal rights and customs; and, like other barons, ought to be present at the judgments in the king's courts with the barons, until these shall proceed to the loss of members or death.

XII. When an archbishopric, or bishopric, or abbey, or priory, holden of the king, shall be vacant, it ought to be in his own hands, and he shall receive all the rents and proceeds thereof as if they were of his own demesne. And when the supply of the vacancy shall come to be taken into consideration, the lord the king ought to call together the principal clergy of the church, and an election ought to be made in the king's chapel, with his assent, and with the advice of the beneficed clergy of the realm, whom he shall call for that purpose. And the person who shall be elected shall thereupon do homage and fealty to the lord the king, as his liege lord, of his life, limb, and worldly honour, (saving his own order,) before he shall be consecrated.

*XIII. If any peer of the realm shall by force prevent the archbishop, or bishop, or archdeacon, from executing justice concerning him, or his people, the lord the king ought to see that justice is done against them. As if by chance any one shall forcibly oppose the king in doing that which may be right, the archbishops, bishops, and archdeacons, ought to do justice against him, so that he make satisfaction to the king.

*XIV. The goods of those who are under forfeiture to the king ought not to be detained in the church or cemetery against the right of the king, because they are the king's property, whether they shall be found within or without the church.

XV. Pleas of debt, which are due, whether upon a faith pledged or not pledged, belong to the jurisdiction of the king.

*XVI. The sons of villeins ought not to be ordained without the assent of the lord on whose lands they are known to have been born.

CLARISSES, an order of nuns, who took their name from their foundress St. Clara, or St. Clare. Having renounced the world in order to dedicate herself to religion, St. Clara instituted this order in the year 1212, which now comprehends not only those nuns, who follow the strict rule of St. Francis, but those also who follow the same rule, as mitigated by several popes. After the conquest of Mexico by Fernando Cortez, Isabella of Portugal sent thither some nuns of the order of St. Clara, by whom several settlements were made. Near their monasteries several communities of young

Indian women, consisting of four or five hundred each, were established for the purpose of being instructed by these nuns in religion, and in such works as were suitable to them.

CLEMENTINE, a term applied by the Augustins to one, who, having been a superior for the period of nine years, ceased to hold that rank, and became a private monk under the command of another superior. This appellation arose from a bull of Pope Clement, prohibiting any superior among the Augustins from holding the office more than nine years.

CLEMENTINES, in the canon law, are the constitutions of Pope Clement V., and the canons of the council of Vienna.

CLEMENTINE HOMILIES. These are supposed by Lardner to have been the original, from which the Recognitions of Clement, with some improvements, were compiled.—See the next article.

CLEMENT, RECOGNITIONS OF, a work originally written in Greek, and now generally admitted to have been a forgery of the latter end of the second century. Its principal purport is an account of the Acts of St. Peter. A Latin translation of the original, which is now lost, was made by Rufinus. This is in ten books, and may be found in Cotelierius, vol. i. 485. A translation of it was also made by Whiston, and published in London in 1712.

CLERGY, a general name given to the body of ecclesiastics of the Christian church in contradistinction to the laity. St. Jerome derives the appellation from a Greek word signifying a lot; and thence, he says, "God's ministers were called *Clerici*, either because they are the lot and portion of the Lord, or because the Lord is their lot, that is, their inheritance." Others consider it as alluding to the ancient custom of choosing persons into sacred offices by lot, both among Jews and Gentiles; which Bingham remarks is not improbable, although that custom never prevailed among Christians. In the ancient councils the clergy are generally denominated *Canonici*.—See this article; and *Bing. Orig. Eccl.* book i. c. 5, s. 9, 10.

For the peculiar privileges and immunities of the clergy, see *Bing. Orig. Eccl.* book v.; and for other matters relating to them, see book iv.

CLERI, ARTICULI, a series of petitions presented by Bancroft, Archbishop of Canterbury, in the name of the clergy, to the star-chamber, in the year 1605. The great object of the clergy, and particularly of the bishops, at the commencement of the reign of James I., was to render the ecclesiastical jurisdiction as independent as possible of the courts of law. These, from the time of passing the Constitutions of Clarendon under Henry II., had been

accustomed to grant writs of prohibition whenever the ecclesiastical courts exceeded their proper authority. But these were always strongly objected to as well by the civilians, as the clergy. Bancroft, therefore, in this petition, which consisted of twenty-five articles, complained that the courts of law interfered by continual prohibitions with a jurisdiction as firmly established, and as much derived from the king, as their own, and intimated that the granting such petitions was an encroachment of these courts, which could only be legally issued out of Chancery. To each of these articles the judges made distinct answers, in which they vindicated their right of taking cognizance of all collateral matters arising out of an ecclesiastical suit, as well as their power of granting prohibitions. From this firmness of the judges no further proceedings were had upon this petition, but these attempts of the church served much to aggravate that jealousy of the ecclesiastical courts which the common lawyers had long entertained.

CLERK, CLERICUS, originally meant a learned man, or man of letters; and was soon indifferently applied to all who made any profession of learning. As the nobility and gentry were almost universally brought up to the exercise of arms, and were even accustomed to hold every species of learning as a sort of degradation, the cultivation of the sciences, and of every department of knowledge, was left to the clergy alone. Hence the term clerk came to be appropriated to them. It seems, however, never to have been so exclusively applied to the clergy, as not to comprise all others who had any proficiency in learning, or knew in any manner the use of the pen. Hence all officers in any court of judicature or otherwise, or almost of any other kind or nature, whose duties required the exercise of the pen, acquired the name of clerks. Thus we have clerks of the *Crown*; clerks of the *Rolls*; clerks of the *Treasury*; clerks of the *Privy Seal*; clerks of the *Kitchen*, &c. &c. All which situations, however, were long holden by the clergy alone.

The term clerk is yet the common appellation by which *all* ranks of the clergy under that of a bishop are usually distinguished. They are thus described in all deeds and instruments, and this is their proper legal addition. By several of the old ecclesiastical writers the word *clerici* was applied to the inferior orders of the clergy only. Thus St. Ambrose, Hilarius, and Epiphanius, speak of the *clerici* as a body distinct, as well from the presbyters and deacons as the bishops. The third council of Carthage takes notice of them in the same manner. In common parlance the term is usually given with us

to the reader of the responses of the congregation in the service of the church, generally called the *parish-clerk*.

CLERKS, APOSTOLIC.—See article *Apostolic Clerks*.

CLERKS OF ST. PAUL, a religious order instituted at Milan in the sixteenth century. They were generally called *Barnabites*, under which title a fuller account is given of them.

CLINIC, from a Greek word signifying to bend, or lie down, a term applied by the ancient ecclesiastical writers to those to whom baptism was administered on their death-bed. As to the custom, supposed effect, &c. of baptism so administered, see article *Baptism*; and *Bing. Orig. Eccl.* b. xi. c. 11, s. 5.

CLOISTER, *claustrum*, from *claudio*, to shut, or close in, a building inclosed on its four sides.

In a general sense the word cloister denotes a monastery of either sex; but in its more usual acceptation it signifies the principal part of a regular monastery, consisting of a square building inclosed on all sides, generally situated between the church and chapter-house; and over which is usually the dormitory. In ancient monasteries the cloisters were made use of for several purposes, as holding meetings, giving lectures, &c. Lanfranc observes that the proper use of the cloister was for the monks to meet in, and converse together, at certain hours of the day.

At present such cloisters as are attached to cathedrals, colleges, &c. are generally used solely as burial-grounds.—*Bing. Orig. Eccl.* b. viii. c. 3, s. 5.

CLUGNI, MONKS OF, a very numerous and extensive congregation of Benedictine monks, of which the abbey of Clugni being the chief, or head, the whole body hence received their denomination.

COCCEIANS, the followers of John Cocceius, a native of Bremen. He studied at first at the university of Francker, where his reputation procured him a professorship at Leyden. The extent of his learning, and the sincerity of his piety, are universally acknowledged. The principal end proposed by Cocceius in all his writings was to throw new light on the sacred Scriptures, and find new treasures in the word of God. He contended for a mystical interpretation of every part of Scripture, and represented the Old Testament as a mirror that reflected a view of the events, which were to happen under the dispensation of the New Testament. After the same manner he maintained that the sufferings, miracles, &c. of Christ and his Apostles were types of future events, and particularly that the principal actions and discourses of

Christ, during his sojournment on earth, prefigured the future fate of the Christian church. The only method of explaining Scripture admitted by him was the discovery of its connexion with the economy of the covenants which God had made with man. The covenant of *Works* having been broken by the Fall, he taught that God made with man the covenant of *Grace*, which was solemnly renewed to the Jewish people at the promulgation of the Mosaical law. But this law, being purely typical, could only procure for its professors temporal blessings; such, however, as were the pledges of more excellent things, which the Gospel was to confer on mankind. The opinions of Cocceius met with considerable opposition, and particularly by the Voetians, the opponents of the Cartesian philosophy; by degrees, however, they were adopted by many of the most celebrated divines of Holland.—See *Mosheim's Eccl. Hist.* Cent. XVII. and XVIII.

CŒLICOLÆ, a sect of Deists, principally composed of Jews, who, in the third century after the destruction of Jerusalem, united themselves with some Gentiles in deserting the religion of their ancestors, and substituting a species of naturalism in its place. But little notice has been taken of them by ecclesiastical writers; in the Theodosian code, however, there are many laws for their suppression, in one of which they are ranked by the Emperor Honorius with the heathens. They have been sometimes known by the name of *Hypsistarians*. Bingham calls them “a mongrel sect between Jews and Gentiles.”—book xvi. c. 6, s. 2.

CŒMETERY.—See *Cemetery*.

CŒNOBITE, compounded of two Greek words, signifying common and life, one who lives in a convent, or in community, under a certain rule; in contradistinction to an anchoret, or hermit, who lives in solitude. According to Cassian the difference between a convent and a monastery is that the former is the residence of Cœnobites, or a number of religious persons living in common under some chief, or head; whereas the latter may be applied to the residence of a single recluse. St. Pachomius is generally considered as the institutor of the Cœnobitical life, being the first who gave rules to any community. These were written by him in the Egyptian language, and were afterwards translated by St. Jerome into Latin. Fleury, however, refers the institution to the times of the Apostles.—See *Mosheim's Eccl. Hist.* Cent. IV.; *Tellemont's Memoirs*, vol. vii. p. 176.

For further information respecting the origin, mode of life, and manners of these singular people, the reader may consult *Palladius's Historia Lausiaca*,

the different editions of which are spoken of in the 9th vol. of *Fab. Bibl. Græ.* 3.

COENOBURUM, the state of living in a society, or community, where all things are possessed in common. Many of the early Christians, considering this mode of life to have been adopted by Christ and his Apostles, conceived it to be the only one in which a pure and perfect state of manners could be maintained and preserved.

COLARBASIANS, or **COLORBASIANS**, one of the numerous branches of the Valentinians, who, in the second century, took this appellation from their leader, Colarbasus, a disciple of Valentinus. They maintained that the whole plenitude and perfection of truth was contained in the Greek alphabet; and that it was upon this account that Jesus Christ was called the Alpha and Omega. They are sometimes called *Marcosians*; or rather this was another sect holding the same opinions, and so named after their chief, Marcus, who was another disciple of Valentinus.—See *Mosheim's Eccl. Hist.* Cent. II.

COLLATION, a slight repast. Du Cange derives this word from *collocutio*, a conference, maintaining that originally a collation was merely a conference holden on fast days by the monks, upon subjects of piety; but that a custom having been introduced of bringing in a few refreshments, by degrees those sober repasts were carried to excess, and at length the name of the abuse was alone retained.

This term is also used where a bishop, being the patron of a living, confers it upon a clerk of his own nomination. There can, in fact, be no presentation; in this case, however, presentation and institution are considered as included in one and the same act, which is called a collation to a benefice, and the right of patronage is termed an advowson collative. Any other patron, being duly qualified, may present himself to the bishop for institution, but a bishop cannot present or collate himself.

COLLECT, a short prayer. In the liturgy of the Church of England, as also in the mass of the Church of Rome, it is used to denote a prayer accommodated to some particular day or occasion. Bingham tells us that it was called collect, or *collecta*, because it was the *recollection* or *recapitulation* of the preceding prayers; and as the former was said by the deacon kneeling, so this was presented by the bishop standing. Cassian, in speaking of the Egyptian monasteries and eastern churches, says, “after the psalms they had private prayers, which they said partly standing and partly kneeling; which being ended, he that *collected the prayer* rose up, and then they all rose up

together.”—*Cass. Inst.* lib. ii. c. 7. The council of Agde, in France, established it as a rule in the Gallican church, that, after all other things were performed in the morning and evening services, the bishop should conclude the whole *collecta oratione*, and then dismiss the people with his blessing.—*Bing. Orig. Eccl.* lib. xv. c. 1, s. 4.

COLLEGE OF CARDINALS, or THE SACRED COLLEGE, a body composed of the three orders of Cardinals.—See article *Cardinal*.

COLLEGE *de propaganda Fide*, an institution founded at Rome in the year 1622, by Pope Gregory XV., for the purpose of recovering the preponderance and extending the limits of the Romish persuasion into all parts of the world. The establishment consisted of thirteen cardinals, two priests, and one monk. The revenues were afterwards considerably increased by Urban VIII., who, in the year 1627, assisted by the liberality of John Baptist Viles, a Spanish nobleman, instituted a similar society for the exclusive education of such as were designed for foreign missions. This latter society was at first committed to the care of three canons of the patriarchal churches; but in the year 1641, it was put under the same government with that of the original institution.

The religious orders which principally distinguished themselves in these missions, were the Jesuits, Dominicans, Franciscans, and Capuchins; and through the active exertions of these zealous supporters of the power and doctrines of their church, the effects of the establishment was soon found to answer the most sanguine expectations of its patrons. The first, however, of these have frequently been accused of instructing their proselytes in a corrupt system of religion and morality, of insinuating themselves into the affections of men by means of bribery, and of exciting civil wars in such countries as rejected their services. Hence the Jesuitical missionaries soon acquired an ill name, and heavy complaints were laid against them, particularly by their rival orders, before the Roman pontiff.

In China, more especially, the efforts of the Jesuits in propagating the Gospel were crowned with the greatest success, but they are said to have been little regardful of the means of accomplishing their object, not hesitating, for the purpose of triumphing over the prejudices of the people, impiously to blend the truths of the Christian faith with the superstitions of the Chinese, which soon brought upon them the censures and accusations of their constant enemies, the Dominicans.—See article *Missionaries*.

COLLEGIANS, or COLLEGIANTS, a religious community which, about

the beginning of the seventeenth century, was formed by three brothers of the name of Vander Kodde, among the Arminians and Anabaptists in Holland, and acquired their appellation from their meetings or assemblies, which they called colleges. These were holden by them twice in the week, when every member had the liberty of openly giving his opinions, of expounding the Scriptures, praying, &c. They meet also twice a year at Rhinsbergh, a village near Leyden, for the purpose of general communication and public instruction, and are hence called Rhinsberhergs. They are said to have been all Arians or Socinians; but at these meetings every one is admitted who presents himself, and professes his faith in the Holy Scriptures, and a resolution to live agreeably to their precepts and doctrines, without regard to his own sect or opinions. In baptism they always practise immersion.— See *Mosheim's Eccl. Hist.* Cent. XVII. sect. 2, Part II. ch. 7.

COLLUTHIANS, a religious sect which arose at Alexandria about the beginning of the fourth century. Several people being scandalized at the indulgence shown to Arius by Alexander, the patriarch of that city, under Colluthus as their chief, a priest of the same church, took upon themselves the holding separate assemblies, that they might remain uncontaminated with the Arian doctrines. By degrees Colluthus assumed the power of a bishop, and proceeded to the ordination of priests, pretending a necessity for this authority for the purpose of opposing these erroneous tenets. The Colluthians are also said to have maintained many peculiar notions, as that the wicked were not the creation of God, that he was not the author of evil, &c. They were condemned by a council holden at Alexandria, by Ossius, in the year 330.

COLLOBIUM, a short coat without long sleeves, a dress common to the Romans, but which by some ancient authors is supposed to have been worn as a distinct habit by bishops and presbyters. Bingham, however, in speaking of the kind and fashion of the apparel of the clergy, says that it does not appear for several ages that there was any other distinction observed therein between the clergy and the laity, save that they were more confined to wear that which was modest and grave, and becoming their profession, without being tied to any certain garb, or form of clothing. Several councils require the clergy to wear apparel suitable to their profession, but prescribe no particular form or colour. At the time of Chrysostom and Arcasius, he further observes, the clergy commonly went in black, as the Novatians did in white, and con-

jectures that the clergy then clothed themselves in black for the purpose of distinguishing them from the Novatians.—*Orig. Eccl. lib. vi. c. iv. s. 18.*

COLLYRIDIANs, from a Greek word signifying a piece of bread or cake in a cylindrical form ; a sect of Christians, who arose towards the conclusion of the fourth century, and, together with another sect, called the Antidico-Marianites, filled all Arabia with controversies and disorder. These latter maintained that the Virgin Mary did not preserve her immaculate state after the birth of Christ, in *Josephi autem mariti sui concubitu adhuc indulgebat*. The Collyridians, on the contrary, who are said to have chiefly consisted of women, worshipped the Virgin as a goddess, and sought her favours by libations, sacrifices, and oblations of cakes. Epiphanius strongly inveighs against this practice, and from the indignation with which he speaks of it, it seems evident that it had then been only recently introduced, and that no prayers were at that time offered up to the Virgin by the orthodox.—*Mosheim's Eccl. Hist. Cent. IV., sect. 2, ch. 5.*

The Collyridians are also charged by Epiphanius with permitting women to sacrifice to the Virgin Mary ; where Bingham observes the charge is double, 1st, That they gave divine worship to the Holy Virgin ; and 2dly, That they used women-priests in their service.—*Orig. Eccl. lib. 2, c. 22, s. 7.*

COMMANDRY, a species of benefice, or revenue belonging to some religious orders, as those of St. Bernard and St. Anthony, and conferred on some member of the community. They are more generally, however, attached to the military orders, and are usually bestowed on knights for their services. In the order of Malta there are commandries severally attached to the knights, chaplains, and brother servitors.

COMMENDATIONES, were particular prayers, either adapted to the use of the catechumens, or such as were more usually said by the bishops in recommending the people to the mercy and protection of God.—*Bing. Orig. Eccl. lib. xv. c. 1, s. 4.*

By the African councils, commendationes, or *commendatory prayers*, are spoken of as being used at the funerals of the dead, and are there appointed to be such only as were approved in synod, that no corruption of faith through ignorance might creep into the offices of the church.—*Bing. Orig. Eccl. b. xxii. c. 3, s. 11.*

COMMENDA, or IN COMMENDAM. Commenda, or more properly ecclesia commendata, is a benefice commended by the crown to the care of a clerk, to hold until a proper pastor should be provided for it, which is then

said to be holden in *commendam*. This may be temporary for one, two, or more years, or unlimited; and may be made to a layman to hold for some short period by way of *depositum* for the purpose of repairs, or the like. There are two ways by which benefices may be so holden; the one, called a *commenda retinere*, is a species of dispensation to hold a living which would otherwise become vacant, as where a clerk being promoted to a bishopric is permitted to retain the possession of his present preferment, which otherwise upon his consecration would instantly become void. The other, called a *commenda recipere*, is the taking a benefice *de novo*, either in the gift of the bishop himself, or in that of some other patron, who is consenting to the same, thus putting him in the complete possession of the church, without either institution or induction.

The doctrine of *commendams* seems to have first arisen from the popes having assumed to themselves, of their own apostolical authority, the privilege of presenting to all benefices which became vacant upon the incumbent's promotion to a bishopric or abbey. This the canonists declared was no detriment to the patron of the benefice, being the same thing with a change of a life by the lord in a feudal estate. To prevent, however, presentations arising in this manner from falling into the hands of the popes, the vacancies were avoided by dispensations from the crown to hold the benefices in the manner above mentioned.—See *Black. Com.* b. i. ch. ii., b. iv. ch. 8.

Anciently the administration of vacant bishoprics belonged to the nearest neighbouring bishop, who were therefore called *commendatory* bishops.

COMMINATION, an office in the liturgy of the Church of England, there called a denouncing of God's anger and judgment against sinners, and appointed to be used on Ash-Wednesday, or the first day of Lent, and at other times as the ordinary shall direct. It is there said to be substituted in the room of that godly discipline in the primitive church, by which such persons as stood convicted of notorious sins were put to open penance, and punished in this world that their souls might be saved in the day of the Lord, and that others, admonished by their example, might be the more afraid to offend. This discipline, having become degenerated in the Church of Rome into a formal confession of sins on Ash-Wednesday, and the empty ceremony of sprinkling ashes upon the heads of the people, which was used by all persons indiscriminately, whether penitents or not, this office was established by our Reformers in its place; to the end that the people, being apprized of God's wrath and indignation against sin and wickedness, might not be encouraged,

through the want of discipline in the church, to follow and pursue them; but be moved by the terror of his judgments to supply that discipline to themselves, by severely condemning their own sins, and thereby avoid the condemnation of God.

At the end of every sentence of denunciation the people are directed to answer and say, "Amen;" from which many have objected to this service as being called upon to curse themselves and their neighbours. It is evident, however, that this word does not here signify a desire that that which has been pronounced may happen according to its signification at the end of a prayer; but only the assent of the speaker to the truth of what has been affirmed, in the same manner as when amen is said by him at the conclusion of the Creed.—See *Wheatly on the Common Prayer*, ch. xiv.

COMMISSARY, a name or title usually given to the bishop's chancellor, or judge, who presides in his court for the hearing of all ecclesiastical causes arising within the diocese.—See article *Courts Ecclesiastical*.

COMMON-PRAYER, BOOK OF, is the liturgy of the Church of England, called "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the United Church of England and Ireland." This was originally compiled in the first year of the reign of King Edward VI., from the "King's Primer," and other former rituals, by Archbishop Cranmer, Bishop Ridley, and eleven other eminent divines, and confirmed by act of Parliament in 1548. It was afterwards revised and altered in 1551, and again confirmed by Parliament. Both these acts having been repealed in the first year of Queen Mary, the Book of Common Prayer was re-established, with several alterations, under Elizabeth, in the year 1559, and having undergone some further revisions in the first year of King James I., it was finally settled in its present form by certain commissioners of review appointed by Charles II. immediately after his restoration.—See article *Liturgy*.

COMMUNICATING, the act of receiving the sacrament of the Eucharist, or our Lord's Supper.—See articles *Eucharist*, *Sacrament*.

The Greeks give the Eucharists in both kinds to children of one or two years of age, and even in cases of danger to new-born infants, grounding their belief of the absolute necessity of this sacrament upon the following words of our Saviour, "Verily, verily I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you have no life in you."—St. John, ch. vi. 53. For their justification in this they appeal to the universal practice of the

church in the primitive ages, in which they affirm the communicating of infants was looked upon as a necessary and essential point of the Christian religion.

COMMUNION, with respect to religion, is the being united in matters of doctrine and discipline; in which sense different churches are said to hold communion with each other. Originally all Christians, having one common faith and discipline, were in communion with each other; they have become divided, however, into many distinct communions, the three principal of which are the Church of Rome, the Greek Church, and the Protestant or Reformed Church. Of the latter there are many subdivisions, of which see the article *Church*.

As to the manner in which different churches were accustomed to maintain communion with each other, in faith, worship and discipline—See *Bingham*, b. xvi. c. 1, s. 8 to 13.

COMMUNION, a communication in fellowship, or partnership. Thus the *Holy Communion* is the act of receiving the sacrament of the Eucharist, or the Lord's Supper, whereby we become joint partakers of the benefits of the death and passion of Christ.—See article *Eucharist*. And thus, by the *Communion of the Holy Ghost*, spoken of by St. Paul in his epistles, is meant a common sharing in the effusion of the Spirit.

COMMUNION, FOREIGN, a mode of punishment to which clerks, and frequently bishops themselves, were condemned by the canons. This was a kind of suspension from the function of the order, and a degradation from the rank they held in the church. It acquired its name from the communion being only granted to the offender on the foot of a foreign clerk, that is, being reduced to the lowest of his order, he took place after all those of his rank, as all clerks, &c. did in the churches to which they did not belong. The second council of Agda ordered every clerk who absented himself from the church to be reduced to foreign-communion.

COMMUNION, LAY, a mode of punishment of the same nature with the former. To be reduced to lay-communion was a species of punishment inflicted upon ecclesiastics, whether bishops, presbyters or deacons, for offences against the church. Different opinions, however, have been given as to the nature or extent of this punishment. According to some, to be reduced to lay-communion was nothing more than the being obliged to communicate among the laity, separate and apart from the clergy, and without the rails of the chancel. But as we find that lay-communion was administered to degraded

clergymen in private houses, and particularly on their death-beds, where there could be no room for such a distinction, some further import must have been given to this term. Others, therefore, have said that to reduce a clergyman to lay-communion, was the divesting him of all such power as he had received at his ordination, and the reducing him to the state and condition of a layman. This seems to be the opinion of all the ancients, councils and fathers; for these all speak of such ecclesiastics as were only admitted to lay-communion as mere laymen, and as incapable of performing any episcopal or sacerdotal functions, as if they had never been ordained. The Roman Catholic divines, however, for the most part, deny that the Church can, under any circumstances, revoke the power she has once conferred upon a bishop, or other ecclesiastic; they hold, therefore, that by lay-communion was only meant a *suspension* of the bishop or priest from the functions of his ministry. As to the *indelible character* of a bishop and priest maintained by the councils of Florence and Trent, see article *Bishop*. Another interpretation has been given to lay-communion by Bellarmine, who explains it as a communion in one kind only. And this explanation of the term has been adopted by others; it seems, however, to be manifestly erroneous, as it is certain that ecclesiastics, by the censures of the church, were reduced to lay-communion long previous to the practice of denying the cup to the laity. This, indeed, is acknowledged by almost all other Roman Catholic writers.—See *Bower's Hist. of the Popes*, Felix II.; *Bing. Orig. Eccl.* lib. xv. c. 5, s. 1.

COMMUNION PEREGRINA, that communion which, according to one of the apostolical canons, was bestowed on *strangers* who brought commendatory letters with them. Those who travelled without such letters of credence were to be hospitably entertained and provided with sustenance, but having no testimonials of their life and conversation, they were not to be admitted to participate in the Eucharist.—*Bing. Orig. Eccl.* b. v. c. 1, s. 3. But see b. xvii. c. 3.

COMMUNION-SERVICE, the office in the liturgy of the Church of England for the administration of the holy sacrament. Part of this service is appointed to be read every Sunday and holiday after the morning prayer, although there may be no communicants, the chief reason of which, according to Wheatly, seems to be, that the church may nevertheless show her readiness to administer the sacrament upon these days; so that it is not her's, nor the minister's, but the people's fault, if it be not administered.—*Wheatly on the Common Prayer Book*, ch. vi. sect. 30.

COMPETENTES, the fourth order of catechumens, and who were sometimes called *electi*. These were the immediate candidates for baptism, or such as were to be baptized at the time appointed for the next solemnization of this sacrament. But the latter term seems to have been given to those only who had been examined by the bishop and received his approbation.—See *Bing. Orig. Eccl.* b. x. c. 2, s. 5, and article *Catechumens*.

COMPLINE, the last division of the Roman breviary. As the object of the *prime* is to implore the protection of God during the day, so this was instituted to pray for a continuance of that protection during the night. It is said after sun-set, and is so called because it completes the office.

COMPLUTESIAN BIBLE, a Greek Bible published at Complutum by Cardinal Ximenes, in the year 1515.—See article *Bible*.

COMPREHENSION, in the history of the English church, is a term which has been used to signify a plan which, at different times, has been brought forward for reducing the alleged grounds of non-conformity, and thereby admitting the Protestant Dissenters into the communion of the church. The last attempt of this nature was made shortly after the Revolution, when a bill was brought into Parliament which had been drawn up with the concurrence and approbation of the most wise and moderate of the clergy, after a scheme which had some time previously been proposed by the Archbishop of Canterbury. The great object of this scheme was to grant indulgences to separate conventicles; and at the same time, by enlarging the terms of conformity, to bring back those, whose differences were not irreconcilable, within the pale of the establishment. Great opposition, however, was made to this bill in both Houses of Parliament, and particularly a clause proposing the change of the oaths of supremacy and allegiance, in order to take away the necessity of receiving the sacrament in the church as a qualification for office, was rejected by a great majority of the lords. In the House of Commons the measure was entertained for some time, but in the end an address to the king was substituted, requesting him to call the House of Convocation, “to be advised with on ecclesiastical matters.” Here, particularly in the lower House, every obstacle was thrown in the way of this enlarged policy, and the whole measure, therefore, soon afterwards fell to the ground, and was never afterwards renewed.

COMPULSOR, an officer in some monastic institutions, whose duty, according to Cassian, was to declare the hours of canonical prayers, and to see that these hours were duly kept by the monks.

CONCEPTION, IMMACULATE, a feast established in honour of the Virgin Mary, and holden by the church of Rome on the 8th day of December. The immaculate conception was the great head of controversy between the Scotists and Thomists; the former maintaining, and the latter impugning it. In the three Spanish military orders of St. James of the Sword, Calatrava, and Alcantara, the knights take a vow, upon their admission, to defend the immaculate conception, according to a resolution first adopted in the year 1652. Peter d'Alva has published forty-eight large volumes in folio on the mysteries of the conception.

CONCHULA BEMATIS, a semi-circular building, and usually placed at the upper end of the chancel, which, from its figure and position, is by some authors called *Apsis* and *Eredra*.—*Bing. Orig. Eccl.* b. viii. c. 6, s. 9.

CONCILIA, and **CONCILIABULA**, are words of various acceptation. They commonly signify synods or councils of the church, but are sometimes used for the ordinary assemblies of the church for divine service; and hence the name was transferred from the assembly to denote the place of the assembly, or the church itself.—*Bing. Orig. Eccl.* b. viii. c. 1, s. 7.

CONCLAVE, the place in which the cardinals of the church of Rome meet, and are shut up for the election of a Pope. It consists of a range of small cells, ten feet square, which are numbered and drawn for by lot; each cell having the arms of the cardinal to which it shall fall. The conclave is not fixed to any determinate place, the constitutions of the church allowing the cardinals to make choice of such a place for the purpose as they think most convenient. It is generally holden, however, in the Vatican.

During the time of the election, the conclave is strictly guarded, so that there can be no access to the cardinals, nor any letters conveyed to them.

Conclave is also used for the assembly itself, or meeting of the cardinals shut up as already mentioned for the election of a Pope.

CONCOMITANCE, the subsistence of one thing in union with another, a term used by the Romish church to denote the entirety of the body and blood of Christ, as taken under each of the elements; from which it is insisted that it is not necessary that the sacrament should be administered in both kinds.

CONCORD, FORM OF, or FORMULARY OF, a confession of faith originally drawn up at Torgaw, and thence sometimes called the *Book of Torgaw*, in the year 1576, by James Andreæ, a professor at Tubingen, with the

assistance of five other German divines. This was afterwards revived and improved at Berg, a Benedictine monastery near Magdeburg. It was first imposed on the Saxons by the elector Augustus, but not without much opposition and disturbance. The example, however, was followed by most of the Lutheran churches, although it was strenuously rejected by others. The Calvinists, or those who were then generally called Crypto-Calvinists, being excluded by it from the communion of the Lutheran church, openly avowed their hostility to it; so that this form, which was intended to bring peace to the church, was only the cause of new tumults and dissensions.

In the year 1718, the dispute about this formulary was revived in Switzerland, and the magistrates of Bern issued an order, commanding all the professors and clergy, who were suspected of holding erroneous opinions, to declare their assent to it, and to adopt it as the rule of their faith. Hence the most violent contests arose, which were only allayed by the intercession of England and the States-General of the United Provinces. Since this time, this formulary lost much of its authority.—See *Mosheim's Eccl. Hist.* Cent. XVI. and XVIII.

CONCORDANCE, a dictionary or index to the Bible, in which all the principal or leading words are arranged alphabetically, and the different places in which they occur referred to. Cardinal Hugo de St. Charo is said to have employed five hundred monks at the same time in compiling a Latin concordance. There are many others in the same language, one of which, compiled by J. Darlington, a monk of the order of Predicants, is called the *Concordance of England*. There are also many Hebrew and Greek concordances, and several very copious ones in English, the last of which, and that which is best esteemed, is by Alexander Cruden.

CONCORDAT, in the canon law, denotes a covenant or agreement concerning some beneficiary matter, as a resignation, permutation, promotion, or the like.

In speaking of concordats made without the authority and approbation of the Pope, the council of Trent calls them, *concordias quæ tantum suos obligant auctores, non successores*. And in explaining this decree, the congregation of cardinals declared that a concordat could not be valid so as to bind the successors of the parties making it, unless it were confirmed by the Pope.

The term concordat is also used for a code of laws for regulating the manner of nominating to benefices as concluded at Bologna in the year 1516,

between Leo. X. and Francis I. of France, which, through the influence of that Pope, was substituted in lieu of the Pragmatic Sanction, being much more favourable to the rights and claims of the papacy.

On the 15th of July, 1801, another memorable concordat was concluded between Pope Pius VII. and Buonaparte, as first consul of France, which was finally ratified at Rome, on the 9th of August following. By this convention the Roman Catholic religion was re-established in France, although under a more simple and moderate form than had existed during the monarchy. Among the principal articles of this concordat were, the confirmation of the then existing republican division of the dioceses; the resignation on the part of the ancient bishops of their several sees, and the nomination of the new bishops by Buonaparte, within three months after the publication of the Pope's bull. It was also provided that the alienated property of the church should remain undisturbed by the Pope, and that the bishops and priests should receive adequate salaries from the government.

CONCUBINAGE, although now more generally taken to express a criminal or prohibited commerce between the two sexes, we find frequently used for a man and woman's cohabiting together in the way of marriage, but without the full and legal ceremony thereof. That this was anciently permitted, we see by the Roman law, which calls it *licita consuetudo*. Sometimes a sort of marriage rite was performed, although with less solemnity than the usual form; or the marriage was with a woman of an inferior condition, to whom the husband could not legally give his own rank or quality. Thus a concubine is sometimes used for a real and only wife, distinguished by no other circumstance but a disparity of birth or condition between her and her husband. From several passages in the letters of the Popes, we may find that they formerly allowed of concubines of this nature. Indeed it is declared by the first council of Toledo that he who, with a faithful wife, keeps a concubine, is excommunicated; but that if the concubine served him as a wife, so that he had only one woman under the title of concubine, he shall not be rejected from communion.—*Bing. Orig. Eccl.* b. xi. c. 5, s. 11.

Such, however, as had married concubines, or wives without the formalities required by law, were not permitted to be ordained.—*Ib.* b. iv. c. v. s. 7.

CONDORMIENTES, certain religious sectaries, who were so called from their practice of sleeping all together, whether men or women, young or old. They first appeared at Cologne in the thirteenth century, and are said to have

worshipped an image of Lucifer, from whom they pretended to have received oracular answers.

CONFEDERATI, a branch of the Catharists, who separated themselves from their brethren from their not being able to adhere to the rigid austerities of the sect.—See article *Catharists*.

CONFESSION, the verbal acknowledgment which a Christian makes of his sins. Among the Jews it was the custom, on the annual feast of expiation, for the high priest to make confession of sins to God in the name of the whole people; but besides this general confession, the people were enjoined to confess to God such sins as were a breach of the first table of the law; and to acknowledge before their brethren such as were in violation of the second table. Among the primitive Christians confessions were always voluntary, and were not imposed on them by any laws of the church. Private confession, however, was not only permitted, but in some cases encouraged. The church of Rome requires confession not only as a duty, but has even advanced it to the dignity of a sacrament.—See articles *Absolution* and *Auricular Confession*.

That in the early ages of the church, confession of private sins to the priest was not required as a necessary qualification for the communion, see *Bing. Orig. Eccl. b. xv. c. 8, s. 6*.

CONFESSION OF FAITH, a numeration or list of the particular articles of belief maintained by any church.—See article *Creed*.

Almost all Christian churches have drawn up and published a summary of their doctrine and articles of belief, either for the purpose of preventing these from being misunderstood or misrepresented, or, by requiring subscription to them, of securing uniformity of opinion among those who profess to be of the same community. The earliest confession of faith we meet with is in the works of Irenæus, who wrote about the end of the second century. In his treatise against the heretics, who had already become very numerous in the church, this father declares the Christian faith, as planted throughout the whole world, to consist in the acknowledgment of one God, the Father Almighty, the Maker of heaven and earth, and sea, and of all that are therein; and one Christ Jesus, the Son of God, who became incarnate for our salvation; and one Holy Spirit, who foretold by the prophets the advent of Christ, his generation by the Virgin, his passion and resurrection from the dead, and his ascension in the flesh into heaven; and also his appearing again from heaven.

in the glory of the Father, to unite together all things under one head, and to raise up every individual of the human race.—Lib. i. c. 2.

Tertullian, who lived but a few years after Irenæus, distinctly mentions the miraculous conception of Christ through the power of the Holy Ghost, and declares that it was the uniform doctrine of the church, from the first preaching of the Gospel, that Christ was born of the Virgin, both man and God, and that a belief in the Father, the Son, and the Spirit, was essential to Christianity. Tertullian, indeed, sets forth the leading doctrines of the Christian faith almost in the words of the formulary usually called the Apostles' Creed. "This," he declares, "is the sole, immovable, irreformate rule of faith; namely, to believe in the only God Almighty, Maker of the world, and his son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, the third day raised from the dead, received into heaven, now sitting at the right hand of the Father, about to come to judge the quick and the dead, by the resurrection also of the flesh."—*De Virg. Vel.*

We learn from Cyprian, that the confession of faith required from adults, upon their admission into the community of Christians by baptism, was a declaration to the following effect: "I believe in God the Father, Christ the Son, the Holy Spirit, the remission of sins, and eternal life through the holy church." This was called by Cyprian *Symboli Lex*, the law of the Creed; and by Novation, *Regula Veritatis*, the rule of truth.

The confession of faith, commonly called the *Apostles' Creed*, from its having long been very generally believed to have been written by the Apostles themselves, seems evidently to have had its origin in these and similar passages to be found in the early fathers of the church. Of the great antiquity of this creed, although no longer looked upon as the composition of the Apostles, there can be no doubt, it having been very generally received as an authoritative confession in the fourth century. In a commentary on it written by Rufinus, towards the conclusion of this century, he tells us that the clause respecting Christ's descent into hell was not admitted into the creeds either of the western or the eastern churches; and that the term *Catholic* was not then applied in it to the church. It has also been remarked, that its great simplicity and conciseness is, of itself, a sufficient proof of its having been much earlier than the council of Nice, when the heretical doctrines of the Arians, and other sects, induced the defenders of the orthodox faith to guard the doctrines of the church with stricter and more complicated forms. At this celebrated council, which was holden in the year 325, a confession of

faith was drawn up particularly with a view to denounce and proscribe the doctrines of Arianism, and this was then established as the standard of truth and orthodoxy. It declared a belief in one God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible ; and in one Lord Jesus, the only begotten Son of God, Light of Light, true God of the true God, begotten not made, consubstantial or coessential with the Father, by whom all things were made ; who for us men, and for our salvation, descended from heaven, and became incarnate by the Holy Spirit of the Virgin Mary ; and was made man, was crucified for us under Pontius Pilate, suffered, and was buried ; and rose again the third day according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father, and will come again with glory to judge the quick and the dead, of whose kingdom there will be no end ; and in the Holy Spirit who spake by the prophets ; and in one holy, universal, apostolical church. A confession of one baptism for the remission of sins, and an expectation of the resurrection of the dead, and of the life of the world to come.

In the year 381, a general council was holden at Constantinople, for the purpose of condemning the heretical doctrines of Macedonius, who denied both the divinity and the personality of the Holy Ghost, and maintained that the Spirit was only a certain *divine energy*, which was diffused throughout the universe. The confession of faith established at this latter council sets forth the doctrine of the Holy Trinity as it still continues to be received by the generality of Christians, and is the same with the Nicene confession, with the exception with what relates to the divinity of the Holy Spirit, which is in the following words : “ And in the Holy Spirit, the Lord, and Giver of life, who proceeds from the Father and the Son, who is adored and glorified together with the Father.” It is to be observed, however, that the words, “ and the Son,” were not originally in this confession, but were afterwards added by the western church.—See article *Nicene Creed*.

The Athanasian Creed, which has been so named from its long having been supposed to have been written or drawn up by Athanasius, is now generally imagined to have been composed about the middle of the fifth century, and has been attributed, particularly by Dr. Waterland, to Hilary, Bishop of Arles. It is certain, however, that it was not the work of Athanasius, who died in the year 373.—See article *Athanasian Creed*.

In the Romish church, their articles of confession have varied from time to time according to the varying doctrines of the Pope, or of councils which have

frequently been opposed to each other; the decrees, however of the council of Trent, together with the creed of Pope Pius IV., are now generally received in this church as the authoritative standard of its faith and worship. These recognize the authority of the Apostles and the Nicene Creeds, and contain also a long list of dogmas relating to traditions, to which they attribute the same certainty as they do to the Scriptures themselves; to the seven sacraments admitted by their church; to transubstantiation, the sacrifice of the mass, worshipping of images, purgatory, the supremacy of the Pope, indulgencies, &c.

The Greek church has no authorized confession, but from its catechisms it seems to admit the doctrines of the Nicene and Athanasian creeds, except as to the procession of the Holy Spirit, asserting that it proceeds from the Father only, and not from the Father *and the Son*. It denies, also, the supremacy and infallibility of the Pope, purgatory by fire, graven images, and the restriction of the sacrament of the Lord's Supper to one kind. It admits, however, the seven sacraments of the church of Rome, the *use* of pictures, the invocation of saints, transubstantiation, and masses and prayers for the dead.

It is worthy of remark, that long before the Protestant Reformation, there were some Christian churches which rejected the greatest part of the errors of the church of Rome, and maintained the faith of the Gospel in considerable purity. We have still preserved to us the confession of the Waldenses of so early a date as the beginning of the twelfth century, in which the authority of the Apostles' Creed, and of the canonical books of Scripture alone, are admitted. The doctrines of the Trinity, the fall, original sin, the atonement of Christ, and the free, unmerited salvation through him as the only Mediator, are here also distinctly asserted; and the tenets of the church of Rome respecting tradition, purgatory, seven sacraments, invocation of saints, mass, and other "anti-Christian inventions," are declared to be "an abomination."

The first Protestant confession of faith was drawn up in the year 1530, by Luther, with the assistance of Melancthon, under the direction of John, Elector of Saxony, and presented at his suggestion to the Diet of Augsburg, for the purpose of submitting to that assembly the grounds on which the Protestants had separated from the community of Rome. It consists of twenty-eight articles, and sets forth the true and essential divinity of Christ, his substitution and vicarious sacrifice; original sin; human inability; the necessity, freedom, and efficacy of divine grace; consubstantiation, and particularly justification by faith; but omits all discussion on the doctrines of

election and predestination. In the last seven articles, the popish tenets of communion in one kind only, clerical celibacy, private masses, auricular confession, legendary traditions, monastic vows, and the extraordinary power of the church, are condemned and confuted. This is still the universal standard of orthodox doctrine in the Lutheran church.—See article *Augsburg, Confession of*.

The confession of Basil was at the same time laid before the Diet of Augsburg, but was not made public until four years afterwards. This consists only of twelve articles, and agrees in all essential points with the Lutheran confession, except in rejecting the doctrine of consubstantiation, and maintaining that of predestination, and election, and the propriety of infant baptism. Upon the first point, it declares that Christ is only spiritually present at the Lord's Supper; *sacramentaliter nimirum, et per memorationem fidei*. A fuller, however, and more detailed account of the creed of the Swiss Protestant churches may be found in the two Helvetic confessions drawn up in the years 1536 and 1566. The first of these was presented on the behalf of the churches of Helvetia, to an assembly of divines at Wittemberg, and unanimously approved of by them. The latter, which was prepared by the pastors of Zurich, differs from the first in nothing, except that it gives a much fuller and more precise explanation of the principal doctrines of the church. It contains also an approbation of the observance of a few religious festivals, as those of the Nativity, Resurrection of Christ, &c. This was subscribed not only by all the Swiss Protestants, but by the churches of Geneva and Savoy, and also by many of those in Hungary and Poland.

The Bohemian confession was drawn up from various documents which, from time to time, had been declared by the Waldenses, who had settled in Bohemia, as their rule of faith, and was submitted to and approved of by Luther and Melancthon, in 1532. It consists of twenty articles, and agrees in all respects with the confession of the Waldenses before referred to, and contains in addition, a declaration of the Divinity of Christ, of justification by faith in him, without any human help or merit; of predestination; and of the absolute necessity of sanctification and good works.

The confession of the churches of Saxony was drawn up by Melancthon in the year 1551, for the purpose of being laid before the council of Trent. It contains twenty-two articles; is silent, like that of Augsburg, on the subject of predestination; strongly insists on the doctrine of justification by faith; and in a distinct article on *Rewards*, the doctrine of human merit, as connected

with a future state of happiness, is particularly condemned. This confession was also approved of by other churches, and was recommended by those of Poland in their *consensus* or *reconciliation*.

The Belgic confession was originally drawn up in the French language, in the year 1561, principally for the purpose of setting forth the doctrines of those who in Flanders, Artois, Hainault, &c. as well as in France, had been persecuted for their religious opinions. This confession was afterwards confirmed in the year 1559, by a synod of the Netherlands. It consists of thirty-seven articles, and although drawn up with greater brevity, it agrees with the confession of the Helvetic churches in all the leading doctrines, and in its views of ecclesiastical polity.—See *Sylloge Confessionum sub Tempus reformandæ ecclesiæ*, &c. Oxford, Clarendon Press.

The confession of the reformed Gallican churches was prepared by the learned Beza, by an order of the Synod of Paris, in 1559, and presented by him to Charles IX. at Poissy, in 1561. It was first given to the public in 1566, and in 1571 was solemnly ratified and subscribed in a national synod at Rochelle. It contains forty articles, and in all material points agrees with other Protestant confessions.

The Scottish confession of faith was drawn up, in the year 1660, by some of the principal ministers of that church, in consequence of an order of parliament for that purpose. It consists of twenty-five articles, and generally agrees with such other Protestant confessions as declare the doctrine of election, and reject that of consubstantiation, although it is not as explicit as some of these upon the first of these points. Neither does it contain any distinct article on the doctrine of justification.

In the year 1618, a national synod was convened at Dort by order of the States General, for the purpose of taking into consideration the tenets of Arminius, which had then become very prevalent in Holland. At this meeting, which was attended by ecclesiastical deputies from England, Switzerland, Bremen, Hesse, and the Palatinate, and also by the clerical and lay representatives of the reformed churches in the United Provinces, certain canons were established relating to particular and unconditional election; particular redemption, or the limitation of the saving effects of Christ's death to the elect only; the total corruption of human nature, and hence the absolute moral inability of man in his fallen state; the irresistibility of divine grace; and the final perseverance of the saints. These, which have been commonly known as the *five points*, are contained in five separate chapters, and are

declared to be the true and the only doctrines of Scripture.—See articles *Arminians—Calvinism—Dort, Synod of, &c.*

It remains only to take notice of the confession of faith of the Westminster Assembly, which was prepared in the year 1643. This assembly was attended, according to an engagement entered into between the parliament of England and the convention of Estates in Scotland, by five ministers and three elders as commissioners from the General Assembly of the Scottish church. It contains thirty-three chapters, and agrees in all points of doctrine with those established by the Synod of Dort. It was approved and adopted in Scotland by the General Assembly in 1647, and two years afterwards was ratified by an act of parliament in that country, as “the public and avowed confession of the church of Scotland.” It was again declared by an act of parliament, in 1690, to be the national standard of faith in Scotland; and subscription to it as “the confession of his faith,” is particularly required from every person upon his being admitted a minister or preacher within the church.—See *King's Hist. of the Apos. Creed; Warterland's Hist. of the Athanasian Creed; Rycaut's Greek Church; Morland's Hist. of the Churches of Piedmont; The English Harmony of Confessions; Corpus et Syntagma Confessionum; Kæcheri Biblioth. Theolog. Simbolica; Buddæi Isagog. Historico-Theolog.*

CONFESSIONAL, or CONFESSIONARY, a place in churches generally under the great altar, where the remains of departed saints, martyrs, and confessors, were accustomed to be deposited. By the Romanists this term is used for a desk, or stand, in the church, where the priest takes the confession of penitents.

CONFESSOR, a Christian who has made a solemn and resolute profession of the faith. In ecclesiastical history we frequently find the words confessors and martyrs used for each other, or at least without much distinction; but as the latter was always confined to those who had forfeited their lives in the cause of Christ, and had thereby become witnesses, in the strongest sense, of their faith; so the term confessor was in strictness only applied to such as had suffered persecution, but were permitted to live, and afterwards to die in peace. At last it was used also in speaking of those, who, after having passed their lives in the practice of piety and godliness, had acquired upon their deaths the reputation of saints. St. Martin, of Tours, is generally supposed to be the first saint to whom the title of confessor was applied in the latter sense.

According to St. Cyprian, he who presented himself to torture, or to

martyrdom, voluntarily, or without being called to it, was not properly termed a *confessor*, but a *professor*.

Confessor is also a priest in the church of Rome, who has the power of taking the confession of sinners in the sacrament of penance, and of giving absolution. He is called in the Latin language *confessarius*, to distinguish him from a confessor, a name given by that church to saints.

CONFIRMATION, the ceremony of laying on of hands for the conferring the grace of the Holy Ghost; a rite by which a person, arrived at the years of discretion, undertakes the performance of the baptismal vow made for him by his sponsors. Some have supposed this ceremony to have been deduced from the custom of the Jews, who brought their children at the age of thirteen to be publicly examined before the congregation, when they entered into a solemn promise thenceforth faithfully to observe the law of Moses, and so to be accountable for their own sins. But others, and particularly the early Fathers of the church, look upon confirmation as having been originally instituted by the example of our Lord himself; upon whom, after he had been baptized by St. John in the river Jordan, and was praying upon the shore, the Holy Ghost descended. As our Saviour, however, in many other respects complied with the ceremonies of the Jewish church, there may be no difficulty in reconciling these opinions; and whatever reference this rite may have had to the practice of the Jews, it became a rite holy and divine from its adoption by Christ. That the baptism of John was not complete for the purpose of conferring the Holy Ghost is evident. "I indeed," saith he, "baptize you with water unto repentance; but he that cometh after me shall baptize you with the Holy Ghost and with fire."—Matt. iii. 11. And this was so necessary, that our Saviour immediately before his ascension leaves a charge to his Apostles, who had already received the *baptism of water*, that they should not depart from Jerusalem until they had received the *baptism of the Spirit*, and were endued with power from on high.—Luke, xxiv. 49; Acts, i. 4. "For John," saith he, "truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts, i. 5. Accordingly on the day of Pentecost they were all visibly filled with the Holy Ghost.—Acts, ii. 1—5. That baptism was not a sufficient rite in itself for the completion of the Christian character, is further apparent from the story of the Samaritans, who had been converted and baptized by St. Philip. As soon as the Apostles heard this, we find they sent down two of their number, Peter and John, to lay their hands on them, that they might

receive the Holy Ghost; "for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus."—Acts, viii. 16. And thus after the disciples at Ephesus had been baptized in the name of the Lord Jesus, the Apostle St. Paul "laid his hands upon them, and the Holy Ghost came on them."—Acts, xix. 6. The receiving the Holy Ghost was not, therefore, the consequence of their having been baptized, but of the subsequent imposition of hands. In cases of adults, and where an Apostle was present at the time of baptism, or in later times where a bishop, the successor of an Apostle, was the minister, the rite of confirmation seems to have been either considered as comprised in that ceremony, or to have taken place immediately after baptism. Prayer and the imposition of hands in these cases accompanied, or rather immediately followed, the immersion of the body in water, and thus the gifts of the Spirit were imparted in their fullest force at the same time. Whenever, therefore, one of the rank of an Apostle was present, that is to say, one who had the authority to impart the influence of the Holy Spirit by the imposition of hands, we are not to expect in the case of adults to meet with baptism and confirmation as distinct and separate ceremonies. And this indeed explains to us why so few instances of the rite of confirmation, as a distinct ceremony in itself, occur in the New Testament. When the church was first founded, and during the few years of its early history recorded in the Acts of the Apostles, the Apostles themselves are represented in almost every instance as having baptized and laid hands on (that is, confirmed,) their converts at the same time; hence very few cases of baptism are recorded to the completion of which confirmation at any subsequent time could be necessary. Where the minister was not competent to confer the full influence of the Spirit, as in the cases of the Samaritans and the disciples at Ephesus, then the rite of confirmation followed at a subsequent period, and by other hands.

By Cyril, and other Greek writers, confirmation is termed *chrism*, or unction. The *forehead*, they tell us, was first anointed, to signify that the shame, produced by the sin of Adam, was washed away. Next the *whole face*, to show that all now with open face beheld the glory of the Lord. Then the *ears*, to manifest they were now fit to hear the divine mysteries. Afterwards the *nose*, to show that they should breathe nothing but the divine odour of Christ; and lastly the *breast*, to intimate that they had now put on the breast-plate of righteousness, and were thence able to resist all the attacks of the devil. This anointment, says Cyril, renders us worthy to bear

the Christian name, and is a preservation to our bodies, and a saving support to our souls.

Immediately after the unction, the newly-baptized were admitted to the participation of the Lord's Supper; and as this ceremony completed his admission into the Christian church, it was called confirmation.

Great importance was attributed to this rite by the primitive Christians, but it never seems to have been looked upon as absolutely necessary, or that its omission would exclude those who had been baptized from the kingdom of heaven. The neglect of it, however, was punished by marks of disgrace and public censure, and the privilege of holy orders was denied to such as had voluntarily or carelessly omitted it. The rite of confirmation, nevertheless, is considered in the Greek church so necessary to salvation, that they administer it to infants immediately after baptism.—See article *Chrismation*.

After the example of the first Christians, the church of England requires all who have been baptized, as soon as they shall have come to years of discretion, and have learnt what their godfathers and godmothers then promised for them, openly before the church to ratify and confirm the same. And for the purpose of giving a greater solemnity to this ordinance, it is only performed by the highest order of the church. But in some other places it seems to have been administered by presbyters. Thus in Egypt, as we learn from St. Hilary, it was customary for the presbyters to confirm in the absence of a bishop.—(*Hil. c. 4, ad Ephes.*) And this was also the practice of the Greek church. In all cases, however, it was necessary that the chrism should have been previously consecrated by a bishop.

By the church of England confirmation is received as a practice derived from the Apostles, the ceremony being confined to prayer and the imposition of hands, without the chrism and the sign of the cross; there being no authority to be found in Scripture either for the one or the other. Bingham indeed thinks that the chrism was not used before the end of the second century, but other writers give an earlier date to it. As, however, confirmation is not a regular institution of Christ or his Apostles, like those of baptism and the Lord's Supper, which are commanded to be continued, with a promise of their being attended with inward grace, it is rejected as a sacrament, and considered nothing more than a solemnity whereby those that are confirmed take upon themselves their baptismal vow. As such, the church looks upon this ceremony as one of great importance, and as well calculated to impress the minds of youth with a just sense of the great obligations of the Christian

profession, and to excite in them an earnest endeavour “faithfully to observe such things as they, by their own confession, have assented unto.”—See *Wheatly on the Common Prayer*, c. ix. Introduction, and *Bishop Pretyman's Elements of Christian Theology*, c. ii. p. 46.

CONFORMISTS, those who adhered to the form of worship established in England under Edward VI., being an appellation given to them in contradistinction to the *Non-Conformists*, or *Puritans*, who, rejecting this form, adopted the greater simplicity of the Genevese method of worship.—See articles *Non-Conformists* and *Puritans*.

CONGREGATION, an assembly of ecclesiastical persons, and so united as to constitute one body. This term is principally applied to assemblies of cardinals appointed by the Pope, and distributed into several chambers for the discharge of certain functions and offices; the chief of which is the congregation of the Holy Office, usually called the Inquisition. See this article and *Auto-da-Fè*.

Congregation is also used for a company, or society of persons, members of some religious order, and constituting, as it were, an inferior order, or a subdivision of the order itself. Such are the congregations of the oratory, of those of Clugni, among the Benedictines, &c. In like manner it is sometimes used for assemblies of pious persons in manner of fraternities, as are common among the Jesuits, in honour of the Virgin, &c.

CONGREGATION DE AUXILIIS, (or concerning aids,) a council assembled at Rome under Pope Clement VIII. for the decision of the controversy which had arisen, and was then creating so much disturbance in the church, as to the efficacy of the *aids* and succours of the divine grace. Lewis Molina, a Spanish Jesuit, having published in the year 1588 a book to prove that the *operations of divine grace* were quite consistent with the *freedom of human will*, and that the doctrines of *predestination* and *liberty* were perfectly reconcilable, the Dominicans in particular took great offence, and soon excited such alarm and commotions throughout Spain, as to oblige Clement to impose silence on both parties. The Dominicans, little restrained however by the commands of the Pope, at length compelled him to assemble a council at Rome, for the purpose of finally settling these difficult points. This council, which, from the principal point in debate, viz. the efficacy of the aids and succours of divine grace, was called the congregation *de auxiliis*, or of aids, continued its sittings and deliberations until the conclusion of the

sixteenth century, when they left the several matters of controversy in much the same state as they were at its commencement.—See *Mosh. Eccl. Hist.* Cent. XVI. s. 3, Part I.

CONGREGATION OF CARDINALS, otherwise called the *Congregation of Rites*; a jurisdiction at Rome, which is deputed by the Pope to observe the ceremonies of the church, to attend to the divine service concerning the canonization of saints, and to regulate the privilege of precedence, &c. This congregation is holden at least once in every month in the parish of the cardinal dean.

CONGREGATION OF THE HOLY SACRAMENT, was a religious establishment founded in France in the seventeenth century by Autherius, Bishop of Bethlehem. In the year 1644 this society received an order from Pope Urban VIII. to have a number of ecclesiastics always ready to exercise their ministry among the pagan nations, whenever they should be called upon for that purpose, either by the Pope or by the congregation *de propaganda*.—*Vide Mosh. Eccl. Hist.* Cent. XVII. s. 1.

CONGREGATION OF ST. MAUR, an order of reformed monks, which was founded in the year 1620, by the express order of Gregory XV., and afterwards liberally endowed by Urban VIII. with several donations and privileges. They profess to follow the rule of St. Benedict, but without strictly adhering to his maxims. This society soon gained very high reputation, as well upon account of the excellent rules and regulations they observed, as by the regular lives and learned labours of many of its members. A select number of this society, who are distinguished by their talents and industry in study, are set apart for the attainment of sacred and profane literature, and for that purpose these are furnished with all the means and materials of knowledge, and with every thing which can tend to facilitate their labours, and render them successful. “It must be abundantly known,” says Mosheim, in speaking of these monks in his *Ecclesiastical History*, “to those who have any acquaintance with the history and progress of learning in Europe, what signal advantages the republic of letters has derived from the establishment of this famous congregation, whose numerous and admirable productions have cast a great light upon all the various branches of philology and belles lettres, and whose researches have taken in the whole circle of science, philosophy excepted.”—*Mosh. Eccl. Hist.* Cent. XVII. s. 2, Part I.

CONGREGATIONAL CHURCH. A church so called from the members of it maintaining, as their most distinguished tenet, that every society or congregation of Christians meeting in one place for religious worship, formed a complete church and body corporate, having full and sufficient power to act and perform every thing relative to religious government, or to such matters as its own welfare might require, without being accountable to any superior, or subject to any jurisdiction whatsoever. These opinions seem first to have been taken up by Robert Brown and his followers, who, upon matters of discipline and forms of government, alone separated themselves from the established church of England, in about the year 1580. From these have sprung the *Independents*, who have become very numerous, particularly in England and in the United States of America.—See article *Brownists*.

In support of their opinions, they contend that it nowhere appears that the primitive churches were national, or even provincial; for although there were many Christians in Judæa, in Galilee, in Samaria, Macedonia, Galatia, and other provinces, yet we never read of a provincial church in any of these places; that particular societies of Christians, when spoken of in these districts, are all mentioned in the plural number; and that no notice is taken of diocesan churches in the New Testament. On the other side it is contended by the Episcopalians, that there is not a shadow of the Independent discipline to be found either in the Bible, or in the practice of the primitive church; but that on the contrary, there is sufficient evidence, as well from the inspired writers and those who immediately followed them, as from the practice of the first ages of the church, to prove the apostolic institution of episcopacy.—See articles *Episcopacy* and *Independents*.

CONGREGATIONALISTS, a sect of Protestant Dissenters, who reject all church government, except that of a single congregation acting together under one pastor, who is appointed by and removable at the pleasure of the body.—See articles *Brethren*, *Congregational*—*Brownists*—*Independents*.

CONJURATION.—See article *Witchcraft*.

CONONITES, a branch of Tritheists, who, under their leader Conon, Bishop of Tarsus, from whom they derived their name, were opposed to the *Philoponists*, another division of the same sect. They both agreed in the doctrine of the three persons in the Godhead, but differed in their opinion respecting the resurrection, the Cononites maintaining that the body never lost its form, but that its matter alone was subject to corruption and decay,

whereas the Philoponists asserted that the form, as well as the matter, of all bodies was corrupted, both of which they thought would be restored at the resurrection.

CONSECRATION, the act of setting apart or devoting any thing to the service and worship of God. By the Mosaical law, all the first-born, both of man and beast, are expressly ordained to be consecrated, or dedicated to God.—*Ex.* xiii. 2, xxii. 29; *Lev.* xxvii. 26; *Numb.* iii. 13. Instead of the first-born the Levites were afterwards “separated from among the children of Israel,” and in like manner consecrated to the Lord.—*Numb.* viii. 5.

The consecration, or solemn dedication of temples to the peculiar services of religion, is certainly of the highest antiquity; and seems to have been an universal custom among the Jews and Gentiles. Among the ancient Christians the consecration of churches was performed with much pious solemnity, although we have no authentic accounts of the peculiar ceremonies attending it before the reign of Constantine. Indeed it does not appear that the Christians had any public places of worship previous to this time, but Christianity having now become more prosperous and flourishing, churches were every where erected, and, as Eusebius tells us, were solemnly consecrated with marks of the greatest festivity and rejoicings. “It was a desirable sight,” he says, “to behold how the consecrations of the new-built churches, and the feasts of the dedications, were solemnized in every city.”—*Lib.* x. c. 3. According to the same author, the rites and ceremonies used upon these occasions, which were attended by a great confluence of bishops and strangers from all parts, were the performance of divine offices, singing of hymns and psalms, reading and expounding the Scriptures, receiving the holy sacrament, and the bestowing alms on the poor and gifts to the church; all which were accompanied with the strongest expressions of mutual love and kindness, and universal rejoicing with one another.—*Euseb. Hist. Eccl.* x. 3, and *Vita Cons.* iv. 42. These dedications were afterwards commemorated every year with great pomp and much concourse of people, the solemnity usually lasting eight days together; a custom which was observed with us until the 28th year of Henry VIII., when, by a decree of convocation confirmed by that king, the feast of dedication was thenceforth ordered to be celebrated in all places throughout England on one and the same day, viz. on the first Sunday of October. This practice seems, however, to have long fallen into disuse. A description of the rites and ceremonies used by

the Christians of the fourth century, may be seen in *Bingham's Orig. Eccl.* lib. viii. c. 9, s. 2.

The Romish church is very particular in the numerous and minute rites and ceremonies practised by them on their consecrations, which they bestow on almost every thing in the remotest degree connected with religion, as bells, candles, holy books, water, oil, ashes, palms, banners, pictures, crosses, Agnus-Dei's, rosaries, &c. In England the consecration of churches is left to the discretion of the bishop. The rites observed by Archbishop Laud, in consecrating the church of St. Catharine Creed in London, were so nearly similar to those in use among the Roman Catholics as to give the greatest offence, and which, it hath been observed, were enough to have made even a Popish cardinal blush, and which no Protestant can read but with indignant concern.

Consecration is also particularly used for the benediction of the elements in the Eucharist.

The term consecration is likewise applied to the office of installing a bishop; and thus a benefice is said to be vacated by consecration upon an incumbent's being promoted to a bishopric.

CONSERVATOR, an officer appointed in most Roman Catholic universities, for the security and preservation of such privileges as have been granted by the Pope. He is termed the conservator of apostolical privileges, and takes cognizance of all causes of a spiritual nature between ecclesiastics.

CONSISTENTES, certain penitents, who in the early times of the church were allowed to assist at prayers, but were not admitted to receive the sacrament of the Lord's Supper. Bingham calls them the fourth order of penitents.—*Orig. Eccl.* lib. viii. c. 3, s. 5.

CONSISTORY, is commonly used for a council-house of ecclesiastical persons, or place of justice in the spiritual courts; and sometimes for a session or assembly of prelates. The bishop of every diocese has a consistory court, which is holden before his chancellor or commissary, in his cathedral church, or other convenient place, for the trial of ecclesiastical causes. By the stat. 24 Henry VIII. c. 12, an appeal lies from his sentence to the archbishop of the province.

At Rome, the consistory denotes the college of cardinals, or the Pope's senate and council, before whom judiciary causes are pleaded. It is the chief court, or tribunal, and never meets but when the Pope pleases to convoke it.

He then presides in it in person, mounted on a magnificent throne, and habited in his *pontificalia*. Here also all princes and foreign ambassadors are received.

There is also a private consistory, called the *Chamber of Papegay*, which no one is admitted to enter except the cardinals; and their opinions, when given and collected, are called *sentences*. In this court all bulls for bishoprics, abbeys, &c. are first proposed and passed, which are therefore called *consistorial benefices*.

Among the reformed churches, consistory is also used for a council, or assembly of ministers and elders, who meet for the purpose of regulating their affairs, discipline, &c. Thus, in the Church of Geneva, the union of pastors, elders, and deacons, is declared to form in each church a consistory, which, as an ecclesiastical authority, takes notice of every thing that interests the flock, supports the feeble, reproves the unruly, and administers those chastisements that are prescribed by the ecclesiastical law.

CONSOLATI, a branch of the Catharists, who continued to adhere to the rigid austerities practised by this sect, when others of their brethren, unable to undergo so severe a discipline, divided from them under the appellation of *Confederati*.—See article *Catharists*.

CONSOLIDATION, the combining and uniting two benefices into one.

CONSTANTINOPLE, COUNCILS OF. The first council of Constantinople, which is generally called the second general or œcumenical council, was assembled by the Emperor Theodosius in the year 381, principally for the purpose of putting down the heresy of the *Macedonians*, or *Pneumatomachians*, who were so called from their leader Macedonius, Bishop of Constantinople, and the doctrines which he taught, viz. “That the Holy Ghost was a *divine energy* diffused through the universe, and not a *divine person* distinct from the Father and the Son.” A hundred and sixty bishops were present at this council, and the doctrine of *three* persons in *one* God was there settled and determined. All other heresies then existing in the church were also condemned; the bishop of Constantinople was advanced to the first rank after the Roman pontiff; and several other matters were determined, which were considered necessary to the welfare of the church. For an account of the proceedings of this council, see *Socrates' Hist. Eccles.* lib. v. c. 8, and *Sozomen. Hist. Eccles.* lib. vii. c. 7.

The second Council of Constantinople was summoned by the Emperor Justinian, in the year 553, and is considered as the fifth general or œcumenical

council. This was chiefly composed of the bishops of the eastern church, and the principal act of the assembly, which was adopted in obedience to the emperor, was the condemnation of the *Three Chapters*, (see article *Chapters, Three*,) which were declared heretical and pernicious. The peculiar tenets of Origen are said to have been also condemned by this council. Vigilius, the Pope, at first refused to acquiesce in these decisions, but having been therefore sent into exile by the emperor, he subsequently declared the opinions contained in the Three Chapters to be execrable blasphemies. The bishops of the west were never prevailed upon to acknowledge the authority of this council.—See *Noris, De Synodo quinta Œcumenica*.

The third Council of Constantinople, which the Greeks regard as the seventh œcumenical Council, was assembled by the Emperor Constantine Copronymus, in the year 754, for the purpose of abolishing the worship of images. This council was entirely composed of eastern bishops, who, under the influence of the emperor, solemnly condemned not only the worship, but also the use, of images. This decision, however, had little weight in affecting the blind obstinacy of this superstition, but was violently opposed by those who still adhered to this idolatrous form of worship, and particularly by the monks, who excited the greatest commotions, and sowed the seeds of sedition and rebellion among the people. The authority of this council was of course never acknowledged by the see of Rome.

CONSTITUTION, is used in an ecclesiastical sense for any ordinance, decision, regulation, or law, made by the authority of a superior.

CONSTITUTION, THE. A name sometimes given to the celebrated bull issued by Pope Clement XI. against the Jansenists, and generally known by the name of *unigenitus*.—See article *Appellants*.

CONSTITUTIONS, APOSTOLICAL. See article *Apostolical Constitutions*.

CONSTITUTIONS of CLARENDON, a charter or code of laws agreed upon by a parliament summoned by Henry II. at Clarendon, in the tenth year of his reign, as containing such rights of the crown, and customs of the realm, particularly with regard to ecclesiastical and judicial proceedings, as had been in use under the government of King Henry I. and his predecessors. See article *Clarendon, Constitutions of*.

CONSUBSTANTIAL, a term denoting something of the same essence, or subsistence, with another. Thus the Son of God is said to be consubstantial with the Father. This term is said to have been first proposed to the fathers

of the council of Antioch, in which Paul of Samosata, who denied the divinity of our Saviour, was deposed and condemned, for the purpose of more accurately expressing the doctrine of the church relative to the nature of Christ. Upon this occasion, we are told by St. Athanasius, it was rejected, because it implied the idea of a pre-existent matter, prior to the things formed thereof, a sense in which the Father and the Son cannot be said to be consubstantial, there having been no pre-existent matter. The term, however, was adopted by the fathers of the council of Nice as a barrier and precaution against the errors and subtleties of the Arians, who allowed that the Word was God, as having been made God, but denied that he was the same God, or of the same substance with the Father. It soon afterwards became the distinguishing criterion between an Athanasian and an Arian.

CONSUBSTANTIATION, a tenet peculiar to the Lutheran church with regard to the manner of the change made in the bread and wine at the Eucharist. Rejecting the doctrine of absolute transubstantiation, and adopting the notions of John Gerson, chancellor of Paris, who, about the time of the council of Constance, held that the body of Christ, being united in one person to the Divine nature, had obtained the prerogative at the Lord's Supper, but at no other time, or upon no other occasion, of being in many places at once, Luther and his followers maintained that after consecration the body and blood of our Saviour are *substantially* present together with the substance of the bread and wine; or, as it is sometimes expressed, are *in, with, and*, as it were, hidden *under* the elements of the holy Sacrament: "a doctrine so weak," says one of our old divines, "that if it had not been pitched upon by Luther in a heat or passion, he would never have embraced it."—*Horneck on the Lord's Supper*, ch. xi. s. 2. The perseverance of Luther in this opinion was a principal cause of the division among the reformed churches. He was opposed in this by Zuingli and Calvin, but the confession of Augsburg, which was drawn up by Luther, with the assistance and approbation of Melancthon, favours the doctrine of consubstantiation. Melancthon, however, is supposed to have changed his sentiments upon this point in the latter part of his life. There being a leaning towards the Lutheran notion of consubstantiation among the first English reformers, it was expressly declared in the Articles of 1552, that "a faithful man ought not to believe or openly confess the real and bodily presence, as they term it, of Christ's flesh and blood in the sacrament of the Lord's Supper." "This part of the article," Bishop Pretyman remarks, "was

omitted in 1562, probably with a view to give less offence to those who maintained the corporal presence, and to comprehend as many as possible in the establishment."—*Elem. of Christ. Theol.* vol. ii. p. 482.

CONTINENTES, a sect who acquired this appellation from their abstaining from marriage, and the use of flesh, wine, &c. See article *Abstinentes*, by which name they were usually known.

CONTOBABDITES, a sect in the sixth century, and a branch of the Theodosians, the followers of one Theodosius, but whose first leader was Severus of Antioch. Such part of these as received a book composed by Theodosius on the doctrine of the Trinity, classed themselves into a separate body, and from some place where they are supposed to have holden their assemblies, but the name of which is not given us, were called Contobabdites. Their not allowing any bishops among them is the only peculiar circumstance recorded of them.

CONTRITION, from *contero*, to break, or bruise. The sorrow for our sins, resulting from the reflection of having offended God, without regard to the punishment due to the trespass, and attended with a sincere resolution of forsaking them. The casuists of the church of Rome have made a distinction between a perfect and an imperfect contrition. The latter they call *attrition*, which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it; or merely from fear of punishment, without any resolution of amendment. They look upon a repentance of this nature as sufficient to render the sacrament of penance effectual, and as putting a man in a state of justification, although they acknowledge that without the sacrament it is not sufficient to justify him. This distinction was settled at the Council of Trent.

CONVENT, a religious house for the reception of either monks or nuns; or an assembly or meeting of any religious body.—See articles *Abbey—Monastery—Monks—Nuns*. The rules and regulations observed in most convents are given in *Fuller's Church History*, b. vi. s. 2.

CONVENTICLE, a diminutive of convent, an assembly for the purpose of worship, but more generally used in an ill sense, and properly for a cabal, or secret assembly of some of the monks or nuns of a convent apart from the others, for the election of a superior, or the like. Hence the term has come into disrepute, and is now used for any mischievous, seditious, or irregular assembly. It is said to have been first applied in England in this sense to the schools of Wick-

liff, and has since been used by way of reproach for all those religious assemblies whose attendants do not conform to the established doctrines and worship of church. Bingham shows us that *Conventiculum* was used by the ancient for a church.—*Orig. Eccl.* lib. viii. 1, s. 7 : and Fuller remarks that no was originally attached to the term, it meaning nothing more than tion.—*Church History*, b. ix. sect. 3.

CONVENTUAL, a monk, or nun, or one who lives in or belongs to a This term is particularly used for a religious person, who actually in a convent, in contradistinction to those who are only guests, or are retained there, or are in possession of benefices depending upon the house.—See articles *Coenobites*—*Monastery*—*Monk*.

CONVENTUAL BRETHREN, a division of Franciscan monks, who departed from the strict rule of St. Francis.—See articles *Brethren*, *Conventual* ; and *Franciscans*.

CONVERSION, in a general sense, a change from one state, or one religion to another. In a scriptural sense it usually denotes a sincere repentance, or a change from a state of reprobation to that of grace, from a bad to a holy life.

It has not been unusual to divide all mankind into two classes, the converted and the unconverted ; and by so dividing them, to infer the necessity of conversion to every person whatsoever, or, in other words, to contend that it is necessary for every man living to be converted before he can be saved : and what is here meant by being converted, is the having an inward feeling, or experience, as it is called, of some sensible conversion, so that a person may fix his memory upon some great and signal change wrought upon him at some assignable time.

The passage in Scripture chiefly relied upon in support of this doctrine, is our Saviour's conversation with Nicodemus, as recorded in the Gospel of St. John. " Except a man," says our Lord, " be born again, he cannot see the kingdom of God." And afterwards adds, as it were in confirmation of this, " Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."—St. John, iii. 3, 5. It is contended, from these declarations of Christ, that all persons whatever must undergo an actual, and visible, or sensible, conversion before they are capable of partaking of the blessings purchased by his atonement. " He who knows no time," asserts the Arminian founder of Methodism, " when he had need of such a vast and mighty change, as a change from darkness to light, from the power of Satan unto God, from death unto life, may by this also know, if he give himself leave to think, that he is not born of the Spirit ; that he has never yet known God, but

has mistaken the voice of nature for the voice of God.”—*Wesley’s Sermons*, vol. i. p. 157. In support of the same doctrine, his Calvinistic competitor tells us, “that in every Christian congregation there are two sorts of people, some that know Christ, and some that do not know him; some that are converted, and some that are strangers to conversion.”—*Whitefield’s Works*, vol. v. p. 338. Agreeing with both of these, the advocate of the moderate system of Calvinism contends, “that in order to a state of salvation, a change of mind, of views, and dispositions, must be effected *in every person*, wherever born, however educated, or of whatever external conduct.”—*Overton’s True Churchman*, &c. p. 160. Indeed, all those to whom the appellation of evangelical preachers has been given, are accustomed to speak of man, although happily born in a Christian country, as being himself in an un-Christian state, and therefore as subject to condemnation, until that wished-for time may arrive when he shall begin to believe the Gospel with his whole heart, and feel the force of its doctrine. On the other hand, it has been remarked by a late learned prelate of the church, in alluding to these opinions, that “we are not told in Scripture, as we are now imperiously called upon to divide our hearers, being believers in Christianity in common, into the classes of converted and unconverted. There is indeed a conversion from infidelity; or a conversion from sin; or from any particular sin, or course of sinning. ‘He which converteth a sinner from the error of his way,’ saith St. James, ‘shall save a soul from death, and shall hide a multitude of sins;’ but that among men, baptized as Christians, taught from their infancy to believe the doctrines and practise the duties of Christianity, a special conversion also at some period of their lives is necessary to stamp them true Christians, is an unheard-of thing in the Gospel, and is plainly a novel institution of man. It is admitted, however, that the promises of the Gospel are given only on the condition of such a repentance as denotes a renovation of the inner man, and a purity of life; and that no repentance can be considered as true which is not felt to purify the heart and effect a change of life.”—*Pretyman’s Elements of Christian Theology*.

It has further been contended, that it cannot be said that all are in a converted or in an unconverted state; inasmuch as there are many Christians, who, having been piously educated, and having persevered in those pious courses into which they were first brought, are not conscious to themselves of having ever been without the influence of religion, of ever having lost sight of its sanctions, or of having ever renounced them. But these cannot properly be reckoned either converted, or unconverted. Not converted, because they are not sensible of any such religious alteration having taken place with them at any

particular time, so as properly to be called a conversion. Not unconverted, because that implies a state of reprobation, and because, if called upon to be converted, they will not well understand what it is required of them ; and instead of being edified, might be both much and unnecessarily disturbed by such an exhortation. These, it is contended, cannot have any experience of a great and general change having been wrought upon them, however conscious others may be of such a change, or however essentially necessary it may be to many. It is not intended to be alleged that any man is without sin, or in that sense not to stand in need of conversion, but only that there may be Christians who are and have been in such a religious state, that no such thorough and radical change as is usually meant by conversion, is or was necessary for them. Neither is it meant to be disputed that great and perhaps sudden changes, or conversion, may not have been brought about by affecting incidents of life ; by the hearing striking passages of Scripture ; by impressive discourses from the pulpit, or the like ; but merely that there are many pious Christians who can never be conscious of any such sensible changes or conversion, and to whose salvation, therefore, they cannot be necessary. It is further remarked that in the four Gospels, and the Acts of the Apostles, we read incessantly of the preaching of repentance, by which term, it is admitted, conversion is intended ; whereas in the Epistles we read proportionally much less of repentance, and much more of advance, proficiency, progress, and improvements in holiness of life ; and rules and maxims are there given us for the leading of a holy and godly life : and the following is given as the reason of this difference : The preaching of Christ and his Apostles was addressed to Jews and Gentiles, whom they called upon to become disciples of the *new* religion. This call evidently implied repentance and conversion. But the Epistles, which the Apostles wrote afterwards, were addressed to persons already become Christians. Speaking to these, they dwell upon improvement, proficiency, continued endeavours after higher and greater degrees of holiness and purity, instead of exhorting so much to repentance and conversion ; thus adapting their instructions to the circumstances of the persons they addressed. After this example, it is said, the exhortations of a preacher should be modelled so as to be applicable to the different spiritual conditions of his hearers ; and that his two great topics ought to be *conversion* and *improvement*.

CONVERT, a person who has been converted. The term is chiefly used to denote a person who has changed from one religion, or some religious order or sect, to another ; and answers to that of *apostate*. By the former appella-

tion he is called by those whose tenets he has embraced, and by the latter he is denominated by those whose community he has relinquished.

Such Jews as were converted to Christianity, in England, were formerly called *conversos*. Henry III. built a house for them in London, called *domus conversorum*, and allowed them a competent subsistence. They were afterwards distributed among the different monasteries, and upon the expulsion of the Jews, under Edward III. the *domus conversorum* was appropriated for the keeping the rolls.

Converts, in a monastic sense, are lay-friars, or brothers, who are admitted for the service of the house, but who are not allowed to join in the choir. F. Mabillon observes that it was John, the first abbot of Vallombrosa, who first introduced these lay-brothers, distinguished by their state from the monks of the choir, who were then, as they continued till the eleventh century, either clerks, or capable of becoming such.

CONVICTION, in a general sense, the act of convincing others, or the assurance within ourselves, of the truth of any proposition. In a religious sense, it expresses the first degree of repentance, wherein the sinner becomes sensible of his guilt, and of the evil nature of sin. Conviction has been described as two-fold—*natural*, or *legal*, and *saving*, or *evangelical*; the former arising from conscience, fear of punishment, affliction or the like, whereas the latter is the work of the Spirit alone. “And when he (the Comforter) is come, he will reprove (or rather, *convince*) the world of sin, and of righteousness, and judgment.”—John, xvi. 8.

CONVOCATION, an assembly of persons on the seventh day, or Sabbath of the Lord, for the purpose of holy worship, and the offering of the first fruits to God.—Lev. xxiii. 3, 4; Numb. xxviii. 26, 27.

In a more modern acceptation, a convocation denotes an assembly of the clergy, for the purpose of consultation upon ecclesiastical matters. In England a convocation was always accustomed to be holden during the session of parliament, and still continues, though scarcely more than nominally, to exist. It consists of an upper and lower house. In the first the archbishops and bishops sit by themselves; in the other, the deans, archdeacons, and the proctors or representatives of the rest of the clergy. The lower house elects its prolocutor, whose duty it is to take care that the members attend, to collect their votes, and carry their resolutions to the upper house. At every meeting of a new parliament the convocation is still summoned by the king's writ directed to the archbishop of each province, requiring him to

summon all bishops, deans, archdeacons, &c.—See stat. 25 Hen. VIII. c. 19. *Hallam's Constitutional History*.

CO-OPERATION, a term frequently applied by some writers to express the concurrence of divine and human agency to effect the salvation of man. The use of this term has been strongly objected to by others, and has been the cause of no little controversy. The sense, however, in which it is employed, by those who maintain the propriety of the term, seems very much to differ from the idea annexed to it by its opponents; and both parties, as in many other cases, might perhaps be easily reconciled if it were accurately discriminated and explained.

Nothing appears to be meant by those who speak of the co-operation of God with man, but that for the salvation of the latter the *working*, acting, or doing, of both God and man, are necessary. This, they say, is the doctrine of Scripture, and hence God and man may be said to co-operate. On the other side, those who object to the term look upon it as conveying an idea derogatory to the supreme and almighty power of God, and as tending to an undue exaltation of human ability. Whatever, they say, is done by God is done by him fully, effectually, and independently; and that he neither needs, nor admits, any auxiliary concurrence in the accomplishment of his works. Not that they mean to assert, that man has nothing to do in working out his own salvation, or that this can be effected without any exertions of his own. They rather contend that he has a work to accomplish, which is great and difficult, and indispensable to his salvation. But as God and man do not work *together* in the *same* act, what is necessary to be done by each can not, they say, be properly or correctly comprehended in the term *co-operation*. Faith, they remark, is the gift of God; but it must be received and exercised by man. Thus God stands alone in *his* act, and man alone in *his*. So also Christ gives to man the power of repentance; but man must avail himself of this power, and repent. Christ, however, is completely excluded from all participation in the act of repenting; and man is equally excluded from all concurrence in the act of bestowing the power of repentance.

It is to be observed, however, that we have two instances in Scripture in which the joint agency of God and man is spoken of as co-operating in the work of human salvation. "And they (the apostles) went forth, and preached every where, the Lord *working with them*;" St. Mark's Gospel, last verse: "We then, *as workers together (with Christ)*, beseech you also that ye receive not the grace of God in vain;" 2 Cor. c. vi. v. 1. And in the tenth article of

our church, the grace of God is spoken of as “preventing us, that we may have a good will, and *working with us* when we have that good will.”

COPE, a vestment directed by the first rubric to be worn by the priest officiating at the ministration of the holy communion; or by a bishop when he executes that, or any other public ministration. It answers to the *Colobium* used by the Latin, and to the *Saccos* used by the Greek, church. The latter say it was originally introduced in memory of the mock robe, which was put upon our Saviour.

COPHTI, COPHTS, or COPTI, a name given to the Christians of Egypt, who are a sect of Jacobites.—See article *Jacobites*. The name is variously written, and the learned are as much divided about the origin, as they are upon the orthography of the word. The Cophts have a patriarch, who resides at Cairo, but takes his title from Alexandria. Under him they have eleven or twelve bishops, the chief of whom is the titular patriarch of Jerusalem, or bishop of Cairo, and to whom belongs the government of the church during any vacancy of the patriarchal see. The rest of the clergy, whether secular, or regular, are composed of the three orders of St. Anthony, St. Paul, and St. Macarius, who have each their distinct monasteries. Besides the usual orders of priests, deacons, and sub-deacons, they have likewise archmandrites, or abbots, who are appointed to their dignity with all the accustomed ceremonies of ordination; and which must be conferred upon a priest previously to his being elected a bishop. The patriarch must have always lived in continence, and a bishop must not have been married more than once, and without a wife at the time of his appointment. The priests and inferior ministers are permitted to be married before ordination, but are not compelled to be so, as some have imagined. None except the lowest rank of the people embrace the ecclesiastical life, whence arises that excessive ignorance generally found among them. The laity, however, always show them the greatest respect. The monastic life is held in high esteem by them, to be admitted into which the consent of the bishop is necessary, and a vow of perpetual chastity. They then renounce the world, and live in great austerity in deserts; are obliged to sleep on the ground in their clothes and girdle, and to prostrate themselves every evening one hundred and fifty times with their face and breast towards the ground. These are all, both men and women, of the lowest class of the people, and live on alms.

F. Roderic, a Jesuit, reduces the errors and peculiar opinions of the Cophts to the following heads: 1. The putting away their wives, and espousing

others while the first are living; 2. The observance of seven Sacraments, viz. baptism, the eucharist, confirmation, ordination, faith, fasting, and prayer; 3. The denial of the Holy Ghost to proceed from the Son; 4. The admitting of only three œcumenical councils; those of Nice, Constantinople, and Ephesus; 5. The holding that there was only one nature, will, and operation, in Christ, after the union of the humanity with the divinity. With respect to discipline it has been objected to them: 1. That they practise circumcision previous to baptism, which they have followed from the time of the twelfth century; 2. That they ordain deacons at five years of age; 3. That they allow of marriage in the second degree; 4. That they forbear to eat blood; 5. That believing in baptism by fire, they confer this by applying a hot iron to the forehead, or cheeks. Others, however, consider these rather the abuses of particular persons, than the notions of the sect.

The Copths have three liturgies, which vary occasionally. One is attributed to St. Basil, another to St. Gregory, and the third to Cyril. These are translated into Arabic for the use of the priests and people.

COPIATA, from a Greek word, signifying to cut, or dig—a term in the west used to denominate a grave-digger. In the first ages of the church, clerks were employed for this purpose, and were called *decani*, and *lecticarii*. In the time of Constantine, who exempted them from the lustral contribution, which all other traders paid, they were first called *priests copiatæ*, that is, clerks destined for bodily labour, and sometimes *Fossarii*. Their place among the clerks was next in rank before the chanters. Some have thought it improper to reckon these among the clergy of the ancient church, but Bingham proves from the writings of St. Jerome and others that they were always so considered.—*Orig. Eccl.* book iii. c. 8, s. 1. ■ •

CORBAN, among the Jews, were those offerings which had life, in opposition to the *Minchab*, or those which had not. The former were always esteemed the most sacred.

The ark, or treasury of the church for the reception of the voluntary oblations, was also called corban; but others imagine that it was rather applied to the gift or oblation itself.—See *Bing. Orig. Eccl.* book v. c. 4, s. 2.

The term also denotes a ceremony which the Mahometans perform at the foot of Mount Arafat, in Arabia, near Mecca. It principally consists in killing a great number of sheep and distributing them among the poor.

CORDELIERS, FRANCISCANS, or monks of the order of St. Francis. They are clothed in thick grey cloth, with a little cowl, a chaperon, a cloak

of the same; and have a girdle of rope or cord tied with three knots, whence they derive their name. They were originally called *Minor Friars*, and are said to have first acquired the name of Cordeliers in the war of St. Louis against the infidels. Here they so signalized themselves that the king inquired what people they were, and was answered, *Cordeliez*—i. e. tied with ropes. They are said to be all professed Scotists.

CORDWAINERS, or CORDONNIERS, shoemakers. In Paris there are two pious societies under the title of *Freres Cordonniers*, which were established by authority towards the middle of the seventeenth century; the one under the protection of St. Crispin, and the other of St. Crispianus, two legendary saints, who propagated the Christian religion in France, in the beginning of the fourth century, and that they might not be chargeable to others for their maintenance, exercised the trade of shoemakers. Being, however, discovered to be Christians they were ordered to be beheaded. The *Freres Cordonniers* live in community, and under certain regulated statutes and officers, by which they are directed both in their spiritual and secular concerns. The produce of their trade is put into a common stock, from which their necessities are supplied; and the remainder is distributed among the poor.

CORNARISTS, the disciples of Theodore Cornhert, an enthusiastic secretary of the States of Holland. He wrote at the same time against the Catholics, Lutherans and Calvinists. He maintained that every religious communion needed reformation; but that no one ought to engage in accomplishing it without a divine mission, evidenced by miracles. He held also, that a man might be a good Christian without being a member of any visible church.

CORONATION MATRIMONIAL, or CORONA NUPTIALIS. The second of the three distinct offices with which matrimony was formerly celebrated in the Greek church, but which are now united in one. This is properly the marriage, and has its name of "coronation" from the circumstance of the parties, previously betrothed by virtue of the first rite or service, being now crowned by the priest. This ceremony is said to be performed as an emblem of the triumph of continence, and hence in some places is omitted in the case of a second marriage. On placing the crowns, which were formerly garlands of flowers, but are now generally of silver, or of some other metal, and are kept in most churches for the purpose, on the heads of the parties, the priest says as follows: "A., the servant of God, is crowned for the handmaid of God, B.;" and then, "B., the handmaid of God, is crowned for the servant of

God, A., in the name of the Father, and of the Son, and of the Holy Ghost," adding three times, O Lord, our God, crown them with glory and honour." The third ceremony is that by which the crowns are said to be dissolved, which takes place on the eighth day. The marriage is now concluded, and the bride is conducted to the bridegroom's house.

Tertullian calls this an idolatrous rite; but we learn from Bingham that the early Christians considered it, although it was a ceremony used among the heathens, as innocent in its own nature, and therefore made no scruple of adopting it into the rites of marriage, which they made among themselves, looking upon it as a significant ceremony declaring the innocency of the parties joined together.—*Orig. Eccl.* book xxii. c. 4, s. 6. See article *Betrothing*.

CORONÆ OBLATIONUM, a name given to the eucharistical bread; by which it would appear that *round loaves* of bread were made use of in offering up this sacrament.—See *Bing. Orig. Eccl.* book xv. c. 2, s. 6.

CORPORATION-ACT, a statute passed soon after the restoration, (13 Car. II., stat. 2, c. 1,) for the better security of the established church against the attacks of non-conformists of all denominations, whether infidels, papists, or sectaries. This and the test act, 25 Car. II., c. 2, are called by Blackstone, the two bulwarks of the church, and the security both of our civil and religious liberties. By the first, no person could be legally elected to any office relating to the government of any city or corporation, unless within a twelve-month before, he had received the Sacrament of the Lord's Supper, according to the rites of the Church of England. He was also enjoined to take the oaths of allegiance and supremacy at the same time that he took the oath of office; or in default of either of these the appointment was declared void.

CORPUS CANORUM, a collection of the canons of the church made by Gratian.

CORRUPTICOLÆ, a sect who maintained that the body of Jesus Christ was corruptible, whence they derived their name. Whether the body of our Saviour, before he arose from the dead, was corruptible, or incorruptible, was a point which for a long time rent the church into irreconcilable parties and factions, and was the cause of the most violent animosities and tumults amongst the people. Bower gives us the following account of the rise and progress of this singular controversy:—"A monk of Egypt repairing to Severus, the famous Eutychian bishop of Antioch, who had been obliged to quit the see

he had usurped, and take refuge in Alexandria, asked him, "Whether he thought the body of Christ before his resurrection was corruptible, or incorruptible?" Severus, after a short pause, answered that the fathers had all believed it *corruptible*, and that his faith was the same with theirs. The monk, being perhaps of a different opinion, or wishing to divide the leading men of that party among themselves, went from Severus to Julian, the Eutychian bishop of Halicarnassus, who had likewise been forced to abandon his see and fly into Egypt, and asked him the same question. Julian answered that the fathers had all believed the body of Christ to have been from its conception *incorruptible*, and that he durst not hold a doctrine inconsistent with theirs. Neither bishop recurred to, nor ever once thought of the Scripture, as if, as Bower remarks, there had been no such book, or they had never heard of it. It was now quite unfashionable to quote it. The fathers held the place of the inspired writers with the Heterodox as well as the Catholics, and were alone consulted by both in all doubts and disputes about the faith. Both bishops were zealous defenders of the doctrine of Eutyches, but Severus, who was a fellow-sufferer with Julian in the same cause, and had hitherto lived in the greatest friendship and intimacy with him, now looked upon him as his antagonist, and published a writing to prove that the fathers had all believed the body of Christ to have been corruptible; and that nothing but the grossest ignorance could excuse those from heresy, who maintained the contrary opinion. This was immediately answered by Julian to prove that the fathers had all believed the body of Christ to have been incorruptible; and that it was not only rank heresy, but blasphemy to assert the contrary opinion. War being thus declared, the whole party were divided at once into two opposite factions. The opinion of Severus was warmly espoused by Timotheus, bishop of Alexandria, and that of Julian by Themistius, a deacon of the same church. The leading men being thus divided, from them the division soon passed to the rest of the clergy, and from the clergy to the laity, and thence to the riotous multitude; which occasioned endless disturbances and threw the whole city of Alexandria into the utmost confusion. In the mean time Timotheus died, and the two parties not agreeing about the election of his successor, Theodosius, who maintained the corruptibility, was chosen by one, and Gaianus, who denied it, by the other. Thus were their animosities heightened to such a degree that had not the civil power interposed a bloody war had been kindled in the bowels of the city. The populace on either side had already begun to look upon each other as declared

heretics, as *avowed enemies to the human nature of Christ*; and some battles were fought, not only in the streets and squares, but in the churches themselves. This schism or division among the Eutychians was not confined to Alexandria or Egypt alone, but soon extended to Constantinople, to Antioch, and to all the other cities of the east.

The Catholics at first declined engaging in the dispute, and would in all likelihood have continued neuter, had not Justinian, who took particular delight in disputes of this nature, drawn them into the quarrel. But the emperor, not satisfied with declaring for the doctrine of incorruptibility, and warmly espousing the cause of those who maintained it, undertook to have that opinion universally approved and received into the church. With this view he published an edict, declaring the body of Christ to have been incorruptible, agreeably, as was there stated, to the doctrine of the fathers, and requiring all to teach, hold, and believe, what they had taught, held, and believed. The division, which had so miserably rent the Eutychian party, was now introduced among the Catholic bishops, some of them complying with, and others withstanding the commands of the emperor. Among the latter were the two patriarchs, Eutychius of Constantinople, and Anastatius of Antioch, who boldly opposing the imperial edict as utterly inconsistent with the faith of the church and the fathers, drew after them the far greater part of the Catholic bishops. Eutychius, however, was shortly afterwards seized and deposed by the emperor, and sentenced to be confined for life in the monastery of Amasea. Against Anastatius he resolved to proceed with the same severity, and threatened him with the like punishment of deposition and exile, unless he signed within a limited time the edict establishing the doctrine of incorruptibility. Within the time given, however, Justinian died, "providence," says Evagrius, "interposing, and at the same time putting a period to the life of the emperor, and to his wicked attempts against the servants of God and the Catholic church.

The Corrupticolæ were also called *Theodosiani*, from Theodosius, whom we have seen chosen by that party bishop of Alexandria, in opposition to Gaianus; and for the like reasons their opponents acquired the name of *Gaianitæ*. These were sometimes also called *Aphthordocitæ*, and *Phantasiastæ*.—See *Bower's History of the Popes*, vol. ii. p. 430.

COVENANT, a contract, or agreement between two or more parties. The word made use of in the New Testament signifies a testament, all the blessings of the covenant being thereby freely given to man. In Scripture

two covenants are spoken of, and figuratively expressed by the two sons of Abraham; the one by a bond maid, the other by a free woman.—Gal. iv. v. 22. “The first denotes the law given from Mount Sinai, which brings nothing with it but servitude and strict observances.”—*Dr. Hammond*. This is generally called the *Covenant of Works*. But “by Isaac, the son of Sarah, is denoted the spiritual Jerusalem, that is, the Christian Church, which is truly spiritual, and free from all obligation to those troublesome ceremonies; and is not like the Jewish religion confined to one nation, but as an universal mother receives all, both Jewish and Gentile, believers into her blessings and privileges.”—*Pyle*. This is called the *Covenant of Grace*, and sometimes the *New Covenant*, in opposition to the *Old*. By some a distinction is made between the covenant of grace, and that of *redemption*. The first is said to be that made between God, and those who believe the Gospel, whereby they declare their subjection to him, and he declares his acceptance of them and favour to them. Whereas the covenant of redemption denotes a mutual stipulation, tacit or express, between Christ and the Father, relating to the redemption of sinners by the latter, previous to any act on Christ’s part under the character of Mediator. Others, however, object to this division, and admit but one covenant of grace, which is not, properly speaking, made between God and man, (for what, it is asked, can man restipulate with God?) but between the Father and the Son: to whom *Dr. Gill* adds the Holy Ghost, who gives his consent to every part of it, enables us to be truly obedient to the Gospel, as well as believers in it; and consequently to entitle them to the benefits of the Gospel covenant.

The following distinctions have been taken between the old and new covenants: 1. In the former, God is seen as a supreme lawgiver, and as the chief good, rejoicing to communicate happiness to his creatures; in the latter, he appears as infinitely merciful, adjudging life to sinners agreeably to his wisdom and justice; 2. In the covenant of works there was no mediator; in that of grace there is a mediator, Christ; 3. The covenant of works required as a condition perfect obedience to be performed by man himself. In the covenant of grace the same condition is proposed, but to be performed by a mediator; 4. The one considers man as working, and life given as a reward; the other considers him as believing, eternal life being given to him upon the merits of the Mediator, out of free grace; 5. In the covenant of works something is required from man as a condition, which being performed would have entitled him to reward. But the covenant of grace consists not of conditions,

but of promises; 6. The special end of the covenant of works was the manifestation of the holiness, goodness, and justice of God; but the special end of the covenant of grace is the praise of the glory of his grace, and the revelation of his unsearchable and manifold wisdom.—*Witsius on the Covenants*.

COVENANT, in ecclesiastical history, denotes a contract or convention agreed to by the Scotch in the year 1638, for maintaining their religion free from innovation. In the year 1581 the General Assembly of Scotland drew up a confession of faith, or national covenant, in which episcopal government was condemned, and which was signed by James I., then in his youth, and enjoined by him on all his subjects. After James, however, had succeeded to the crown of England, many innovations were made by him in the government of the church of Scotland. The high court of commission had been established by the sole authority of the crown, and episcopacy had been restored with the consent of the Parliament. And in the year 1633 Charles I. obtained a general ratification of every ecclesiastical establishment. The great aim of the king was now to complete the work his father had begun: to erect a discipline founded upon a regular system of canons, to introduce a liturgy into public worship, and to render the ecclesiastical government of all his kingdoms regular and uniform. The canons for establishing ecclesiastical jurisdiction were promulgated in 1635, and were received by the Scotch with much apprehension as to the future designs of the king, and consequent discontent. In 1637 Charles, for the further carrying his views into effect, by his own authority imposed a liturgy on Scotland, which, with a few alterations only, was copied from that of England. The greatest prejudices had always been entertained by the whole nation against this form of worship, which they represented as a species of mass, although with some less show and embroidery; but they now considered it as a preparative introduction of all the abominations of popery. Every attempt, therefore, to read the liturgy in the churches not only failed, but produced the greatest tumults and disorders. In the following year, however, Charles issued a proclamation, in which, after pardoning all past offences, he exhorted the people to be more obedient for the future, and to submit peaceably to the use of the liturgy. This produced a general insurrection of the people, but no disorder followed, the nobility, gentry, ministers, and burgesses forming themselves into four tables, as they were called, and taking upon themselves the whole authority of the kingdom. Among the first acts of their government was the enactment of the covenant. This consisted first of a renunciation of popery, as formerly

signed by James, and was filled with invectives against those who embraced the doctrines of the Romish church. A bond of union followed, by which the subscribers bound themselves to resist all religious innovations, and to defend each other against all opposition whatsoever.

A general assembly was soon afterwards convened at Glasgow, the members of which were principally under the influence of the covenanters, as those were now called, who had subscribed the covenant. The whole acts of assembly since the accession of James to the crown of England, were now declared null and invalid. The acts of Parliament, which affected ecclesiastical affairs, were supposed on that account to have no manner of authority; and thus episcopacy, the high commission court, the articles of Perth, the canons, and the liturgy, were all abolished, and declared unlawful: and the whole fabric, which James and Charles had been rearing with so much care and policy, fell at once to the ground. The covenant was also ordered to be signed by every one under pain of excommunication.

COVENANT, SOLEMN LEAGUE AND. A covenant established in the year 1643 for the purpose of forming a bond of union between England and Scotland, the object of which was the destruction of the episcopal form of government in the former country, and the preservation of presbyterianism, which had lately been established in the latter.

This covenant consisted of an oath, to be subscribed by all sorts of persons in both kingdoms, whereby they bound themselves to preserve the reformed religion in the church of Scotland, in doctrine, discipline, worship, and government, according to the word of God and practice of the best reformed churches; and to endeavour to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church-government, directory of worship and catechizing; to endeavour, without respect of persons, the extirpation of popery, prelacy, (that is, the entire church-government as then established in England,) and whatsoever should be found contrary to sound doctrine and the power of godliness; to preserve the rights and privileges of parliament, and the liberties of the kingdoms, and the king's person and authority in the preservation and defence of the true religion and liberties of the kingdom; to endeavour the discovery of incendiaries and malignants, who hindered the reformation of religion, and divided the king from his people, that they might be brought to punishment; and finally, to assist and defend all such as should enter into the covenant, and not suffer themselves to be drawn from it, whe-

ther to revolt to the opposite party, or to give into a detestable indifference or neutrality.

The covenant was first imposed on both houses of parliament at Westminster, all the members of which, with the exception of the Earl of Lincoln, subscribed this deliberate pledge to overturn the established church; although many of them, it is said, from a consciousness that a formidable obstacle would thus be raised to the restoration of peace, acted in this with the greatest reluctance. It was next imposed on all civil and military officers, and finally, upon all the beneficed clergy. Thus all those who were too conscientious to pledge themselves by a solemn appeal to the Deity to overthrow the discipline of the church, which they believed to be of Christ's institution, were forcibly driven from their preferment. The number of these is variously stated by different writers, some making them as high as eight thousand. Neale, however, admits them to amount to sixteen hundred.—See *Fuller's Church History*, b. xi. sect. 9.

COVENANTERS, an appellation given by the Irish to the old Presbyterian dissenters of Scotland, from their adherence to the National Covenant and to the Solemn League and Covenant.—See articles *Cameronians* and *Dissenters*,—*Old Presbyterians of Scotland*.

COUNCIL, in church history, an assembly of prelates and others of the clergy, met together for the regulation of matters relative to the doctrine or discipline of the church. Councils may be considered as *national* or *provincial*, and *œcumenical* or *general*.

A national or provincial council is an assembly of the prelates, &c. of one nation under their patriarch or other primate. These are sometimes also called *occasional* councils.

An œcumenical or general council, is an assembly consisting of commissioners from every church in the Christian world, and representing the whole body of the universal church. These were first established by Constantine the Great, who assumed to himself the supreme authority, and right of governing and modelling the church according to his own pleasure. The Romanists reckon eighteen general councils, Bullenger six, and Dean Prideaux seven. Bishop Beveridge, however, mentions eight, which, he says, are all the general councils which have ever been held since the time of the first Christian emperor. These were: 1. The Council of Nice; 2. The first Council of Constantinople; 3. The Council of Ephesus; 4. The Council of Chalcedon; and 5 and 6. The second and third Councils of Constantinople;

7, The second Council of Nice ; and 8. The fourth Council of Constantinople. The four first of these are by far the most eminent, and are the only ones which are received by the church of England. These were respectively summoned for putting down the Arian, Apollinarian, Nestorian, and Eutychean heresies ; and their decrees are holden in general estimation. Bishop Burnet remarks, that according to the usual definition of a general council, we may be sure there was never a true one yet convened. With respect to the four general councils received by our church, he declares them to be so received because we are persuaded from the Scriptures that their decisions were made according to them. " We reverence," he says, " those councils for the sake of their doctrine ; but we do not believe the doctrine for the authority of the councils."—*Expos. of the 39 Articles*.

COUNSELS OF PERFECTION, an appellation given to a doctrine of the church of Rome, which teaches that there are certain rules contained in the Gospel, which are not obligatory upon all men to follow upon pain of sin, but which are useful to carry them on to a sublimer degree of perfection than is necessary to effect their salvation. They contend, therefore, that by following these rules, men may do more than they are bound to perform, and by consequence are enabled to create a stock or surplus of merit, which may be communicated to others. The passage in Scripture which is principally relied upon as supporting this doctrine, is that wherein our Saviour said to him who asked what he should do to have eternal life, " Keep the commandments." And when he replied to this, that he had kept all these from his youth, and added, " What lack I yet?" our Saviour answered, " If thou wilt be perfect, go, sell all thou hast and give to the poor, and thou shalt have treasure in heaven ; and come and follow me."—Matt. xix. 16, 21. The parable of the ten virgins is also adduced for the same purpose, but if any one would apply this to a supposed communication of merit, they should remember, that it was the *foolish* virgins that made the request of the oil, and that the answer of the wise virgins was, " Not so, lest there be not enough for us and you."—Matt. xxv. 9.

From this notion of counsels of perfection sprung the error of works of supererogation, and the mischief of indulgences.—See these articles.

CREATICOLÆ, an appellation given to those among the Monophysites, who maintained that the body of Christ, before his resurrection, was truly corruptible ; that is, subject to the affections and changes with which human nature is attended. This notion was strongly supported by Severus of Antioch.

and Damianus, in opposition to Julian, bishop of Halicarnassus, who affirmed that the divine nature had so insinuated itself into the body of Christ from the moment of the virgin's conception, that his body changed in its nature, and became *incorruptible*. See Articles *Aphthartodocetæ*,—*Corrupticolæ*,—*Pthartolatræ*,—*Ktistolatræ*, &c.

CREED, (from *Credo*, to believe,) a brief summary of the articles of a Christian's belief. By the Greeks and Latins it is called *symbolum*, for which many conjectures have been given, the most probable of which supposes it to have been derived from the Pagan symbols, which were secret marks, words, or tokens communicated at the time of initiation, unto those who were consecrated, or entered into their reserved and hidden rites. Bishop Pretyman says, it seems more reasonable to suppose that creeds were thus called because *symbolum* signifies a watch-word or sign; the object of creeds having been to distinguish true Christians from heretics and infidels.—*Elements of Christ. Theol.* vol. ii. p. 217.

The most general creeds are the *Apostolical*, (or Apostles' creed,) the *Athanasian*, and the *Nicene*. These three, the eighth article of our church declares "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." Besides these, there are several other forms and remains of creeds in the primitive records of the church; as 1. The form of apostolical doctrine, collected by Origen; 2. A fragment preserved by Tertullian; 3. A remnant of another in the works of Cyprian; 4. A Creed, composed by Gregory Thaumaturgus, for the use of his own church; 5. The Creed of Lucian the Martyr; 6. The Creed of the Apostolical Constitutions. There are also extant some entire forms of ancient creeds, as those of Jerusalem, Cæsarea, Antioch, &c.

CREED, APOSTLES', is a formulary or summary of the Christian faith, drawn up, according to Ruffinus, by the Apostles themselves soon after our Saviour's ascension; but, according to Baronius, not until the second year of Claudius, a little before their dispersion. We have nothing, however, to prove, and many reasons to doubt, that any such creed was composed by the Apostles. Many of the primitive fathers certainly speak of an *Apostolical* creed, but by that name, as observed by Bishop Pretyman, they do not mean a determinate form of words drawn up by the Apostles, but a creed containing the doctrines which they preached; and this is what we are to understand by the creed commonly called the Apostles' Creed.—*Elem. of Christ. Theo.* vol. ii. p. 225.

The great antiquity of this creed is, nevertheless, very evident, and that the principal part of it is derived from the very days of the Apostles is manifest from the testimony of the earliest fathers, particularly of Irenæus, in whose epistles most of its articles are to be found. Some few of these, viz. those of the *Descent into Hell*, the *Communion of Saints*, and the *Life Everlasting*, were afterwards added, in opposition to some gross errors and heresies which had sprung up in the church. But the entire form as it now stands in our liturgy, is to be found in the works of St. Ambrose and Ruffinus, the first of whom flourished in the third, and the latter in the fourth century. The primitive Christians (by reason, Wheatly says, they always concealed this and their other mysteries,) did not, in their assemblies, publicly recite the creed, except at the times of baptism, which, unless in cases of necessity, was administered only at Easter and Whitsuntide. The frequent repetition of the creed was not introduced into the church until the end of the fifth century, about which time Peter Gnaphius, bishop of Antioch, prescribed its constant recital at the public administration of divine service.—See *Chief Justice King's Critical History of the Creed*; *Barrow's Exposition of the Creed*; and *Wheatly on the Common Prayer*.

CREED, ATHANASIAN.—See article *Athanasian Creed*, and particularly the excellent remarks of Bishop Pretyman on this formulary of faith. With respect to the clauses denouncing eternal damnation against all who do not believe the Catholic faith as here stated, he observes, “We know that different persons have deduced different, and even opposite, doctrines from the words of Scripture; and, consequently, there must be many errors among Christians; but since the Gospel no where informs us what degree of error will exclude from eternal happiness, I am ready to acknowledge that, in my judgment, notwithstanding the authority of former times, our church would have acted more wisely, and more consistently with its general principles of mildness and toleration, if it had not adopted the damnatory clauses of the Athanasian Creed. Though I firmly believe that the doctrines themselves of this creed are all founded in Scripture, I cannot but conceive it to be both unnecessary and presumptuous to say, that except every one do keep them whole and undefiled, without doubt he shall perish everlastingly.”—*Elements of Christ. Theol.*, vol. ii. p. 222. See also *Waterland's Critical History of the Athanasian Creed*.

CREED, NICENE, a formulary of the Christian faith, and so called from the greatest part of it, viz. as far as the words “Holy Ghost,” having been

drawn up at the first general council of Nice, in the year 325. The rest of the creed, except the words "and the Son," following the words "who proceedeth from the Father," was added in 381, at the second general council of Constantinople, for the purpose of giving a fuller explanation of the doctrine of the church in relation to the divinity and procession of the Holy Ghost, which had become necessary for the confutation and suppression of the heretical doctrines of Macedonius. The insertion of the words "and the Son" was made by the bishops of Spain, in the year 447, and these were soon afterwards adopted by those of France. They were not received, however, by the bishops of Rome until the year 883, when they were allowed by Pope Nicholas I. But they have never been received by the Greek church.—See *Pearson on the Creed*, and *Bishop Pretyman's Elem. of Christ. Theol.* vol. ii. p. 218.

CRINITI FRATRES, a name of reproach given to such monks as wore long hair, which was against the rule of the Catholic church. Long hair was always considered as an indecency in men, and to have been against the rule of the Apostles.—See *Bing. Orig. Eccl.* b. vii. c. 3, s. 6.

CROISADE, or CRUSADE, a name given to the expeditions of the Christians against the Infidels, for the recovery of Palestine, from their bearing a cross affixed to their right shoulder. These expeditions commenced in the year 1096, and soon engrossed the attention of all Europe, and have ever since, as remarked by Hume, employed the curiosity of mankind, as the most signal and most durable monument of human folly that has yet appeared in any age or nation. After Mahomet, by his pretended revelations, had united the Arabians under one head, they issued forth from their deserts in great multitudes, and Jerusalem became one of their earliest conquests; and the Christians had the mortification to see the holy sepulchre, and other places made sacred by the presence of their religious founder, fallen into the possession of the Infidels. But the Arabians, or Saracens, were so employed in military enterprises, that they gave but little disturbance to those zealous pilgrims, who daily flocked to Jerusalem; and they allowed every man, upon the payment of a moderate tribute, to visit the holy sepulchre, to perform his religious duties, and to return in peace. But the Turks having wrested Syria from the Saracens in the year 1065, and made themselves masters of Jerusalem, the pilgrimage was rendered much more difficult and dangerous to the Christians; and they now became exposed to every species of insult, robbery, and extortion; so that, returning from their fatigues and sufferings, these zealots filled all Christendom with indignation against the infidels, who

profaned the holy city by their presence, and derided the sacred mysteries in the very place of their completion. Gregory VII., inflamed by these repeated complaints of the Asiatic Christians, resolved to undertake in person a holy war for their deliverance, and an army of 50,000 men was already equipped for the occasion. His quarrel with the emperor, however, obliging him to relinquish the enterprise for the present, the work was reserved for a meaner instrument. Towards the conclusion of this century, the project was renewed by the zeal of Peter, commonly called the Hermit of Amiens, who having himself witnessed the sufferings of the Christians in a journey through Palestine in the year 1093, entertained the bold, and to all appearance the impracticable scheme of leading into Asia, from the furthest extremities of the west, armies sufficient to subdue those potent and warlike nations, which now held the Holy Land in slavery and subjection, and for this purpose he implored the succour of Simeon, bishop of Constantinople, and of Urban II., who now filled the Papal chair. The Pope, however, although he esteemed and encouraged the zeal of Peter, resolved not to interpose his authority until he should see a greater probability of success. The hermit now traversed all the countries of Europe, sounding the alarm of a *Holy War against the Infidels*, and exhorting all Christian princes to draw the sword in support of the oppressed; and at the same time inflamed the minds of the multitude by showing them a letter which, he said, he had received from heaven, addressed to all Christians, exhorting them to the holy enterprise. Urban now summoned a council at Placentia, which is said to have consisted of four thousand ecclesiastics, and thirty thousand seculars. The harangues of the Pope, and particularly of Peter, representing the dismal situation of their brethren in the east, and the indignity suffered by the Christian name in permitting the holy city to remain in the hands of the infidels, here found the minds of men so well prepared, that the whole multitude, as if actuated by a supernatural instinct, immediately declared for the war, and solemnly devoted themselves to perform this service, which they believed to be so meritorious in the sight of God.

The Pope, however, in order to insure success, thought it necessary to enlist the greater and more warlike nations in the same engagement, and having previously exhorted Peter to visit the chief cities and sovereigns of Christendom, summoned another council at Clermont, in Auvergne. The fame of this great and pious design being now universally diffused, procured the attendance of the greatest prelates, nobles, and princes; and when the

Pope and the hermit renewed their pathetic exhortations, the whole assembly, as if impelled by an immediate inspiration, exclaimed with one voice, "It is the will of God! It is the will of God!" words esteemed so memorable, and so much the result of a divine influence, that they were afterwards employed by them as the signal of rendezvous and battle in all their future exploits;—men of all ranks now flew to arms with the utmost ardour, and the sign of the cross was adopted as a badge of their union. Hence the expedition was called in the French language a *Croisade*, and those who inlisted in it *Croises*, or cross-bearers.

Europe was at this time sunk in the most profound ignorance and superstition. The ecclesiastics had every where acquired the greatest ascendancy over the human mind, and the people, abandoned to every crime and disorder, knew of no other expiation than the observances imposed on them by their spiritual pastors. It was easy, therefore, for these to represent the holy war as an equivalent for all penances, and an atonement for every violence of justice or humanity. Thus all orders of men, deeming the croisades the only road to heaven, enlisted themselves under these sacred banners, and were impatient to open the way with their swords to the holy city. Nobles, artisans, peasants, and even priests inrolled their names, and those who declined this meritorious service were branded with the reproach of impiety or cowardice. The nobles, influenced by the romantic spirit of the age, hoped for opulent establishments in the east, then the chief seat of arts and commerce. With this view they sold, at the lowest price, their ancient castles and inheritances, which had now lost all value in their eyes. The infirm and aged contributed to the expedition in presents, and many of them, not satisfied with this, attended in person, that they might breathe their last in the sight of that city where their Saviour had died for them. Women of the lowest order followed the camp, and the greatest criminals were forward in a service which they regarded as a propitiation for all offences. Hence the most enormous disorders, during the whole course of these expeditions, were committed by men enured to wickedness, encouraged by example, and often impelled by necessity. No less than 800,000 men, in separate bodies, are stated to have marched for Constantinople, in order to pass from thence into Asia, under the direction of Peter Commenius, the Grecian emperor. Peter the Hermit was at the head of one of these divisions, consisting of 300,000 men. These took the road through Hungary and Bulgaria, and trusting that heaven alone would supply all their necessities, made no provi-

sion for their march; and thus soon found themselves obliged to obtain by plunder, what they had vainly expected from miracles. Hence they were soon attacked by the enraged inhabitants of the country, who put them to slaughter without resistance. A division of 80,000 well chosen troops, led by Godfrey of Bouillon, Duke of Louvain, and his brother Baldwin, directed its march through Germany and Hungary. Another, headed by Raimond, Earl of Tholouse, passed through Slavonia. Robert, Earl of Flanders, Robert, Duke of Normandy, Hugo, brother to Philip I., King of France, embarked their troops at Brundisi and Tarento, and sailed to Dyrrachium; and an immense army followed under the command of Boemond, Duke of Calabria. Nice, the capital of Bithynia, was the first place taken by them: thence proceeding to Syria, they took Antioch and Edessa, which were given to Boemond and Baldwin. In the year 1099, after a siege of five weeks, Jerusalem fell into their hands, when not only the numerous garrison were put to the sword, but all the inhabitants of the city were massacred by the Christians without mercy or distinction. With such enthusiasm were the conquerors animated, that after this terrible slaughter, they marched over heaps of dead bodies towards the holy sepulchre, and while their hands were yet polluted with blood, sung anthems to the common Saviour of mankind. Godfrey was rewarded with this city, and saluted with the title of king, which his modesty, however, made him decline. But dying the year after his conquest, he left his dominions to his brother Baldwin, who immediately assumed that title. The Christians also gained the famous battle of Ascalon, against the Sultan of Egypt, which put an end to the first croisade.

The Saracens, although they had been obliged to yield to the immense inundation of Christians which had been poured upon them from the west, soon recovered their courage after the torrent was past, and attacking on all quarters the settlements of the Europeans, reduced them to the greatest difficulties. To relieve them from these, a second croisade was undertaken by the Emperor Conrad III. and Louis VII. King of France. But both their armies having been brought to destruction either by the power of the enemy, or the treachery of their allies, these princes were compelled to return to Europe with the loss of 200,000 men.

A new incident, however, soon rekindled, with fresh fury, the zeal of the ecclesiastics and military adventurers of the Latin Christians. Saladin, the Sultan of Egypt, having taken the city of Jerusalem, these were now called upon to embark in a new or third croisade against the infidels, and Gregory

VIII. employed the whole time of his short pontificate in rousing to arms all the Christians who acknowledged his authority. Those were declared unworthy of enjoying any inheritance in heaven, who did not vindicate from the dominions of the infidels the inheritance of God upon earth, and deliver from slavery that country, which had been consecrated by the footsteps of our Saviour. By these, and every other topic calculated to excite the ruling passions of the age, another immense army was got together, under most of the princes of Germany, and as the Emperor Frederic I. entered into the same confederacy, the most lively hopes of success were entertained. At the head of this army, Frederic, in 1189, marched into Lesser Asia, from whence he invaded Syria; but passing over a river in Saleucia he was unfortunately drowned. His son, soon after this, with the greatest part of the army, fell a victim to disease and pestilence, and the remnant of the forces returned to their own country. In the following year, however, Philip Augustus, King of France, and Richard Cœur de Lion, of England, sailed to Palestine with a powerful fleet and army; but great disputes soon arising between these princes, Philip, after reducing the city of Ptolemais, returned back to Europe, and Richard concluded a peace with Saladin.

After Saladin's death, in the year 1195, another or fourth croisade was undertaken by the Emperor Henry VI. In this expedition the Christians gained several battles against the Saracens, and took a great many towns; the death of the emperor, however, obliged them to quit the Holy Land, and return into Germany.

The fifth croisade was published by order of Innocent III., in the year 1198, and many attempts were now made for the recovery of the Holy Land; but the plague having broke out among the army, which destroyed a great part of them, the rest returned home without any thing having been effected.

In the sixth croisade, which begun in 1228, the Christians took the town of Damietta, but were soon obliged to restore it. In the following year the emperor entered into a truce with the sultan for ten years.

The seventh croisade was headed by St. Lewis, in the year 1249, when the town of Damietta was again taken. A great sickness, however, soon afterwards falling upon the Christian army, the king was obliged to retreat, in which, being pursued by the infidels, the greatest part of his army was cut to pieces, and himself and nobles taken prisoners.

Lewis, however, still animated with a zeal against the infidels, which had procured him from the clergy the title of saint, in 1270 put himself at the

head of another, the eighth and last croisade. In this he succeeded so far as to make himself master of the port and castle of Carthage, but shortly afterwards died there from the intemperance of the climate, and the fatigues of his enterprise; and the Christians having been defeated in several engagements under his successor, Philip the Bold, made peace with the enemy, and embarked for their own kingdoms. Prince Edward, however, the son of Henry III. of England, having arrived with a small body of men at Tunis, at the time of this treaty of peace, continued his voyage to the Holy Land, and there signalized himself by many acts of valour, and revived the glory of the English name in those parts; but being obliged to return home upon the death of Henry, to take possession of the crown, this croisade also ended without contributing any thing to the recovery of the Holy Land. For this purpose several of the Popes, particularly Nicholas IV. in 1292, and Clement V. in 1311, made many subsequent attempts to stir up the Christians to similar enterprises, but without meeting with any success.

The effects of these expeditions, the fruits of the most absurd superstition, upon the various countries of Europe, whose people were principally engaged in them, have been very differently painted by the several writers upon the subject. Although vast multitudes were destroyed, it having been computed that no less than two millions must have perished either by disease or the sword in the several expeditions, those who returned to Europe, having lived long among a people far more cultivated in every way than themselves, it is said, began now to entertain some taste for a more refined and polished mode of life; and thus the barbarism, in which all Europe had so long been immersed, was observed, soon after this time, to wear away. The princes who remained at home, availing themselves of the absence of such numbers of restless and martial adventurers, were enabled to restore a tranquillity long unknown to their kingdoms; and by taking this opportunity of annexing to their crowns many considerable fiefs, either by purchase or by extinction of the heirs, many of the mischiefs always attendant upon feudal governments, were greatly lessened. On the other hand, it is contended these wars were most highly detrimental both to the cause of religion and to the civil interests of mankind. Europe was nearly depopulated, her wealth exhausted, most of her noble families annihilated, and her morals dreadfully corrupted by the vices and luxury of the east. The effect on religion, besides the injury it received from the general corruption of the people, is said to have appeared in the enormous augmentation of the power and influences of the

Roman pontiffs, as well as in the increased opulence of the clergy, and their consequent licentiousness. Most of the bishops and abbots being absent on these military excursions, the monks at home threw off all restraint, and abandoned themselves to the greatest crimes. Hence their flocks were deserted, ignorance everywhere increased, and with it every kind of superstition was fostered and multiplied.

From these wars originated the three famous military orders of the *Knights of St. John of Jerusalem*, the *Knights Templars*, and the *Teutonic Knights of St. Mary of Jerusalem*, whose peculiar office and duty it was to destroy robbers, to harass infidels, and to protect the poor and weak. See these different articles. The history of these holy wars have been given us by many writers whose principal works are collected in two volumes, printed at Hano in 1611, and intituled *Gesta Dei Per Francios*.—See also *Fabr. Biblioth. Græc.* vol. vii. p. 762, and *Father Maimbourg's Histoire de Croisades*.

CROISES, or CROIZES, pilgrims bound for the Holy Land, or such as had performed the pilgrimage, being so named from a badge they wore in resemblance of a cross. The Knights of John of Jerusalem, one of the military orders created for the defence and protection of pilgrims, were more particularly known by the name of croises.

CROISERS, a religious order founded in honour of the discovery of the cross by the Empress Helena. They were dispersed in several parts of Europe, but more particularly in the Low Countries, France, and Bohemia. They follow the rule of St. Augustine, and in England bore the name of *Crouched Friars*.

CROSIER, or CROZIER, a shepherd's crook, and hence a symbol of pastoral authority, accustomed to be borne or carried before bishops and the higher abbots, and held by them in their hand when they gave the solemn benedictions. The custom of bearing a pastoral staff before bishops is very ancient, as appears from the life of St. Cæsarea of Arles, who lived about the year 500. Among the Greeks, none under the rank of a patriarch was entitled to a crosier.

CROSS, a gibbet made with two pieces of wood, placed at right angles, either at the top, like a T, or in the middle like a X. The cross on which our Saviour suffered, according to the representations given of it upon old monuments, coins, and crosses, was of the former kind. The death of the cross was not only the most painful, but was considered as the most ignominious, and as such was only inflicted upon the vilest of the people. In Rome it was the

punishment of robbers and murderers, provided they were slaves, but was thought too infamous a degradation for a free man, whatever his crimes might have been.

The mark or sign of the cross seems to be of very high antiquity, and to have been early appropriated to some great mystery. It was a custom for masters and generals to mark their servants and followers, and generally in their foreheads, with their names, or some other token, that it might be known to whom they belonged. In allusion to this custom, the angel in the Revelation is represented as "having the seal of the living God," and as saying, "hurt not the earth, &c. till we have sealed the servants of our God in their foreheads."—Ch. vii. 2 and 3, and see Ch. xiv. 3 and 9. Thus among Christians, says Bishop Newton, baptism being the seal of the covenant between God and man, is therefore by ancient writers often called the seal, the sign, the mark, and character of the Lord; and it was the practice in early times, as it is at present, to make the sign of the cross upon the foreheads of the persons baptized. The same sign of the cross was also made at confirmation; and upon many other occasions the Christians signed themselves with the sign of the cross on their foreheads, as a token that they were not ashamed of a crucified Master; that on the contrary they gloried in the cross of Christ, and triumphed in the symbol and representation of it. "At every setting out," says Tertullian, "or entry upon business, whenever we come in or go out from any place, when we dress for a journey, when we go into a bath, when we go out to meat, when the candles are brought in, when we lie or sit down, and whatever business we have, we are wont to make on our foreheads the sign of the cross—*frontem crucis signaculo terere*. This was a practice," he adds, "which tradition had introduced, custom had confirmed, and which the present generation received upon the credit of that which went before them."—*De Coron. Mil.* c. 2. In another place he says, "*Caro signatur, ut anima muniatur*, the flesh is *signed* that the the soul may be fortified."—*De Resur. Carnis*, c. 8. In baptism, in particular, the church always considered it a most significant part of the ceremony, that her children should be signed with the cross, signifying that they were thereby consigned over to Christ. And hence it is often called by the ancient fathers, the *Lord's Signet* and *Christ's Seal*.

In the Romish church a particular mode of making the sign of the cross was long used as a test of faith, and any deviation from this mode was looked upon as a proof of heresy, and subjected the party to persecution. "If any

dissented," says Bishop Newton, "from the stated and authorized forms, they were condemned and excommunicated as heretics; and in consequence were no longer permitted *to buy and sell*, but were interdicted from all traffic and commerce, and all the benefits of civil society." Thus was fulfilled the prophecy, "and he caused all to receive a mark in their right hand or in their foreheads; and that no man might buy or sell save he that had the mark of the beast."—*Rev.* xiii. 16, 17.

In former times, it was usual to erect crosses on the tops of houses, by which the tenants pretended to claim the privileges of the Knights Templars to defend themselves against their rightful landlords, a practice that was condemned by the statute of Will. II. c. 37. It was also usual to set up crosses in such places as the corpse of any prince, or person of high distinction, had rested as it was carried to be buried, that *a transeuntibus pro ejus anima deprecetur*. We have still many and some very beautiful buildings yet existing, the fruits of this superstition.

CROSS, INVENTION OF, an ancient feast solemnized in the church of Rome on the third of May, in memory of St. Helena's (the mother of Constantine) finding the true cross of Christ, deep in the ground, on Mount Calvary. Theodoret mentions the finding of three crosses, that of Christ and those of the two thieves; and that they were able to distinguish between them from a sick woman being immediately healed by touching the true cross, or as some say by a dead person being raised to life by its application to the body. The place is said to have been pointed out to St. Helena by St. Quiriacus, then a Jew, but afterwards converted to Christianity and canonized.

CROSS, EXALTATION OF, an ancient feast, holden on the 14th of September, in memory of Heraclitus having restored the true cross to Mount Calvary, in the year 642, which fourteen years before had been carried away by Cosroes, King of Persia, upon his taking Jerusalem from the Emperor Phocas.

CROSS, ADORATION OF. This appears to have been practised in the ancient church, as the heathens, and particularly Julian, reproached the primitive Christians with it, and we do not find that their apologists deny the charge. St. Helena is said to have adored, not the wood itself, but in the wood him who had been nailed thereon, and under such modification, some Protestants have been induced to admit the adoration of the cross. The Roman Catholics, however, seem not to acknowledge the distinction. Imbert, the good prior of Gascony, having told the people that in the ceremony of

adoring the cross they were not to adore the wood, but only Christ who was crucified on it, was cited before the Archbishop of Bourdeaux, suspended from his functions, and threatened with chains and perpetual imprisonment.

CROSS-BEARER, in the church of Rome, is the chaplain of an archbishop or primate, who bears a cross before him on solemn occasions. The Pope has the cross borne before him everywhere; a patriarch anywhere out of Rome, and primates, metropolitans, and those who have a right to the pallium, throughout their respective jurisdictions.

Certain officers also belonging to the inquisition, who make a vow to defend the Catholic faith even with the loss of fortune and life, are also called cross-bearers. Their business is to supply the inquisitors with necessaries.

CROSS, PECTORAL, is a cross of gold, silver, or precious stone, worn hanging from the neck by bishops, abbots, abbesses, &c.

CROSS, or CROISADE, ORDER OF, an order of ladies, instituted in the year 1668 by the empress Leonora de Gonzagua, wife of the emperor Leopold, upon the occasion of the miraculous recovery of a little golden cross, in which were inclosed two pieces of the true cross, out of the ashes of part of the palace. The fire had destroyed the case in which it was inclosed, and melted the crystal, but the wood is stated to have remained untouched.

CROSS, MAIDS OF THE, a community of young women instituted in the year 1265, at Roie, in Picardy, and thence dispersed to Paris and other towns. Their duty was to instruct young persons of their own sex. Some of these take the three vows of poverty, chastity, and obedience, while others retain their liberty.

CROUCHED FRIARS.—See article *Croisers*.

CROWN, a name given to a custom or rite in the Romish service, which consists in six repetitions of the Lord's Prayer, and six times ten salutations, or *Ave-Marias*. The institution of the crown is generally attributed to the tenth century.

CRUCIFIX, a cross upon which the body of our Saviour is fastened in effigy, and used by the Roman Catholic Church to impress the mind with a more lively sense of his passion. On Good Friday they perform the ceremony of adoring it, which is commenced with these words: *O crux ave, spes unica*. The officiating priest then uncovers the crucifix, elevates it with both his hands, and says, *Ecce signum crucis*, upon which the people answer, *in quo salus mundi pependit*. Then the whole congregation bow with great reverence, and devoutly kiss the holy wood.

CRUCIFIXION, the manner of Christ's death upon the cross. This was never denied by any Christian, was admitted by the Jews, and believed by the first enemies of Christianity, who were accustomed to reproach his followers with it. No question, indeed, seems to have been made of this, except by a small sect called *Docetæ*, who were not esteemed Christians, until it was denied by Mahomet, who taught that Christ was privately withdrawn, and a Jew crucified in his stead.—See article *Cross*.

CRUSADE.—See article *Croisade*.

CRYPTA, from the Greek to hide, a subterraneous cell or vault, especially under a church, for the interment of particular families or persons. Clampini, describing the outside of the Vatican, speaks of the cryptæ of St. Andrew, St. Paul, &c.

CRYPTO-CALVINISTS, a name given to certain disciples of Melancthon, at the head of whom was Peucer, his son-in-law, who *secretly* adopted the sentiments of Calvin. In the year 1571, these had published a work entitled *Stereoma*, in which they openly avowed their dissent from the doctrines of Luther, and had also introduced into the schools a catechism of Calvinistic principles, compiled by Pezelius. This having given rise to great commotions, Augustus, the elector of Saxony, held a convocation of Saxon divines at Dresden, when he commanded them to adopt *his* sentiments concerning the Eucharist. With this they openly complied, but retaining their former opinions, the elector summoned the famous convocation of Torgaw, where many of these, now called Crypto-Calvinists, with Peucer at their head, were imprisoned, and others banished.—See article *Concord, Form of*.

CURATE is a word of ambiguous signification. In its primary, or more proper sense, it denotes the incumbent who hath the cure of souls; but it is more frequently understood to signify a clerk not instituted to the cure of souls, but executing the spiritual office in a parish under the rector or vicar.

Of these there are two kinds—*temporary* and *perpetual*. The first are, such as are employed under the spiritual rector or vicar, either as assistant to him in the same church, or in executing the office in his absence in his parish church, or else in a chapel of ease within the same parish belonging to the mother church. The latter are such as are employed by the impropiator to officiate in parishes where there is neither a spiritual rector nor vicar.

Curates to chapels of ease owe their origin to the largeness of some parishes, whence it became inconvenient for the inhabitants of the remote

hamlets to attend the mother church. Therefore, for the relief and ease of these, private oratories or chapels were erected, in which chaplains were appointed to officiate, who were generally maintained by a stipend from the rector. But on some occasions these were endowed by the lord of the manor, or some other benefactor. In order, however, duly to authorize the erecting a chapel of ease, the joint consent of the diocesan, the patron, and the incumbent was necessary.

Perpetual curacies owe their origin to the statute of 4 Henry IV. c. 12. By this it is enacted, that in every church appropriated there shall be a secular person ordained vicar perpetual, canonically instituted and inducted and covenantally endowed, at the discretion of the ordinary, to perform divine service, and keep hospitality. But if the benefice had been given *ad mensam monachorum*, and so not appropriated in the common form, but granted by way of *union*, or, as it was termed, *pleno jure*, it was customary for it to be served by a temporary curate belonging to their own house, and sent out for that purpose. The like liberty of not appointing a perpetual curate was also sometimes granted by dispensation in respect to such benefices as were not *annexed to their tables*, in consideration of the poverty of the monks, or the propinquity of the church. But when after the dissolution of the monasteries these appropriations, together with the charge of providing for the cure, were transferred to lay persons, who, not being able to serve them by themselves, were obliged to nominate some particular clerk to the ordinary for his license for that purpose; the curates thus nominated became so far perpetual as not to be removable at the pleasure of the appropriator, but only upon the due revocation of the license of the ordinary.—*Gibs.* 819.

The appointment of a curate to officiate under an incumbent in his own church, must be by such incumbent's nomination of him to the bishop of the diocese. The appointment also of a curate to a chapel of ease generally belongs to the incumbent of the mother church, who, being instituted to the cure of souls throughout the whole parish, may himself serve in the chapel, (unless it hath been augmented by Queen Anne's Bounty.) By the agreement however of the bishop, patron, and incumbent, the inhabitants may have the power of electing and appointing the curates.

In all cases a license from the ordinary is necessary before the curate can be admitted to officiate; the 48th canon declaring, "that no curate or minister shall be permitted to serve in any place without examination and admission of the bishop of the diocese, or ordinary of the place, having episcopal

jurisdiction, under his hand and seal, having respect to the greatness of the cure and meetness of the party.

By the statute 57 Geo. III. c. 99, a power is given to the bishop to require the incumbent, if not resident, or the duty is inadequately performed, to appoint a curate, and upon his neglect, to appoint one himself, with certain allowances, in proportion to the value and population of the parish. And where the rector or vicar does not reside four months in the year, the bishop may allot, if he shall think fit, for the residence of the curate, the rectory or vicarage-house, with the garden, &c. during the time of his serving the cure, or during the non-residence of the incumbent.

D.

DALMATIA, a sacerdotal vestment, which was so called from its having been at first woven in Dalmatia.

Bingham calls this *Tunica manicata et talaris*, or a long coat with sleeves, and distinguishes it from the *collobium*, or short coat, without long sleeves. He thinks, however, that these were not peculiar to the bishops or presbyters in the primitive ages, and that they wore no habit in distinction from the laity.—*Orig. Eccl.* lib. vi. c. 4, s. 20; and see article *Collobium*.

DAMIANISTS, a denomination of Christians in the sixth century, who took their name from their leader, Peter Damian, Bishop of Alexandria, and were a sect of the Severites. They disowned any difference of persons in the Godhead, admitting only one nature, which they held to be incapable of distinction. They called God, however, “the Father, Son, and Holy Ghost.”—See article *Severites*, and *Mosh. Eccl. Hist.* Cent. VI.

DANCERS, a sect of Christians which first arose at Aix-la-Chapelle, in the year 1373, and soon spread themselves throughout Flanders. They took their appellation from their practice of dancing at the time of worship, and which they performed with so much violence, as frequently to fall down breathless and exhausted with their exertions. They were accustomed to wander about the country, and to assemble together in secret, holding the priesthood and the public rites and worship of the church in the greatest contempt. They seem to have been the precursors of the Convulsionists among the French, and the Jumpers of Wales.—See *Mosh. Eccl. Hist.* Cent. XIV.

In the United States of America there is also a sect of Christians called Shakers, whose principal part of worship consists in dancing, which they look upon as expressive of joy and thanksgiving. But with these it is never carried to excess, or attended with unseemly violence.

By the council of Trullo the public dancing of women was forbidden, as being the occasion of much harm and ruin, and as having being invented and observed in honour of the gods of the heathens.—See *Bing. Orig. Eccl.* b. xvi. c. 11, s. 15.

DAVIDISTS, or **DAVID GEORGIANS**, a sect of heretics, the adherents of David George, a native of Delft, who, in the year 1525, pretended to be the true Messiah, and that he was sent to earth for the purpose of filling heaven, which was empty through the want of people deserving to be called there. Many errors are imputed to him and his followers, some of which, however, are inconsistent with others. Upon his death he declared to his disciples, that he would rise again after the end of three years, a prophecy which is stated to have been fulfilled, from his body having at that period been ordered to be dug up and burnt, together with his writings, by the magistrates of the city. There are said to be some remains of this sect still existing in Holstein, Friesland, and other countries.—See *Mosh. Eccl. Hist.* Cent. XVI.

DEACON, from a Greek word signifying a minister or servant, a person in the first or lowest degree of holy orders. Deacons are first mentioned in the Acts, c. vi., where we find seven, by the direction of the Apostles, were chosen by the people, and whom the Apostles afterwards ordained. “When they had prayed they laid their hands on them.” Their principal, or at least, original office, seems to have been the care of the poor, although from their having been solemnly ordained by the Apostles, as well as from the example of Philip, one of the seven, they had also authority to preach and baptize. They also assisted at the agapæ, or love feasts, and in the distribution of the bread and wine to the communicants. In the English church the form of ordaining deacons declares, that it is their office to assist the priest in the administration of the holy communion; in which, however, agreeably to the practice of the ancient church, they can only administer the cup to the communicants. He is capable of being ordained in the twenty-third year of his age, but according to the present practice ordination is never conferred upon any who has not completed his twenty-third year. He is not capable of holding any ecclesiastical benefice, but may be a curate to a beneficed clergyman, a chaplain in a family, or lecturer to a parish church. According to the more generally received opinion, and now universal practice, he is not empowered to read the absolution, which, by the rubric, is directed to be pronounced by the priest alone. There appears, however, to be some doubt whether the word “alone” applies to the priest, or was designed as a direction to the people not to repeat the words after the minister. And some, looking upon the absolution as only a declaration of the conditions on which God is willing

to pardon sinners, have contended that this may be properly read by deacons. See *Wheatly on the Common Prayer*, c. iii. s. 4.

In the Romish church many minute offices are given to the deacons, which principally consist in attending the officiating prelate or priest. In the church of Scotland the office of the deacon is confined to the charge and care of the poor. For a more particular account of the office and duties of deacons in the primitive church, see *Bingham's Orig. Eccl.* b. ii. c. 20, and b. xix. c. 3, s. 3.

DEACONESS, a female deacon, an order of women, who had their distinct offices in the primitive church. This office appears to be as ancient as the apostolical age, for St. Paul calls Phæbe a servant or deaconess of the church of Cenchrea.—*Rom.* xvi. 1. Some however suppose, that the Apostle merely meant to represent her as a person who hospitably entertained poor Christians. In the Apostolical Constitutions mention is made of the ordination of a deaconess, and of the form of prayer used on that occasion.—*Lib.* viii. c. 19, 20. Pliny, also, in his celebrated epistle to Trajan, is supposed to refer to deaconesses, when, in speaking of two female Christians, he says, "*quæ ministræ dicebantur.*" Their principal business was to assist at the baptizing of women, to instruct and prepare the female catechumens, to visit and attend the sick, to administer to martyrs, and to perform some of the inferior offices of the church. Tertullian calls them *viduæ*, from their being usually chosen out of the widows of the church; and from Epiphanius and the council of Laodicea we learn, that none but elderly women were ordinarily admitted into the office.—See *Tim.* v. 9. Bingham informs us, that their office and service were of great use in the primitive church.—*Orig. Eccl.* b. ii. c. 22, s. 1. We hear nothing, however, of this order later than the twelfth century.

DEACONRY, or **DEACONATE**, the order or ministry of a deacon or deaconess.—See articles *Deacon* and *Deaconess*.

DEAN, an ecclesiastical dignitary in cathedral and collegiate churches, and the chief of the canons or prebendaries, who are styled the *chapter*. The dean and chapter are the council of the bishop, to assist him with their advice in affairs of religion, as well as in the temporal concerns of his see. When by the operation of the law of King Edgar, *dentes omnes decimæ primariæ ecclesiæ, ad quam parochia pertinet*, the clergy in general were distributed among the several parishes of the kingdom, those constituting the dean and chapter were reserved for the administration of divine service in

the cathedral of the bishop; and the chief of these, being originally appointed to superintend ten canons, or prebendaries, obtained the name of *decanus*, or deans.

All ancient deans are elected by the chapter by *conge d'estire* from the king, and letters missive of recommendation; but in those chapters, which were founded by Henry VIII. out of the spoils of the dissolved monasteries, the deanery is donative, and the installation merely by the king's letters-patent.—See *Black. Comm.* b. 1, c. 11.

Deans not having the cure of souls may be admitted to their deaneries without subscribing the thirty-nine articles before the ordinary; nor are they called upon to read or declare their assent to the same, as those who are admitted to benefices are required to do by the statute 13 Eliz. c. 12.—*Godol.* 200; *Wats.* c. 2.

DEAN-RURAL, a very ancient officer of the church, but now almost grown out of use. Originally the rural-dean exercised a certain jurisdiction over ten churches in the country, and thence acquired the appellation. According to Blackstone they seem to have been deputies of the bishops planted in different parts of his diocese, the better to inspect the conduct of the parochial clergy, and were armed for that purpose with an inferior degree of judicial and coercive authority.—B. i. c. 11.—See *Burn, Eccl. Law.*

DEAN AND CHAPTER, the council of the bishop, as mentioned under the article Dean, and nominally his electors. The bishop is their ordinary and immediate superior, and for the most part has the power of visiting them. At common law they had also a check upon the bishop; for until the statute 32 Henry VIII. c. 28, his grant or lease would not have been binding upon his successors unless confirmed by the dean and chapter.

DEAN OF A MONASTERY, was an officer immediately under the abbot to assist him in presiding over ten monks.

DEANERY, the office of a dean. A deanery may become void by death, by deprivation, or by resignation either to the king or bishop. If a dean be made a bishop, all his other preferments, as well as his deanery, become void, and the king may present to them in right of his royal prerogative. They are not void however by the election, but only upon his consecration.—*Black. Com.* b. i. c. 11.

Deaneries, also, over which the rural-deans had jurisdiction, are still existing as an ecclesiastical division of the diocese.

DEATH, BROTHERS OF, *fratres a morte*, an appellation given to the members of the society or order of St. Paul, the first hermit, from their always carrying with them the figure of a death's head, in order to keep the thoughts of death perpetually before them. This order, from its constitutions made in 1620, is supposed to have been established about the time of Pope Paul V., and to have been suppressed by Pope Urban VIII.

DECALOGUE, the ten precepts or commandments delivered by God to Moses. The Jews, by way of excellence, call these commandments the *ten words*, whence they acquired the name of decalogue. The two first is considered by them as one, and the last they divide into two. By the church of Rome the second commandment is entirely removed from the decalogue, and in order to complete the number, it likewise considers the tenth as divided into two distinct commandments. The reason of this is sufficiently obvious.

DECANETA, or DECANICA, a term used in some codes and councils to denote a prison or place of custody or restraint for delinquents belonging to the church.—*Bing. Orig. Eccl.* b. viii. c. 7, s. 9.

DECREES OF COUNCILS, are the laws made by the church to regulate and settle all questions, either of doctrine or of discipline. The first council of the church was assembled at Jerusalem by the Apostles, to censure and heal a division which threatened to disturb the harmony and concord that had hitherto prevailed among its members.—See *Acts*, xv. 6. Bishop Tomline remarks, that this council differed from all others that were ever afterwards held in this material circumstance, that its members were under the special guidance of the Spirit of God.

DECRETAL, a letter or bull of the Pope upon some point or question in ecclesiastical law. In about the year 1151, Gratian, an Italian monk, collected together the decretal epistles and bulls of the Holy See, up to the time of Alexander III. and reduced them into method in three books, entitled *Concordia discordantium canonum*, but more generally known by the name of *Decretum Gratiani*. From that time to the pontificate of Gregory IX. the papal decrees were published, about the year 1280, in five books, entitled *Decretalia Gregorii noni*, and sometimes the pentateuch. To these another book was added about the year 1298, by Boniface VIII. called *Sextus decretalium*. The decrees of Clement V. otherwise called the *Clementine Constitutions*, were in like manner collected in 1317, under the auspices of

John XXII. who also published twenty constitutions of his own, called the *Extravagantes Joannis*. To these some decrees of later popes were added in five books, called *Extravagantes Communes*. All these together form the *Corpus juris canonici*, or body of the Roman canon law.

Decretal Letters is also a name given to a work written in or previous to the ninth century, for the purpose of supporting the high pretensions and unlimited authority of the Popish see. These seem to have been first brought to light by M. Isodore, surnamed the Fisher, and were supposed to contain the decrees of sixty bishops, from Clemens to Siricius. In those days of blindness and ignorance, men were little capable of searching with any accuracy into the truth of such a collection, and as the popes are there represented as having acted in conformity with those high claims, to which, however, they were then only beginning to pretend, the credit of the work was soon established, and became the chief foundation, during many ages, of the unbounded authority of the Romish church. In the sixteenth century, the authenticity of this work was attempted to be supported by the Jesuit Turrian. Every thing advanced by him, however, for this purpose, has been entirely refuted in a treatise written by David Blondel, entitled *Pseudo-Isidorus et Turrianas Vapulans*. So that all the enlightened part of the Roman church have long looked upon these letters as a mere fiction.—*Cave's Hist. Lit.* vol. ii. p. 21.

DEDICATION, the act of consecrating any thing or person to the honour or service of God, and the purposes of religion. The use of dedications is very ancient, as well among the heathens as Christians. In the Scripture we meet with dedications of the tabernacle, of altars, of the first and second temples, of the houses of private persons, of vessels, and of the garments of the priests and Levites. Among Christians, dedication is only applied to the consecration of a church, which is performed by the bishop with certain prescribed ceremonies. Eusebius gives us a full description of the ceremonies used in the consecration of the churches at Jerusalem and Tyre.—See article *Consecration*, and *Bing. Orig. Eccl.* b. viii. c. 9, s. 2.

DEFAMATION. By the statutes 13 Edw. I. and 9 Edw. II. c. 4, this offence is made cognizable by the spiritual courts, from which it appeareth, saith Lord Coke, that this jurisdiction would not have belonged to these courts had it not been granted by act of parliament.—2 *Inst.* 492.

To bring offences within these statutes, it is necessary that they shall not be for matters temporal, or matters spiritual mixed with temporal, but for

matters purely spiritual; otherwise a prohibition will lie from the court of common law.

The party defamed cannot sue in the spiritual court for amends or damages, but only for correction of the offence, *pro salute animæ*; and the punishment, therefore, is the injunction of penance, at the discretion of the judge. If the words were spoken in a public place, the penance is usually enjoined to be done publicly, as in the parish church; but if they were spoken in private, the penance is directed to be done privately, as in the house of the person defamed.—See *Burn. Eccl. Law*.

DEFENDER OF THE FAITH, *Fidei Defensor*, a title conferred on Henry VIII. by Pope Leo X. for his writings against Martin Luther, and afterwards confirmed by Clement VII. The Pope, however, upon Henry's suppressing the religious houses at the time of the Reformation, issued a bull for the purpose not only of depriving him of this title, but of deposing him from his crown also. In the 35th year of his reign this title was confirmed by act of parliament, since which time it has been used by all his successors. It has been said, indeed, that the title of Defender of the Faith belonged to the kings of England before the time of Henry VIII. and that the bull of Pope Leo was only a recognition of an ancient right. But there seems to be no sufficient authority for this assertion.

DEFENDERS, were anciently officers of considerable distinction as well in the church as in the state. Their principal business was to see to the preservation of the public weal, to protect the poor and helpless, and to maintain the interests and causes of churches and religious houses. By the council of Chalcedon, the defender of a church is termed an *Avenger*. Bishop Beverige considers these as the same with the modern chancellors of the church, and says that they heard and determined causes in the bishop's name, and those not only such as related to the poor, who sought the patronage of the church, but also, that when any presbyters and deacons had any controversy with any other, they might bring their action before the defensor.—But see *Bing. Orig. Eccl.* b. iii. ch. 11, s. 7.

DEGRADATION, ECCLESIASTICAL, is the deprivation of a bishop or priest of his dignity and office. When the patriarch Constantine was condemned to death by Constantine Copronymus, he was degraded previous to execution, which is perhaps the first instance of ecclesiastical degradation. Having ascended the ambo, or pulpit, he was stript of his pallium, and anathematized, and then compelled to go out of the church backwards. In our own

country, Archbishop Cranmer was degraded by the order of Queen Mary. Having dressed him in episcopal robes, made of canvass, and put a mitre upon his head, and a pastoral staff in his hand, they first exhibited him to the people, and then stripped him of his insignia piece by piece. Pope Boniface pronounced that six bishops were necessary to degrade a priest; but the difficulty of getting together so many bishops frequently rendered the ceremony impracticable.

By the common law, a priest or deacon may be degraded in two ways; either *summarily*, as by word of mouth: or *solemnly*, as by divesting the party degraded of those ornaments and rites which are the ensigns of his order or degree. The manner in which this solemn degradation was anciently performed is set forth in the sixth book of the decretals.

As to what crimes were punished with degradation in the early times of the church, see *Bing. Orig. Eccl.* b. vi. ch. 2, s. 3.

DEISM, the doctrine or belief of the deists. Deism may not improperly be used to denote natural religion, as comprehending those truths which have a real foundation in reason and nature. In this sense, indeed, it is far from being opposed to Christianity, it being one great design of the Gospel to illustrate and enforce it; and thus many of the deistical writers have pretended to use it. In its more general signification, however, deism is that system of religion, relating both to doctrine and practice, which every man may discover for himself by the mere force of natural reason, not only independent of, but exclusive of it: and this religion, Dr. Tindal, and other writers of the same school, pretend is so perfect as to be incapable of receiving any addition or improvement, even from divine inspiration.

DEIST, a term usually given to those who, acknowledging the existence of a God, reject a written revelation of his will, as well as all particular forms and systems of religion, and profess to follow the law or religion of nature; a law which they assert is absolutely perfect, and so clear and obvious to all men, that there can be no need or use of any external revelation. The name of deists, in the sense here given to it, is said to have been first assumed about the middle of the sixteenth century by a few persons in France and Italy, who were desirous of disguising their opposition to Christianity by a more honourable appellation than that of atheists. They are mentioned by Viret, an eminent reformer, in the dedication prefixed to the second volume of his *Instruction Chretienne*, which was published in 1563, as persons who then called themselves by a new name, that of deists. These, he says, professed

to believe in God, but shewed no regard to Christ, and looked upon the doctrine of the Apostles and Evangelists as fables and dreams. With regard to outward appearance, however, they conformed themselves to the religion of those with whom they lived, or whom they wished to please, or feared to offend. Some of them, he adds, professed to believe in the immortality of the soul; while others denied this doctrine, as well as the providence of God, holding the epicurean opinion, that the Deity did not concern himself in the government of the world. That which properly characterizes these deists is, the rejection of all revealed religion, and the treating all pretences to it as owing either to imposture or enthusiasm. They professed, however, a great regard for natural religion, although they were far from being agreed in their notions respecting it. Hence they have sometimes been called *Naturalists*. By some of their own writers they are divided into two classes, the *mortal* and *immortal* deists; the latter acknowledging a future state, and the former either denying it, or considering it as very uncertain. Dr. Clarke enumerates four distinct sects of deists.

1. Those who pretend to believe in the existence of an eternal, infinite, independent, intelligent Being, who made the world, but without concerning himself in the subsequent government of it.

2. Those who believe not only in the being, but also in the providence of God; that is, that every thing is produced by the power, appointed by the wisdom, and directed by the government of God. They allow not, however, any difference of actions, as morally good or evil, except as depending upon the arbitrary constitution of human laws; and imagine, therefore, that these are not noticed by the Deity.

3. Those who entertain right apprehensions concerning the nature, attributes, and all-governing providence of God, and seem to have some notion of his moral perfections. They deny, however, the immortality of the human soul, believing that the present life is the whole of human existence.

4. Those who, on the evidence of the light of nature alone, believe in the existence, perfection, and providence of God, the obligation of natural religion, and a state of future retribution. These last, Dr. Clark considers, as the only true deists, but that few or none such as these are to be found among the modern deniers of revelation. If such men, he contends, would at all regard the consequences of their own principles, they could not fail of being quickly persuaded to embrace Christianity.

Having shewn that the three first classes described by him are not really

deists, but mere atheists, and consequently not capable of judging of the truth of Christianity; and that the fourth class, if they were truly and in earnest such deists as they pretend, and would be thought to be, their principles would unavoidably lead them to Christianity, Dr. Clarke shews that there is now no consistent scheme of deism in the world. That the scheme of the best heathen philosophers ceased to be so upon the appearance of Revelation, and that all other pretences to deism must necessarily terminate in absolute atheism.

The first and most eminent deistical writer that appeared in this country was Lord Herbert of Cherbury. His treatise, *De Veritate*, was first published at Paris in the year 1624, and afterwards at London, together with his books *De Causis Errorum*, and *De Religione Laici*. After his death, his celebrated work *De Religione Gentilium* was published at Amsterdam in 1663, and an English translation of it at London in 1705. He was one of the first who formed deism into a system, asserting the sufficiency, universality, and absolute perfection, of natural religion, and thence discarding every extraordinary revelation as unnecessary and useless. This he termed a Catholic or universal religion, and was made by him to consist of the five following articles:—1. That there is one supreme God. 2. That he is chiefly to be worshipped. 3. That piety and virtue are the principal parts of this worship. 4. That man must repent of his sins; and in such case God will forgive them. 5. That there are rewards for good men, and punishments for bad men, as well in the present life as in a future state. These, particularly in his *De Religione Gentilium*, he represents as the five pillars, on which all religion is built, to which nothing can be added that can render any man more virtuous or better; and considers them as common notices inscribed by God himself on the minds of all men; in proof of which he undertakes to shew, that they were universally acknowledged in all nations, ages, and religions. This Catholic, or universal religion, he says, fulfils the ultimate design of the Holy Scriptures. *Sacrarum literarum fini ultimo intentionique quadrat*. Thus the system of Lord Herbert did not so much impugn the doctrine or the morality of the Christian religion, as tend to supersede its necessity, it being his chief endeavour to shew that the great principles of the Unity of God, a moral government, and a future state, are taught with sufficient clearness by the light of nature alone. Lord Herbert was followed by many writers in our own country, who, although differing in many points among themselves, agreed in their endeavours to invalidate the evidence and authority of Divine Revelation. Among these

may be particularly mentioned Hobbes, Blount, Toland, Collins, Woolston, Tindal, Morgan, Chubb, Lord Bollingbroke, Hume, &c. The cause of Christianity, however, has not only been maintained, but greatly supported by the discussion which these writings have given birth to. Objections have been stated and urged in the most skilful manner, and as fully answered. Argument, as well as raillery, have been repelled, and the controversy which has thus arisen has called forth a great number of excellent writers, who have illustrated both the doctrines and evidence of Christianity in a manner that will ever reflect honour on their names, and be of lasting service to the cause of genuine religion, and the best interests of mankind.—See particularly *Dr. Brown's edition of Leland's View of Deistical Writers*; *Clarke on Natural and Revealed Religion*; *Leslie's Short Method with the Deists*; *Bishop Watson's Apology for the Bible*; and *Bishop Porteus's Summary of the Evidences of Christianity*.

DELEGATES, commissioners appointed by the king under the great seal, by virtue of the statute 25 Henry VIII. c. 19, to hear and determine all appeals from the ecclesiastical courts. This commission is usually composed of lords temporal as well as spiritual; judges of the courts of Westminster, and doctors of the civil law. Appeals to the court of Rome were always looked upon by the English nation, even when the power and influence of the pope were at their greatest height, with much jealousy, as being contrary to the liberty of the subject, the honour of the crown, and the independence of the whole realm.—See article *Appeal*. These were first introduced into the kingdom in the turbulent times of Stephen, together with the canon and civil laws. The constitutions of Clarendon however, made in the eleventh year of Henry II., expressly declare that appeals in causes ecclesiastical ought to lie from the archdeacon to the diocesan, from him to the archbishop of the province, and from the archbishop to the king; and no further without the special license of the crown. They were, nevertheless, again introduced in the weak reigns of John and his son Henry, and were not thoroughly got rid of until that of Henry VIII., when all the jurisdiction which in ecclesiastical affairs had been usurped by the pope was finally restored to the crown. In case the king himself is a party in any of these suits the appeal by statute 24 Hen. VIII. c. 12, lies to all the bishops of the realm, assembled in the Upper House of Convocation.—See *Black. Comm.* book iii. c. 5.

DEMON, a word derived from the Greek, but of uncertain etymology. By the ancient philosophers demons were considered as spirits or genii, who

held a middle rank between the celestial gods and men on earth, and were principally employed in carrying on an intercourse between them, conveying the petitions of men to the gods, and the benefits conferred by them on mankind. Hence they became the object of worship. Several, however, of the heathen philosophers were of opinion that there were different kinds of demons, some of them being of a spiritual substance, and of a more noble origin than man, while others had formerly lived on the earth as men. Plutarch in his life of Romulus says, that the souls of virtuous men after death are preferred to the rank of demons; and that from demons, if properly purified in that state, they are subsequently exalted into gods. And Hesiod tells us, that the best men of the golden age, after their departure from the world, became demons or deities, and were the dispensers of good things to mankind. Originally the word seems to have been generally used in a good sense, and some have imagined that it was never used to signify an evil being until after the time of Christ; it is certain, however, that the ancients believed in the existence of evil and mischievous spirits, and that as the departed souls of good men became good demons, so the departed souls of bad men became evil ones. The former were considered as the authors of good to mankind, and the latter as bringing all sorts of evil both upon men and beasts. Such demons as were the more immediate object of divine worship among the heathen, appear to have been human spirits, and Dr. Farmer, in his essay on Demoniacs, has attempted to prove that in the New Testament the term demon is invariably applied in this sense. The Fathers of the church, in conformity with the heathen philosophers, make use of the term sometimes for departed human spirits, and at others for spirits of a higher nature; it is, however, more generally taken by them in an evil sense. The Fathers, as well as the ancient philosophers, believed also in a third species of demons, which were holden, particularly by the former, in the worst light, namely, such as had sprung from the intercourse of angels with the daughters of men. Tertullian, in particular, was of this opinion, and in proof of the supposed alliance, appeals to the sixth chapter of Genesis, where the sons of God are said to have seen the daughters of men, that they were fair, and that they took them wives of all which they chose.—*Tract de Virg. Vel.* c. 7, and to the apocryphal book of Enoch, *Tract de Cultu Fœm*, lib. i. c. 3. The progeny of these angels, which had thus been betrayed into transgression, Tertullian supposes to have been a still more corrupt race of spirits, whose actuating principle is hostility against man, and whose sole object is to accom-

plish his destruction. This he tells us they endeavour to effect in various ways; but as they are invisible to the eye their mischief is known only by what they accomplish. From the subtlety of their substance they are enabled to operate on the soul as well as on the body; and thus while they inflict diseases on the one, they agitate the other with furious passions and ungovernable lust. Their favourite occupation, however, is to draw men from the worship of the true God to idolatry. For a fuller account of Tertullian's opinions upon the nature of angels and demons, see his different tracts, and Bishop Kay's Ecclesiastical History of the second and third Centuries, c. 111.

DEMONIAC, from demon, a human being, whose volition and mental faculties are constrained and overpowered, and his body possessed and actuated upon by some spiritual being of superior power. Whether any of mankind were at any time subject to such a power has been a point of much dispute; and it must be admitted that neither good or evil spirits have in our own days any direct, that is, manifest or visible, authority over the actions or conduct of men. For the arguments on both sides of the question the reader is referred to *Young, Farmer, Lardner, Macnight, Fell, &c.* on Demoniacs; and *Seed's Posthumous Sermons*.

Bingham gives these the name of *Energumens*, which in its largest signification, he says, denotes those who are under the motion and operation of any spirit, whether good or bad, but which is generally used by ecclesiastical writers in a more restrained sense for persons, whose bodies are seized or possessed with an evil spirit. Besides the prayers, which were offered up for them in all public assemblies by the deacons and bishops and the whole congregation, the Exorcists, he says, were obliged to pray over them at other times, and to keep them employed in some innocent business, to prevent more violent agitations of Satan, lest idleness should tempt the tempter.—*Orig. Eccl. lib. iii. c. 4, s. 6, 7.*

DEMONIACS, a sect of Anabaptists, who were so called from their believing that the devils would be saved at the end of the world.

DEPOSITION, the depriving an ecclesiastical person of his dignity and office. It differs from degradation merely in the latter being attended with more form and external circumstances. In effect and substance they are the same, the additional ceremonies being merely matters of parade, first set on foot out of zeal and indignation, and afterwards kept up by custom, but not warranted by the laws or canons.—See article *Degradation*.

DEPRECATORY, or **DEPRECATIVE**, a term usually applied in theology to a form of absolution, as distinguished from that which is *declarative*. Thus in the Greek church the form of absolution is deprecatory—*May God absolve thee*. In the Latin as well as in some of the Reformed churches it is declarative—*I absolve thee*. In what sense absolution is used in our own church, see the article *Absolution*.

DEPRIVATION, is the act of bereaving, divesting, or taking away a spiritual promotion or dignity; as a bishop, rector, prebend, &c. may be deposed, or deprived of his preferment, for some matter or fault in fact, or in law. There are divers penal statutes, which declare a benefice void, either upon some non-feasance, or neglect, or upon some mal-feasance or crime. If a parson is guilty of simony, or of maintaining any doctrine in derogation of the king's supremacy, or of the thirty-nine articles, or of the book of common prayer; or if after institution he neglect to read the articles in the church, to make the declarations against popery, or to take the abjuration oath; or if he use any other form of prayer than the liturgy of the church of England; or if he absent himself sixty days in one year from a benefice belonging to a popish patron, to which he was presented by one of the Universities; in all these cases the benefice by different statutes is declared *ipso facto* void, without any formal sentence of deprivation.

As to the proceedings necessary to deprive a person actually in the possession of a benefice, see *Burn's Eccl Law*.—See article *Deposition*.

Deprivation is of two kinds; *a beneficio*, and *ab officio*. The first is where a minister is for ever deprived of his preferment, in which it differs from suspension; the latter, where he is deprived of his order, and which is the same with what is otherwise called *deposition* and *degradation*.

DESK, or **READING PEW**, an elevated seat, generally of a few steps only, in the body of the church, from which the morning and evening services are read by the minister. Originally every part of the divine service was read from the choir, or chancel of the church, a practice which, under the direction of Calvin, was loudly declaimed against by Bucer, so that, when the common prayer book was altered in the fifth year of Edward VI., it was directed that the prayers should be used in such places as the people might best hear; and if there should be any controversy therein, that the matter should be referred to the ordinary, who should appoint the place. This alteration caused great confusion, some continuing in the chancel, while others performed all the services in the body of the church among the people. Upon the accession,

therefore, of Queen Elizabeth, the rubric was again altered, and the prayers directed to be used in the accustomed place of the church. A dispensing power, however, was given to the ordinary to determine it otherwise, if he saw occasion. Pursuant to this rubric, the prayers were again read in the chancel or choir. But as in some churches, from the too great distance of the chancel, the minister was not distinctly heard by the people, the bishops, under their dispensing power, allowed the clergy to have desks, or reading pews, in the body of the church, where with more ease to themselves, and greater convenience to the people, they might perform the service. At length this became the universal practice, so that in the beginning of the reign of James I., the convocation ordered that in every church there should be a convenient seat made for the minister to read service in.—See *Wheatly on the Common Prayer*, c. ii. s. 5.

DESTRUCTIONISTS, those who maintain that the final punishment threatened in the Gospel to the wicked and impenitent, consists, not in eternal misery and torment, but in a total extinction of being; and that the sentence of annihilation shall be executed with more or less torment, either preceding or attending the final period, in proportion to the greater or less guilt of the sufferer. The chief ground on which this opinion is supported is, that it is expressly asserted in the Scriptures, “that the nature of future punishment (which the Scripture terms *death*) determines the meaning of the words *everlasting*, *eternal*, *for ever*, &c. as denoting endless duration; because no law ever did or can inflict the punishment of death for a limited period; and that the punishment cannot be corrective, because no man was ever put to death, either to convince his judgment, or reform his conduct.” Some of these imagine, that those who have not been notorious sinners, but yet have not become worthy of the rewards of heaven, will sink into their original nothingness; and hence have been accused of maintaining the doctrine of annihilation. They assert, however, that “philosophically speaking, there cannot be annihilation; and that destruction is the express phrase used in the New Testament.” The principal advocates of this doctrine are, Mr. Bourne of Birmingham, from whom its supporters have sometimes been called *Bourneans*, Dr. Price, Mr. John Taylor, and Mr. Clark.—See particularly *Bourne's Sermons* and *Clark's Vindication of the Honour of God, in a Scriptural Refutation of the Doctrine of Eternal Misery and Universal Salvation*. On the other side, see *Dr. Edwards' Salvation of all Men strictly considered*, and *Dr. Smith's Illustrations of the Divine Government*.—See also article *Annihilation*.

DETERMINATION, among school divines, is used for an act of divine power, limiting the agency of second causes in every instance to what the Deity predestinated concerning them.—See article, *Predestination*.

DEVIL, an evil angel, or one of those celestial spirits said to have been cast down from heaven for pretending to make themselves equal with God. In the Old Testament there is no mention of the word devil; but this evil spirit is supposed to be denoted under the terms the serpent, leviathan, satan, &c. In the Hebrew language he is called Abaddon, and in the Greek Apollyon, the destroyer. The passage in Isaiah, “How art thou fallen from heaven, O Lucifer, son of the morning,” is supposed by Lowth to be a figurative representation of the King of Babylon; but at the same time he considers the expression as alluding to the fall of Satan, the prince of the apostate angels. A notion of two collateral and independent beings, one of whom is the author of all good, and the other of all evil, has been common among most nations of idolaters; and many have supposed the earth and its inhabitants to be under the direction and superintendence of the latter, for which reason he has been their chief object of worship.

DEVOTEE, a person who wholly gives himself up to acts of piety and devotion. It is more frequently, however, understood, in a bad sense, as denoting a bigot, or superstitious person.

DEVOTION, the exercise of some public act of religion, accompanied with a temper and disposition of mind rightly affected by such exercise. Among the effects of a true Christian devotion have been well reckoned a profound humility in the sight of God; a high veneration for his presence and attributes; an ardent zeal for his worship and honour; an affectionate faith in the Saviour of the world; a constant imitation of his divine example; a diffusive charity for men of all denominations; a generous and unwearied self-denial; a total resignation to Providence; an increasing esteem for the Gospel; with clearer and firmer hopes of that immortal life, which it has brought to light.

DEUTROCANONICAL, an appellation given, according to the school theology, to certain books of the Scripture which were added to the canon subsequent to the rest; either because they were not written until after the compilation of the canon, or from there being at that time some uncertainty as to their authenticity. The Jews undoubtedly acknowledged some books which were subsequently added to the canon. A great assembly of their doctors, they say, under Ezra, which, by way of eminence, they call the

Great Synagogue, about fifty years after the temple was rebuilt, made the collection of the sacred books, which we now have in the Hebrew Old Testament; including those which had been written after the Babylonish captivity, viz. The Lamentations of Jeremiah, and the prophecies of Ezekiel, Daniel, Haggai, and Zechariah. To this collection was afterwards added the compositions of Ezra himself, and those of Nehemiah and Malachi, which were written after the death of Ezra. Other books, which we consider as apocryphal, have since been added by the church of Rome, and which have been pronounced by the Council of Trent as strictly and in every sense canonical, and of the same authority as those undoubted books which had been copied from the Jewish into the Christian canon, and received the attestation of Christ and his apostles.—See article, *Apocrypha*.

DIACONICUM, a name given to one of several prayers used by a bishop elect in the Greek church upon his being presented by the assistant bishops for consecration.

DIACONOFTSCHINS, a branch of *Popofschins*, or dissenters from the Russian church. The general name of *Raskolniks*, or schismatics, has been given by this church to all the different sects which have at any time deserted her community; while these separatists uniformly style themselves *Starovertsi*, or *Believers of the Old Faith*. The principal division of *Raskolniks* is into *Popofschins*, or such as admit priests from the national church into their communion, on condition of their becoming *Old Believers*; and into *Bezpopofschins*, or such as rejecting these, have either priests of their own ordination, or no priests at all. The *Dioconofschins* formerly belonged to the church of Vetka, which, with that of Staradubofsk, usually called *Starobredsi*, or *Old Ceremonialists*, composed one of the principal sects of *Popofschins*. They separated, however, from the church of Vetka in the year 1706, under a deacon of the name of Alexander, as their leader, from whose clerical office they took their appellation. A difference of opinion in respect to the administration of the mystery of the chrism to their new convert, and to the proper form of the cross, is said to have been the chief cause of this separation. They are again divided among themselves into other sects, who are all equally opposed to the national church.—See *Pinkerton's Russian Empire*, and articles, *Popofschins* and *Raskolniks*.

DICTATUS HILDEBRANDINI, these consist of twenty-seven apophthegms, or short sentences, setting forth the supreme authority of the Roman pontiffs over the universal church and the kingdoms of the whole world, and

are to be found in the second book of the Epistles of Gregory VII. between the fifty-fifth and fifty-sixth epistles, under the title of *Dictatus Papæ*, or Dictates of the Pope.

DIES NATALIS, or **NATALITITUM**, a name given by the early Christians to the anniversary of the martyrdom of those who had suffered death for their faithful adherence to the Gospel of Christ, looking upon this as the day of their birth into eternal life. We learn from Tertullian, that the Christians were also accustomed on these days to make oblations in honour of the martyrs. *Oblationes pro defunctis, pro natalitiis, annuè die facimus*. From this passage, Bingham seems, in one place, to have supposed that it was a practice with the early Christians to make oblations to the dead in general.—B. xv. c. 3, s. 15. But in another place he appears to have considered it as confined to martyrs.—B. xiii. c. 9, s. 5.

DIES STATIONARII, days on which a half-fast (or *semi-junium*, as it was called) was kept, terminating at three in the afternoon. These were voluntary fasts, being observed on the authority of tradition only, and were kept on the Wednesdays and Fridays of every week; the first, because on that day the Jews took council to destroy Christ; and the second, because that was the day of his crucifixion.—*Bing Orig. Eccl.* b. xxi. c. 3, s. 2.

DIGAMISTS, those who are twice married, or take a second wife. It was a primitive apostolic rule, “that a bishop or a deacon should be one who was the husband of one wife,” on which rule, Bingham says all the laws against bigamy in the primitive church were founded. “But then,” he further remarks, “we are to observe, that the ancients were not exactly agreed about the sense of this apostolical rule, which occasioned different notions and different practices among them, in reference to the ordination of digamists.” According to the same author, there appears to have been three different opinions upon this question:—1. That all persons were to be refused orders as Digamists, who were twice married *after baptism*. 2. That the rule extended to all persons who should have been twice married, whether *before* or *after* baptism; and 3. which he considers the most probable opinion, that the apostle, by Digamists, meant *Polygamists*, and such as married *after divorce*. This is the sense, he says, which Chrysostom and Theodoret propose and defend, as most agreeable to the mind of the apostle; and that it is certain that second marriages, in any other sense, were not always an insuperable objection against men’s ordination in the Christian church: and that Tertullian owns that there were bishops among the catholics, who had been twice

married, although, he adds, that was an affront to the apostle.—See *Bing. Orig. Eccl.* b. iv. ch. 5, s. 4.

In what sense, and for what period, a second marriage excluded the party from partaking of the Lord's Supper, see the same author, b. xv. ch. 4, s. 18.

DIGESTA, a name given to the sacred writings by Tertullian in his *Apology*, and in his fourth book against Marcion. In other places he calls them *instrumenta*, and *testamenta*, and in the last mentioned book says that the latter word was in more general use.

DIGGERS, a denomination of Christians, which arose in Germany some time in the fifteenth century, and who were so called from their holding their assemblies in caves, dug under the ground. The sacraments, as well as the whole form and discipline of the church, were holden by them in the greatest contempt.

DIGNITARY, in the canon law, is a person who holds a dignity; that is, a benefice which gives him some pre-eminence over a mere priest; such as a bishop, dean, archdeacon, prebendary, &c.

DILAPIDATION, a wasteful destroying parsonage houses, buildings, &c., or suffering them, or the chancel of the church, to fall into decay, for want of necessary reparation; or the cutting down timber growing on the patrimony of the church, except for repairs. If an incumbent neglect to keep the buildings belonging to his benefice in proper repair, the bishop may sequester the profits for the purpose. A prosecution may also be brought either in the spiritual court, or at common law, against the incumbent himself, or against his personal representative.

Any such act of dilapidation has also been said, in some of our old reports, to be a good cause of deprivation of a bishop, or of any other ecclesiastical person, and that a writ of prohibition will, in such case, lie against the party in the courts of common law.

By custom, the rector, whether a spiritual person or a lay impropriator, is bound to repair the chancel, and the parishioners the body of the church; yet a custom for the parish in general, or for any particular estate to repair the chancel, has been holden to be good.—*Gibson*, 199.

DIMISSORY LETTERS, an authority in writing, given by a bishop to a candidate for holy orders, having a title in his diocese, to some other bishop to ordain the bearer. Bingham tells us, that in the first ages of the church, no Christian would pretend to travel without taking letters of credence with

him from his own bishop, if he meant to communicate with a Christian church in a foreign country. These were of three kinds, *Communicatoriæ*, *Commendatoriæ*, and *Dimissoriæ*. The first were such as were granted only to persons of quality, or to those whose reputation had been unjustly called in question, or to the clergy who had occasion to travel. The second sort were granted to all who were in the peace and communion of the church; whence these were also called *Pacificæ*, and *Ecclesiasticæ*, and sometimes *Canonicæ*. The third sort were only given to the clergy when they were to remove from one diocese, and settle in another.—*Bing. Orig. Eccl.* b. xi. ch. 4, s. 5.

DIMOERITES, from the Greek, signifying to divide or separate, a name sometimes given to the Apollinarists. These at first maintained that the Word only assumed a human body, without taking a reasonable soul; but afterwards admitted that he did assume a soul, but without understanding. From their thus separating the understanding from the soul, they were denominated Dimœrites, or Separators.

DIOCESE, from a Greek word signifying government, the extent of a bishop's jurisdiction. The term is also used in some ancient authors for the province of a metropolitan. As to the origin, nature, extent, &c. of dioceses, see *Bing. Orig. Eccles.* b. ix. c. 1.

DIPTYCHS, certain books, which were so named from their being folded together, and by the early Christians called their *Holy Books*. In these the names of their most eminent bishops, or saints and martyrs, were written, which it was usual to read to the people before they made oblation for the dead. For a particular account of these books, and the custom as to the use of them, see *Bing. Orig. Eccles.* b. vi. ch. 3, s. 17.

DIRECTORY, a regulation for the performance of religious worship, drawn up by an assembly of divines in England, at the instance of parliament, in the year 1644, for the purpose of supplying the place of the Liturgy, or Book of Common Prayer, the use of which had been prohibited. From these divines having met at Westminster, it has generally been called the *Westminster Directory*. It prescribed no form of prayer, or any circumstances of external worship, but consisted of some general heads, which the minister was to fill up at his discretion; no responses, excepting Amen, were required of the people. All salutations and ceremonies of civility in the churches, are forbidden; the reading or expounding of the Scriptures to the congregation is declared to be part of the pastoral office; all the canonical books of the Old and New Testament (but not the Apocrypha), are directed to be publicly

read in the vulgar tongue; the portion to be read at once being left to the discretion of the minister. A prayer is directed to be used before the sermon, the heads of which are prescribed, and minute rules are given for preaching the word. The use of the Lord's prayer is recommended as the most perfect model of devotion; baptism is enjoined to be performed in the face of the congregation, and all private or lay persons are forbidden to administer it; the Sabbath is ordered to be kept, both publicly and privately, with the greatest strictness; marriages are to be solemnized by a lawful minister, who is to give counsel to and pray for the parties; the dead are to be buried without any prayers or religious ceremony; days of fasting are to be observed when the judgments of God are manifest, or when some important blessing is prayed for, and days of thanksgiving for mercies received are to be observed; and finally, the singing of psalms together in the congregation is declared to be the duty of Christians. In an appendix it is ordered that all festivals or holidays should be abolished, and that no day except the Sabbath should be kept. This directory at large, with the appendix, may be found at the end of *Neale's History of the Puritans*.

DISCIPLE, a scholar, or one who learns any thing from or professes the tenets of another. A disciple of Christ is one who believes his doctrines, and follows, as far as he is able, his example. In a more restrained sense, the disciples of Christ denote those alone who were the immediate followers and attendants on his person, of whom there were seventy, or seventy-two. In the Gospel the terms disciples and apostles are often used synonymously; but sometimes the apostles are distinguished from disciples, as persons selected out of the number of disciples to be the principal ministers of his religion. Of those there were only twelve. The Latins keep the festival of the disciples on the 15th of July, and the Greeks on the 4th of January.

DISCIPLINARIANS, a sect of rigid presbyterians, who acquired this denomination from their exertions, and perpetual clamours for an improved liturgy and stricter discipline of the church. This party, in the time of Queen Elizabeth, having raised great objections to the liturgy then in use, the Lord Treasurer Burleigh demanded of them, says Fuller, "whether they desired the taking away thereof." They answered, no; but only the amendment of what was offensive therein. He therefore required them to make a better, such as they would have settled in the stead thereof; whereupon the first classis formed a new one, somewhat according to the form of Geneva; the second classis disliking this, altered it in six hundred particulars. The third

quarrelled at these alterations, and resolved on a new model. The fourth classis dissented from the former. "Thus, because they could not agree amongst themselves, that wise statesman," adds the historian, "put them off for the present, until they should present him with a perfect consent."—*Fuller's Church History*, b. ix. 178.

DISCIPLINE, BOOK OF, in the church of Scotland, is a common order, drawn up by the assembly of ministers in 1650, for the reformation and uniformity to be observed in the discipline and policy of the church. In this the government of the church by prelates is set aside, church sessions are established, the superstitious observation of fasts and saint days is condemned, and other regulations are made for the government of the church. This book was afterwards approved by the privy council, and is called *The first Book of Discipline*.

DISCIPLINE, ECCLESIASTICAL, consists in putting those laws in execution by which the church is governed, and inflicting the penalties enjoined against offenders. Among the primitive Christians, the discipline of the church only extended to the depriving delinquents of the benefits of external communion, such as the joining in public prayer, the partaking of the eucharist, or the being present at other acts of divine worship. Upon the discipline of the early church, see *Bing. Eccl. Hist.* b. xvi. c. 2, s. 3.

In a more peculiar sense discipline is used in the Roman Catholic church for the chastisements, or bodily punishments, inflicted on any member of a religious house who has been found a delinquent, as well as for those they voluntarily undergo, or inflict on themselves, by way of mortification.

DISCIPLINE, NEW, a term given to the system of ecclesiastical reform attempted to be established about the middle of the eighteenth century by the opposers of the power of the Roman see. These first appeared in Italy, but very soon spread themselves through many parts of Germany, where they formed a powerful party, including both Jansenists, the open enemies of popery, and Deists. Their principal aim seems to have been a diminution of the religious orders, the abolishing their exemption from the jurisdiction of the prelacy, the lessening their intercourse with the see of Rome, and the subjecting the church, in all spiritual matters, to the authority of the state.

DISPENSATION, in an ecclesiastical sense, is the revealing the will of God. The two different methods which the Deity has taken of making known his will to mankind before and after the coming of Christ, are called the *Old Testament Dispensation*, and the *New Testament*, or *Gospel Dispensation*.

Notwithstanding many statutes were passed from time to time against the papal encroachments on the ecclesiastical jurisdiction, still the power of the pope continued to prevail within the kingdom, and particularly with respect to dispensations, which upon many occasions were granted by the papal see, and was one of its great branches of revenue. By the statute, therefore, of 25 Hen. VIII. c. 21, it was enacted that no person should sue to the bishop or see of Rome for any licenses, dispensations, &c., but that the same should be granted within the realm, and not elsewhere. By this statute the dominion of the pope was overturned in this country, and the prerogative of dispensing with the canons of the church was transferred to the Archbishop of Canterbury, in all cases in which dispensations had been accustomed to be obtained at Rome; but in all other cases the matter was left to the decision of the king in council. It is to be observed, however, that although the popes had usurped to themselves the power of dispensing with every ecclesiastical canon and ordinance, yet in some cases the dispensation of the Archbishop of Canterbury, as for the purpose of holding two livings, must be confirmed under the great seal. It is by virtue of this statute that the archbishop has the power of granting special licenses to marry at any place and time, and conferring degrees, in prejudice of the two Universities.—See *Black. Comm.* b. i. c. 11.

The canonists are much divided about the power of bishops in dispensing with the ordinances of the church; but the more commonly received opinion seems to be, that a bishop may dispense with whatever is not actually prohibited; and generally, wheresoever a dispensation is not prohibited, it is understood to be permitted. These dispensations, however, are only, or chiefly such as refer to canonical defects and irregularities.—*Gibson*, 92.

DISSENTERS, those who, upon some point either of doctrine or discipline, separate themselves from the established church. They are also called *Sectarians* (from *seco*, to cut), being a part cut off from the general body of Christians. Dissenters from the church of England are very numerous, and are divided into several sects, or parties, the chief of which at present are, the *Presbyterians*, *Independents*, *Baptists*, *Quakers*, and *Methodists*. The *Nonconformists* and *Puritans* were also very numerous in this country.—See these several articles.

By the Test Act, which was passed in the reign of Charles II. (1673), all were excluded from places of trust and profit under government, except those who took the oaths of allegiance and assurance, and made the declaration against transubstantiation, and received the sacrament of the Lord's Supper,

according to the usage of the established church, within six months after their appointment. But by the 9th Geo. 4, c. 17, all those who upon taking any office were obliged to receive the Sacrament are now only required to make a declaration according to the form of the act, that they will not exercise any power, authority or influence they may possess by virtue of such office to injure or weaken the Protestant church as by law established.

DISSIDENTS, an appellation given in Poland to the non-catholics of that country, who were chiefly of the Greek communion. The King of Poland engaged, by the *pacta conventa*, to tolerate the free exercise of their religious opinions, but they had often reason to complain of a violation of this engagement.—See *Mosheim's Eccl. Hist.* Cent. XVIII.

DIVORCE, a breach or dissolution of the marriage contract. Divorces are generally considered as twofold; the one, *a vinculo matrimonii*, which alone is properly a divorce; the other, *a mensa et thoro*, or merely a separation from bed and board. The first must be for some essential impediment, as consanguinity, and affinity within the forbidden degrees, pre-contract, or other canonical causes (fourteen of which are enumerated in the books), provided they existed before the marriage. In cases of total divorce, the marriage is declared void and null, as having been absolutely unlawful *ab initio*; and the parties are therefore separated *pro salute animarum*; hence no divorce can be obtained except during the lives of the parties, and the issue of such marriage are bastards. Divorce, *a mensa et thoro*, is when the marriage is just and lawful *ab initio*, but for some supervenient cause, as in the case of intolerable ill temper, or adultery in either of the parties, it becomes improper or impossible for the parties to continue to live together.

“The law of Moses,” remarks Archdeacon Paley, “for reasons of local expediency, permitted the Jewish husband to put away his wife; but whether for every cause, or for what cause, appears to have been controverted amongst the interpreters of those times. Christ, the precepts of whose religion were calculated for more general use and observation, revokes this permission as given to the Jews ‘for their hardness of heart,’ and promulges a law, which was thenceforth to confine divorces to the single cause of adultery in the wife. ‘Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery,’ Mat. xix. 9. Inferior causes may justify the separation of husband and wife, although they will not authorise such a dissolution of the marriage contract as would leave either at liberty to marry again;

for it is that liberty in which the danger and mischief of divorces principally consist. The law of this country, in conformity to our Saviour's injunction, confines the dissolution of the marriage contract to the single case of adultery in the wife; and a divorce even in that case can only be brought about by the operation of an act of parliament, founded upon a previous sentence in the spiritual court, and a verdict against the adulterer at common law; which proceedings taken together compose as complete an investigation of the complaint as a cause can receive."—*Paley's Moral and Political Philosophy*. See also *Black. Com.* b. i. ch. 15.

In the language of Scripture, the term divorce is frequently used to denote the rejection of the Jews of the church of Christ. By the ancient prophets, the church had always been figuratively represented as the mystical consort of Christ, and the covenant which God had made with his people is commonly exhibited under the notion of a marriage contract. Thus in Isaiah (ch. i. v. 1), the Messiah, in the character of Jehovah the Son, is represented as the husband of the Levitical church, and as constrained to exhibit a bill of divorce against her, because she received him not at his coming. "Thus saith Jehovah, where is the bill of your mother's divorcement, by which I dismissed her? Behold, for your iniquities are ye sold, and for your apostacies is your mother dismissed."

With respect to the law of divorce among the Jews, see *Deut.* xxiv. 1, and *Calmet's Dict.* voce *Divorce*. Among the Jews, indeed, the power of divorce was carried to a great extent, and exercised with much caprice and cruelty. Our Saviour, however, says, that Moses only permitted this because of the hardness of their hearts, and expressly limited this power to the single case of adultery, *Matt.* v. 31, and xix. 8.

How far, and in what cases, the early Christians considered divorces lawful, and under what circumstances the parties divorced might marry again, see *Bing. Orig. Eccl.* b. xxii. c. 2 and 5.

DOCETÆ, from a Greek word, signifying to seem or appear, a sect of Christians who were so called from their believing and teaching that the actions and sufferings of Jesus Christ had no reality, but were in appearance only. They were a branch of Valentinians, and the followers of Julius Casianus, who in the second century revived this, as well as some other notions of the Gnostics. Jortin, in his remarks on Ecclesiastical History, says the Docetæ denied the humanity of Christ, and that St. John seems to have had them in view in his Gospel.—Vol. ii. p. 266.



A Dominican.

London Published by John W. Parker, Strand

A. Hamilton & Co. 10, St. Martin's Lane

DOCTOR OF THE CHURCH, a title usually given to certain of the fathers, whose doctrines and opinions have been most approved of and followed. In the Greek church this appellation is generally bestowed upon St. Athanasius, St. Basil, St. Gregory Nazienzen, and St. Chrysostom; and in the Latin church, upon St. Jerome, St. Augustin, and Gregory the Great. In the Roman breviary there is a particular office for the doctors, which is distinguished from that of the confessors by the anthem of the *magnificat*, and the lessons.

In the Greek church, a doctor is a particular officer appointed to interpret certain parts of the Scriptures. He who has to interpret the Gospels, is called *Doctor of the Gospels*; the interpreter of St. Paul's epistles, *Doctor of the Apostles*; and the interpreter of the psalms, *Doctor of the Psalter*.

DOGMA, a term sometimes used by the early fathers to signify the Christian religion.—*Bing. Orig. Eccl.* b. i. c. 1, s. 9.

DOGMATICI, or **DOGMATISTS**, from *dogma*, an established principle or notion, a name given to those, who, in opposition to the *scholastic divines*, continued to derive their explanations of the doctrines of the church from the simple truths contained in the Holy Scriptures themselves. In the eleventh century many writers, and particularly the famous Berenger, had recourse to the subtleties of logic for the purpose both of explaining and proving the truths of the Gospel; an example that was soon afterwards followed as well by his antagonist Lanfranc as Anselm, and many of the other doctors of that and the following centuries. Hence was introduced that philosophical theology, which afterwards acquired the name of *scholastic divinity*. All the doctors of the church now became divided into two classes. Those who explained the doctrines of Christianity in a plain and simple manner, acquired the different names of *Ancient Theologians*, *Biblici*, *Dogmatici*, and *Positivi*, while their opponents were termed *Scholastici*, and were further distinguished by the names of *Novi*, as a mark of their recent origin, and *Sententiarii*, as followers of Peter Lombard, *The Master of the Sentences*. This latter class of theologians were in great repute in all the Universities of Europe until the time of the Reformation; they continued, however, to be strongly opposed by the supporters of the ancient system, which at length led to an open war between the two parties. The Universities of Oxford and Paris particularly entered into this contest with great warmth and animosity; the former in defence of the Dogmatists, and the latter of the Scholastics.

The Dogmatici were accustomed to expound, after the manner of the age, the sacred writings in their public schools, to illustrate the doctrines of Christianity without deriving any assistance either from reason or philosophy,

and to draw a confirmation of their opinions from the united testimonies of Scripture and tradition. On the other hand the Scholastici, instead of the Bible, expounded the famous *Book of Sentences*; reduced under the province of their subtle philosophy, whatever is proposed by the Gospel either as an object of faith or a rule of practice; and obscured as well its doctrines as its precepts, by a multitude of vain questions and idle speculations. In speaking of the Book of Sentences, the learned and laborious Mr. Clarke says, "it is chiefly collected from St. Hilary, Ambrose, Jerome, and Augustine, with the design of settling theological controversies, by the express decision of the Fathers. It was immediately highly esteemed, and became the text-book of all theologians, who lectured on it, wrote notes, commentaries, and dissertations on it. There is scarcely," he adds, "a *useless* question in theology that is not here discussed, and amid much which is good, there is, perhaps, hardly one book of divinity extant, which contains such a host of puerile, ridiculous, useless, unsolvable questions, as this book."—*Concise View of the Succession of Sacred Literature*, vol. ii. p. 688. See articles *Biblici—Scholastici*, &c.

DOLES, alms given to the poor at funerals, which were accustomed to be bestowed according to the quality or estate of the deceased. We learn from St. Chrysostom, that the object of these was to procure rest to the soul of the departed, and to render his judge the more propitious.—Hom. XXXII. in Matt. cap. 9.

DOMINICA IN ALBIS, or rather, as in some rituals it is called, *Post Albas*, (sc. *depositas*,) that is, the Sunday of putting off the chrysoms, is the octave, or first Sunday after Easter, and was so called because on that day those who had been baptized on Easter eve laid aside the white robes, or chrysoms, which they then put on.—See article *Chrysom*. By the Greek church this was called the *New Sunday*, being so named, says Bingham, from the renovation of men by the new birth of baptism; this being the close of the great festival of Easter, at which they were baptized, and born anew of water and the Holy Ghost.—B. xx. c. 6, s. 12.

DOMINICANS, a religious order, who take their name from their founder, Dominic de Guzman, a Spaniard of Old Castile, who was born in the year 1170. We have many fabulous histories respecting his birth. Hospitian tells us, that when his mother was with child with him she dreamt that she should bring forth a dog, (others say a wolf,) with a lighted torch in his mouth, with which the whole world would be put into a general conflagration.—*De Orig. Mon.* lib. vi. c. 4, 5.

The Dominicans have sometimes been called *Brothers of the Virgin Mary*, from the superstitious worship they paid her. In some places they were called *Jacobins*, from their having a convent in the rue St. Jacques at Paris; and in others *Predicants*, or *Preaching Friars*, preaching or public instruction being the chief end of their institution. In England they also obtained the appellation of *Black Friars*.

By a decree of the council of Lateran, passed in the year 1215, the introduction of any new monastic institutions, there called *new religions*, was prohibited; the increase, however, of heretical sects, and the spreading corruptions of the clergy, soon induced many to disregard this decree, and several new religious societies were instituted in different parts of Christendom. Among these the *Mendicants*, who were so called from their being obliged by the rules of their order to exist upon voluntary contributions, and which, in a short time, comprehended many distinct societies, soon acquired great reputation, particularly from the protection they received from Pope Innocent III. During the pontificate of Gregory X. these societies became so numerous that it was found necessary to reduce them, and that pontiff therefore limited their number to four, viz. the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustine.

Dominic, the father of the Dominicans, laid the first foundation of his order in Languedoc, which was approved by Innocent III. in 1215, and confirmed in the following year by a bull of Honorius III. under the title of St. Augustine, to whose rule it was submitted. To this, however, Dominic afterwards added several austere precepts and observances, obliging the brethren to take a vow of absolute poverty, and to abandon entirely all their revenues and possessions. Shortly before his death, Dominic sent twelve brethren of the order, under Gilbert de Fresnoy, as their chief, into England, where, in the year 1221 they founded their first monastery at Oxford, and soon afterwards another at London. In the year 1276, the mayor and aldermen of this city gave them a large spot of ground near the river, where they erected a spacious convent, and which place still continues to bear their name of *Black Friars*.

This order is said to have extended itself throughout every known part of the world. It has forty-five provinces under the general, who resides at Rome; and twelve particular congregations, which are governed by vicars-general. They reckon three popes of the order, more than sixty cardinals, several patriarchs, a hundred and fifty archbishops, and about eight hundred bishops. St. Dominic having persuaded Honorius III. in 1218, to establish

the office of master of the sacred palace at Rome, to whom the interpretation of the Scriptures and the censure of the press was committed, this place was first conferred upon himself, since which time the office has always been filled by a member of this religious order.

Of the four orders of mendicant friars above mentioned, the Dominicans and Franciscans enjoyed by far the greatest power and reputation. During three centuries these two fraternities held almost an absolute dominion both in church and state, and possessing themselves of the highest offices, as well civil as ecclesiastical, maintained with the greatest zeal all the prerogatives and increasing exactments of the see of Rome. They long continued, indeed, the principal support of the papal authority, and were hence rewarded by the Roman pontiffs with peculiar power and privileges. The contests, however, for pre-eminence, which at length arose between these two orders, whose rivalry and contention for power had always rendered them hostile to each other, caused the greatest tumults and disturbances in the church, and threatened even to overturn the authority and jurisdiction of the Roman see. The dreadful profligacy also of the mendicants in general, and of the Dominicans and Franciscans in particular, began to dissolve that charm which had hitherto been attached to their apparent sanctity. The measures they adopted, in order to maintain and extend their rival pretensions and authority, were so perfidious and cruel, that their influence began to decline towards the beginning of the sixteenth century; while the tragical scenes contrived by the Dominicans at Bern in 1509 against Jetzer, a simple, but austere lay brother of their order, for the purpose of determining in their own favour a most ridiculous dispute, which had long been carried on between themselves and the Franciscans, relating to the immaculate conception of the Virgin Mary, contributed to lower them still more in the opinion of all those who were not blindly attached to the church of Rome, or who, for any other motives, continued to uphold her sinking power and authority.—See a particular account of the impious frauds and stratagems practised by the Dominicans on this occasion, in *Burnett's Travels through France, Italy, Germany and Switzerland*, and in *Mosheim's Eccl. Hist.* Cent. XVI.

DOMINICAL, an ecclesiastical term of uncertain import. The council of Auxerre, holden in the year 578, directs that women should communicate with their dominical; hence some have supposed this was a linen cloth, in which they were to receive the elements of the eucharist, instead of in the bare hand. Others have imagined it to have been a kind of veil, wherewith they were to

cover their head at the administration of the sacrament. And by others, it has been thought to have been a sort of linen cloth or handkerchief for the purpose of receiving and preserving the eucharist, to be taken on occasion at home ; a practice which prevailed in the times of persecution.—See *Tertullian ad uxorem*.

DOMINICUM. In the ancient writers, this term has three different significations —1. The Lord's-day ; 2. The Lord's Supper ; 3. The Lord's house. Cyprian seems to use it in all these senses ; and St. Jerome calls the famous church of Antioch, which was begun by Constantine and finished by Constantius, the *Dominicum Aureum*.—*Bing. Orig. Eccl.* b. viii. c. 1, s. 2.

DOMINICI FRATRES, an order of priests, or inferior ecclesiastics, the institution of which has been generally attributed to Chrodegangus, bishop of Mentz, in about the middle of the eighth century. Their duty was to assist the bishop, on whom they entirely depended for their support, in the administration of the service of the cathedral.—See article *Canon*, 1.

DONATISTS, a numerous and powerful party of schismatics, who arose in Africa early in the fourth century, and took their denomination either from Donatus, Bishop of Casæ Nigræ, in Numidia, who, according to St. Austin was the first author of the schism ; or from another Donatus, Bishop of Carthage, who was a great supporter of their cause. They were also distinguished by several other denominations, as *Circumcelliones*, *Montenses* or *Mountaineers*, *Campites*, *Rupites*, &c. The origin of this famous schism, which for the space of upwards of three hundred years occasioned continual disturbances throughout all the churches of Africa, seems to have been the following. Mensarius, Bishop of Carthage, having died in the year 311, the greatest part of the clergy and people chose Cæcilianus, in his place, who, without the consent of the Numidian bishops, was consecrated by those of Africa alone. The Numidian bishops, who had hitherto been always present at the consecration of the bishops of Carthage, being highly indignant at this exclusion, and being supported by Botrus and Celesius, two chief presbyters, who had been competitors with Cæcilianus, and particularly by Lucilla, an opulent lady, who had been publicly reprimanded by the latter for kissing the reliques of a martyr, (an undeniable proof that the worship of reliques was in this age disapproved of by the church,) declared the election of Cæcilianus void, and the see of Carthage vacant ; the only charge that was brought against him that could affect the validity of his election being, that he had been ordained by Felix, Bishop of Aptungus, whom they falsely accused of being a *Traditor*,

or one who in compliance with a decree of Dioclesian had delivered up the books of Scripture to be burnt.—(See article *Traditores*.) This party having thus declared Cæcilianus illegally ordained, and therefore illegally elected bishop, chose Majorinus in his stead, who was then only a lector of the church of Carthage, and said to have been a menial servant of Lucilla. They then separated themselves from the communion of Cæcilianus, and from the communion of all who communicated with him; and thus, indeed, separated themselves from the communion of the Catholic church in general; for Cæcilianus, as we learn from St. Austin, was acknowledged by all the other bishops of Africa, by Melchiades, the Pope, and by all the other bishops of the world.

This controversy in a short time spread not only throughout Numidia, but also through all the provinces of Africa, and at length was brought by the Donatists before the emperor Constantine the Great; by whom the case was submitted in the year 313, to Melchiades, the Pope, and three bishops of Gaul, as his assistants. By these, not only Cæcilianus, but Felix also was acquitted of the charges that were adduced against them. The Donatists, however, appealing against this judgment, the emperor in the following year permitted them to bring their cause before another and more numerous council of bishops assembled at Arles for that purpose. Here, also, the Donatists were condemned; but in the year 316, Constantine ordered the whole affair to be brought before himself at Milan, when their cause was again defeated, and themselves declared schismatics and enemies of the church. Exasperated at these repeated decisions against them, the Donatists loaded the emperor with every kind of abuse, who in consequence deprived them of their churches, sent many of their seditious bishops into banishment, and even punished some of them with death.

These commotions, so detrimental to the peace of the church, gave rise to a most singular and horrible confederacy of ruffians, known by the name of *Circumcelliones*. These savage and desperate men maintained the cause of the Donatists by force of arms, and committed through all parts of Africa the most dreadful cruelties against the followers of Cæcilianus.—(See article *Circumcelliones*.) After the death of Constantine, Donatus rejecting all offers of reconciliation which were offered him by Constans his son, the *Circumcelliones* were attacked and completely routed at Bagnia by Macarius, whom Constans had sent against them. Upon this Donatus himself, and many of his followers, were banished, and this very formidable party seemed nearly

destroyed. After the accession, however, of Julian to the throne in 362, the Donatists were restored to their country as well as to their former liberty. This was used by them with so little moderation, that they soon renewed all their cruelties and excesses, which brought upon them the vengeance of the emperor Gratian. Several edicts were published by him against them, and in 377 he deprived them of all their churches, and prohibited all their assemblies. They nevertheless appear to have had a very considerable number of churches towards the latter end of this century; but about this time they began to decline, more, however, on account of a schism, which arose among themselves, and the zealous opposition they met with from Augustin, Bishop of Hippo, than from the hostility of the emperors. The former was occasioned by the election of two rival bishops in the place of Parmenian, the successor of Donatus; one party having chosen Primian, and hence called *Primianists*, and the other Maximian, who were styled *Maximianists*. They continued, nevertheless, as a separate body until the end of the sixth century, when they were attacked and nearly suppressed by the zeal of Gregory, the Roman pontiff; few traces of them being met with later than this period.

The doctrine of the Donatists was conformable to that of the church in general; they held, however, that baptism and ordination, conferred by any out of the church, that is, out of their own sect, was null and void. Hence they rebaptized those who joined their party from other churches, and reordained their ministers. They looked upon themselves also as constituting the only true, pure, and holy church, and considered all others as prostitute and fallen. Being urged to point out how the church, which had been looked upon as universal, could be confined to Africa alone, the Donatists had no difficulty in supporting their pretensions from Scripture, citing for that purpose the song of Solomon. *Indica, quem diligit anima mea, ubi pascas, ubi cubes in meridie.* Where thou feedest thy flock and resteth at noon; alluding to the custom of shepherds seeking shelter for the flocks during the heat of mid-day, but which the Donatists construed as denoting that the Shepherd of Israel was only to feed his flocks in their southern country of Africa.

Donatus himself is said to have favoured the doctrines of Arius, and hence Epiphanius, Theodoret and others, have accused the Donatists of Arianism; a charge which received support from their being protected by the Vandals, who held that doctrine. St. Augustin, however, declares that the Donatists were free from that error.—See *Mosheim's Eccl. Hist. Cent. IV. Part II. ch.*

5, and *Bowers's Hist. of the Popes*, vol. i. p. 88, and *Tillemont's Memoirs*, vol. 6.

DONATIVE, a term usually applied to advowsons, which are said to be either *presentative*, *collative*, or *donative*. The latter is where the king, or any subject by his license, hath founded a church or chapel, and ordained that it should be in the gift or disposal of the patron, and subject to his visitation only. In this case the benefice becomes vested in the clerk by the patron's deed of *donation*, without presentation, institution, or induction. This is said to have been anciently the only way of conferring ecclesiastical benefices in England; the method of institution by the bishop not having been established earlier than the time of Archbishop Becket in the reign of Henry II. Others, however, contend, that the claim of the bishops to institution is as old as the first planting of Christianity in this island, alleging that in a letter from the English nobility to the Pope, in the reign of Henry III., which is recorded by Matthew Paris, presentation to the bishop is spoken of as an immemorial custom. "The truth," says Blackstone, "seems to be, that where the benefice was to be conferred on a mere layman, he was first presented to the bishop in order to receive ordination, who was at liberty to examine and refuse him. But where the clerk was already in orders, the living was usually vested in him by the sole donation of the patron; till about the middle of the twelfth century, when the Pope and his bishops endeavoured to introduce a kind of feudal dominion over ecclesiastical benefices; and in consequence of that began to claim and exercise the right of institution universally as a species of spiritual investiture."—*Comm. b. ii. ch. 3.*

DORT, SYNOD OF, a national assembly summoned by authority of the states-general, and held at Dort in the year 1618. The most eminent divines of the United Provinces, and deputies from the churches of England, Scotland, Switzerland, Bremen, Hussia, and the Palatinate, met on this occasion to decide the controversy, which had arisen between the Calvinists and Arminians; the latter of whom were declared by this assembly corruptors of the true religion. The authority, however, of this synod was far from being universally acknowledged either in Holland or in England. In this country, indeed, at first it was generally supported, but was soon afterwards opposed by Archbishop Laud, and ultimately by King James himself, who had taken care to send such deputies to the synod as were known to profess the doctrines of Calvin. Indeed the liberty of private judgment as to the doctrines

of predestination and grace, which the divines assembled at Dort so much discouraged and attempted to suppress, seemed to acquire new vigour in consequence of the arbitrary proceedings of this synod.—See articles *Arminianism*, and *Calvinism*.

DOSITHEANS, a sect of heretics, or rather Antichristians, who appeared in the first century of the Christian era, and took their name from Dositheus, the chief of a faction among the Samaritans. According to Origen, Dositheus endeavoured to persuade the people that he was the Messiah foretold by Moses, and is therefore, as is remarked by Mosheim, rather to be considered as an enemy to Christianity, than a heretic. The time of his living is uncertain, some with St. Jerome placing him before that of our Saviour, while Origen and others suppose him to have been contemporary with the Apostles. He seems to have had many followers, and his sect was still subsisting at Alexandria in the time of the patriarch, Eulogius, who in a decree published by Photius accuses Dositheus of having injuriously treated the ancient patriarchs and prophets, and of attributing to himself the spirit of prophecy. He complains also of his corrupting the Pentateuch in divers places, and of composing several books directly contrary to the law of God. And hence upon the authority of Eulogius Archbishop Usher considers Dositheus to have been the author of all the changes made in the Samaritan Pentateuch.

Epiphanius supposes Dositheus to have been a Jew by birth, and to have abandoned that party for that of the Samaritans, and that he was the author of the Sadducees; and Serrarius calls him the master of Sadoc, from whom the Sadducees are derived. From this it would appear that he was not later than the time of our Saviour.—See *Basnage, Histoire des Juifs*, lib. ii. c. 13.

DOXOLOGY, a hymn used in praise of the Almighty, and sometimes distinguished by the *greater* and *lesser* doxology. The latter originally consisted only of the first sentence, *Glory be to the Father, and to the Son, and to the Holy Ghost*, without any response. Indeed, Wheatly tells us that in the primitive times almost every Father had his own doxology, which they expressed in their own phrases and terms. The earliest form in which we have any doxology is that used by St. Paul at the conclusion of his second epistle to the Corinthians, which is in these words: “The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you.” This passage is adduced by Bishop Pretymann in support of the doctrine of the Trinity. “The manner,” his lordship forcibly remarks, “in which Christ and

the Holy Ghost are here mentioned, implies that they are persons, for none but persons can confer grace or fellowship; and these three blessings of grace, love, and fellowship, being respectively prayed for by the inspired Apostle from Jesus Christ, God the Father, and the Holy Ghost, without any intimation of disparity, we conclude that these three persons are equal, and divine. This solemn benediction may therefore be considered as another proof of the Trinity, since it acknowledges the divinity of Jesus Christ and of the Holy Ghost."—*Elem. of Christ. Theol.* vol. ii. p. 89. But whatever was the form, the meaning and design of this hymn was the same, being always addressed, to three distinct, but undivided, persons in one eternal and infinite essence. But when the Arians begun to wrest some of the more general expressions used by the Fathers in countenance and vindication of their own opinions, and to fix upon that form of the hymn, which was best adapted for this purpose, viz. *Glory to the Father, by the Son, in the Holy Ghost*, this as well as the other forms then in use begun to be laid aside, and that which ascribes *Glory to the Holy Ghost*, as well as *to the Father and the Son*, with the additional words, *now and ever, world without end*, from that time became the standing form of the church; and which is still used in the offices of the Greek Church. But the Western Church soon afterwards added the words, *As it was in the beginning*, not only to oppose the doctrine of the Arians, but also to declare that this was the primitive form, and the old orthodox way of praising God. In the Western Church this doxology is repeated at the end of every psalm, and of all the hymns, except the *Te Deum*, (which is little more than the *Gloria Patri* enlarged,) a custom, according to the learned Durandus, instituted by Pope Damasus at the request of St. Jerome; but for which Wheatly remarks there is but little foundation. In the Eastern Churches it is only used at the end of the last psalm, which they call their *Antiphona* or *Allelujah*.

The greater doxology, called the *Gloria in excelsis*, or sometimes the *Angelic Hymn*, has ever been observed in all churches, and in all ages. The first part of it begins with the words sung by the angels at our Saviour's Nativity, *Glory be to God on high, &c.*, and was thence transcribed into the Oriental liturgies. The latter part of it is ascribed to Telesphorus about the year 139; and the whole hymn, with very little variation is to be found in the Apostolical Constitutions, and was established to be used in the service of the church by the fourth council of Toledo more than a thousand years since. In the Greek Church this doxology makes a constant part of the morning

service, when upon ordinary days it is only *read*, but upon more solemn occasions is directed to be sung.—See *Wheatly on the Common Prayer*, ch. iii. sect. 9; and ch. vi. sect. 27. For a particular account of the greater and lesser doxologies, and of some of the most celebrated hymns made use of in the service of the ancient church, see *Bing. Orig. Eccl.* book xiv. c. 2.

DRAGOONING, a term which has been given to the cruel methods used by the papists in France, after the revocation of the edict of Nantz, under Lewis XIV., for the purpose of converting the Protestants, and bringing them within the pale of the Church of Rome. A particular account of these barbarities may be seen in Buck's Theological Dictionary, under the head of *Persecution*.

DUALISTS, an appellation sometimes given to those, who after the example of the Oriental philosophers maintained the existence of *two eternal principles*, from which all things proceeded; the one presiding over *light*, and perfectly *good*; the other presiding over *matter*, and entirely *evil*.—See articles *Gnostics*, *Marcionites*, *Valentinian*, &c.

DUHOBORTSI, a sect of Bezpopoftschins, one of the principal divisions of the Raskolniks, or separatists from the Russian church. They differ also in many respects from the other Dissenters, and reject the sacraments of baptism and the Lord's Supper.—See *Pinkerton's Russian Empire*; and articles *Bezpopoftschins*, and *Raskolniks*.

DULCINISTS, the followers of the doctrines of Dulcinus, a layman of Novara, in Lombardy. He appeared about the end of the thirteenth or in the beginning of the fourteenth century, and taught that the law of the Father was a law of grace and wisdom; but that the law of the Holy Ghost was a law entirely of love; and that this latter law, which had commenced with himself, would last to the end of the world.

Upon Gerhard Sagarelli, who was the founder of the sect of the *Apostles*, being committed to the flames, Dulcinus put himself at the head of these fanatics, and openly prophesied the approaching destruction of the corrupt church of Rome, and the establishment of a purer service, and more glorious church. He more particularly declared that the reigning pontiff, Boniface VIII., together with the licentious priests and monks, were in a short time to perish by the hand of the Emperor Frederic III., and that a new and most holy pope was to be raised to the head of the church. After having maintained his cause in several battles against the pope with great obstinacy

and courage, Dulcinus was taken prisoner, and put to death at Vercelli in a most barbarous manner, in the year 1307, together with Margaret, who, according to the custom of his sect, was his *spiritual sister*.

The Dulcinists, or Apostles, still continued, however, to subsist in France, Germany, and in other countries, notwithstanding the great opposition they met with from the Church of Rome, until the beginning of the fifteenth century, when they were totally extirpated under the pontificate of Boniface IX.—See *Mosheim's Eccl. Hist.* Cent. XIII. Part. II. ch. 5.

DULIA, a species of worship offered up in the Romish Church to the angels and saints in heaven, and distinguished from that of *Latria*, which, as the highest form of worship, is considered as due to God alone, and from *Hyperdulia*, which they address to the Virgin.

The practice of offering up this inferior species of worship seems to have had its origin in the custom of praying to the Deity to receive the intercessions of martyrs and saints. Hence it became usual to address their prayers immediately to them, but at first this was only a request to them to pray for those who thus invoked them. *Ora pro nobis*. At length, however, all things that were prayed for either from God or Christ were sought through the intermediation of saints and angels. Even the pardon of sins and eternal life are prayed for immediately from the latter. *Angelorum concio sacra, archangelorum turma inclita, nostra diluant jam peccata præstando supernam cæli gloriam*. Prayers to the saints as well for their *help and assistance*, as for their intercession, is encouraged by the decree of the Council of Trent.

DUNKERS, or, as they are sometimes called, Tunkers, (the origin of either appellation being unknown, but supposed to be derived from the name of their founder, who is said to have been a German,) a modern sect of Christians, who formed themselves into a society, or kind of commonwealth, in Pennsylvania, in the year 1724. New converts are admitted into their communion by baptism only, in performing which ceremony they make use of the trine immersion, with laying on of hands and prayer, while the person baptized continues in the water, into which it is their practice to plunge him head foremost. And hence they have sometimes been called *Tumblers*. Their habit or dress is peculiar to themselves, and much like that of the Dominican Friars. The men never shave their beard, and the brethren and sisters, although forming one society, live in separate habitations, and under distinct jurisdictions, and never meet together either for their meals, or their devotions, except upon particular occasions. Their food consists

chiefly of roots and other vegetables, the rules of the society not permitting them the use of flesh except upon their holding their agapæ, or love-feasts. At these times the brethren and sisters dine together, and are allowed mutton, but no other meat.

The peculiar tenets of the Dunkers seem to be the following: future happiness they consider as only to be attained by penance and mortification of the flesh. As Christ by his meritorious sufferings became the Redeemer of mankind, so they maintain every individual of the human race by a life of abstinence and mortification may work out his own salvation. They admit even the papal doctrine of supererogation, declaring that man may do much more than justice can oblige or require him to perform, and, therefore, that the superabundance of his works may supply the wants and contribute to the salvation of others. They deny the eternity of future punishments, and believe that the souls of the departed have the Gospel preached to them by our Saviour, and that the souls of the just are engaged in teaching the doctrines of the Gospel to those, who have not been blessed with the divine revelation in this life. They consider the sabbath, sabbatical year, and year of jubilee of the Jews to be typical of certain periods to take place after the last judgment, in which the souls of such as may not then be sufficiently pure to be admitted into a state of happiness are purified from their corruption. Should any within the limits typified by these two smaller periods be brought to admit the perfections of God, and to acknowledge Christ as their Redeemer, they think they will then be received into felicity; but they imagine that those who may continue obdurate beyond these periods will remain in torments until the last period typified by the jubilee shall arrive, when every creature shall be purified, and made to partake of the endless fruition of the Deity. They disclaim against all acts of violence whatsoever, not permitting them even in cases of self-defence, and suffer themselves to be defrauded rather than seek redress in a court of law. Their church government and discipline are nearly similar to those of the English Baptists.

DUTIES, ECCLESIASTICAL, certain payments which are due by custom to the rector or vicar of every parish at Easter.

By the eighth rubric after the communion service, it is ordered, that yearly at Easter every parishioner shall reckon with his parson, vicar, or curate, or his or their deputy or deputies, and pay to them or him all ecclesiastical duties, accustomably due, and then at that time to be paid. It has been a matter of some doubt, however, what these duties are. Bishop Stillingfleet

supposes them to be a composition for personal tithes, or a tenth part of every one's clear gains, which were due at this time. On the other hand, Bishop Gibson imagines them to have been partly such duties or oblations as were not immediately annexed to any particular office; and partly a composition for the *Holy Loaf*, which the communicants were to bring and offer; and which was, therefore, to be answered at Easter, because every one was bound at that festival to communicate. Wheatly supposes that both these may have judged rightly; for he observes, that by an act of the 2 & 3 Edw. 6, such personal tithes are directed to be paid yearly at or before the feast of Easter; and also all lawful and customary offerings, which had not been paid at the usual offering days, are ordered to be paid at Easter next following.

E.

EASTER, (according to some, from *Eostre*, a goddess worshipped by the Saxons with much solemnity in the month of April, or as other etymologists say, from *Oster*, a Saxon word signifying *to rise*,) a festival of the Christian church, observed in memory of our Saviour's resurrection, and by the first Christians called the *pascal day*, or *passover*, in relation to the feast celebrated by the Jews at that time.

This was termed by the ancient fathers the *queen* or *highest* of feasts; and, according to St. Ambrose and Eusebius, was so highly esteemed as to be solemnized for the space of fifty days together, even up to Whitsuntide. The antiquity of this festival appears also from Eusebius, who in his life of Constantine observes, "The feast of Easter we have kept from the first day of the passion till now." He tells us also that it obtained in all the churches, although there was very early a contention among them as to the day on which it ought to have been kept. In the Asiatic churches it was usual to celebrate Easter on the same day on which the passover was kept by the Jews, viz. on the fourteenth day of their first month, (Nisan,) without any reference to the day of the week, whence they acquired the name of *Quarto decimans*, *Fourteenthists*; but the western churches were always accustomed to keep it on the Sunday following the Jewish passover, as well on account of the greater solemnity of the day, as for the purpose of distinguishing themselves from the Jews. Both parties pleaded the practice of the apostles in their favour; the first that of St. John, the latter that of St. Peter and St. Paul.

This difference was the occasion of much controversy, which although for some time carried on with forbearance and charity, soon created much animosity and great disturbances in the church; and was at length brought to such an height that Constantine procured a canon to be passed at the great council of Nice, for the purpose of establishing an uniformity of practice. By this it was decreed, "That everywhere the great feast of Easter should be observed on one and the same day; and that not on the day of the Jewish passover, but as had been generally observed, upon the Sunday afterwards."

And for the prevention of all further disputes upon this subject, certain other canons, called *paschal canons*, were at the same time established.—See *Mosh. Eccl. Hist.* Cent. ii. p. 11.—*Wheatly on the Common Prayer*.

It is remarkable that Tertullian, although he frequently mentions the festival of Easter, takes no notice of the paschal controversy; but only says it was always commemorated in the first month of the year.—*De Jenuniis*, c. 14. For a distinct account, however, of this controversy, see *Heuman's Sylloge*, or *Collection of Small Pieces*.

In the ancient church Easter-Eve, Wheatly tells us, after the authorities of Gregory Nanzianzis and Eusebius, was celebrated with more than ordinary devotions, with solemn watchings, with multitudes of lighted torches both in their churches and their own private houses, and with a general resort and confluence of all ranks of people. At Constantinople it was observed with most magnificent illuminations, lighted torches, or rather pillars of wax, being set up over all the city, which gloriously turned the night into day. All which was designed as a forerunner of that great light, even the *Sun of Righteousness*, which the next day arose upon the world. As the day, he adds, was kept as a strict fast, so the vigil continued at least till midnight, the congregation not being dismissed until that time; it being the tradition of the church that our Saviour arose a little after midnight.—*Common Prayer*, ch. v. s. 16.

EBDOMARIUS, an officer formerly appointed every week to superintend the performance of divine service in cathedrals, and prescribe the duties of each person attending in the choir.

EBIONITES, one of the earliest sects of heretics, and generally placed among those of the apostolic age, yet they seem not to have had any existence as a sect until the second century. It is very doubtful whence the Ebionites derived their name, some, with Epiphanius, supposing it to have been taken from Ebion, their leader; and others, as Origen and Eusebius, from the Hebrew word *ebion*, which signifies *poor*; because, they say, they were poor in sense and understanding, or had poor and low thoughts of Jesus Christ.

Many have confounded the Ebionites with the Nazarenes, and Cerinthians; and some have looked upon them merely as a branch of the latter. It is certain, however, that they entertained sentiments and doctrines much more opposed to the purity of the Christian religion, than either of these other sects. "As a characteristic distinction" between the Nazarenes and the Ebionites, "they not only held different opinions on the fundamental articles of faith, but received different gospels. The Nazarenes not only maintained the

miraculous conception of Christ, but also that he partook, in some limited degree, of the divine nature. The Ebionites held St. Paul in great contempt, as a deserter of the law of his ancestors: the Nazarenes, on the contrary, placed him among the most eminent teachers of divine truth. The Ebionites maintained that the laws of Moses ought to be observed by all proselytes to Christianity: the Nazarenes, that such an observance should be extended only to the descendants of Abraham. As a decisive proof that the Nazarenes held opinions more sound and more approaching to the true faith than their successors the Ebionites, they are not included in the heretical catalogue by the early writers, whereas the Ebionites are distinguished by a conspicuous place."—*Kett's Bamp. Lect.* 117.

Indeed, according to Origen, there were two sorts of Ebionites. The first believed that Christ was born of a Virgin, and seem to have been merely a sect of Judaizing Christians, and differed but little from the Nazarenes, except in regard to the authority of some of the sacred writers. The latter, although they believed the celestial mission of Christ, and his participation of the divine nature, yet regarded him as a mere man born of Joseph and Mary, according to the ordinary course of nature. They joined the observance of the ceremonial law with that of the doctrines of the gospel, and therefore rejected the Epistles of St. Paul, whom they considered an apostate. They received nothing of the Old Testament but the Pentateuch, and of the four gospels only that of St. Matthew, which they corrupted and altered in such a manner as was best adapted to support their peculiar doctrines. They believed also in a Millenium.—See *Epiphanius de Hær.* and *Mosh. Eccl. Hist.* Cent. II. p. 11.

ECCLESIASTICAL, that which belongs or relates to the church; as ecclesiastical polity, history, discipline, &c.

Although the name of ecclesiastics was generally applied in a peculiar manner to the clergy, as contradistinguished from the laity, yet in the early ages of the church we find it attributed to all Christians in general. When Christians, Bingham remarks, are spoken of in opposition to Jews, infidels and heretics, then they have all the name of ecclesiastics, or men of the church, as being neither of the Jewish synagogue, nor of the heathen temples, nor heretical conventicles, but members of the church of Christ.—See *Orig. Eccl.* b. i. c. i. s. 8.

ECCLESIASTICAL COURTS. Until it became a maxim in the Romish churches that all ecclesiastical persons as well as all ecclesiastical causes,

should be subject exclusively to ecclesiastical jurisdiction, a maxim which was very soon attempted to be established by the popes, there was no distinction, at least in this country, between the lay and spiritual courts. The bishop of the diocese, and the alderman or sheriff of the county, were accustomed to sit together in the same court, and to take a joint cognizance of all matters brought before them, whether ecclesiastical or civil. This united plan of jurisdiction, however, was quite at variance with the system which the popes had by decrees successfully introduced into most parts of Europe, and which considered the cognizance of all ecclesiastical causes as vested immediately in the pope by a divine indefeasible right, and through him in all inferior tribunals; one of the canons of their church expressly declaring, *Sacerdotes a regibus honorandi sunt, not judicandi*. Many attempts were made by the church of Rome at different times, with more or less success, to dissolve the union of the civil and ecclesiastical courts in this country, but this separation was not finally effected until the usurpation of Stephen, who, for the purpose of gaining the support of the clergy, engaged that all ecclesiastical persons and causes should henceforth be subject only to the bishop's jurisdiction.

In this country the ecclesiastical courts, or as they are sometimes called courts Christian, or *curiæ Christianitatis*, are of various kinds and of different power and authority; the principal of these are,

1. The *Archdeacon's Court*, which is holden by a judge appointed by the archdeacon, who is called his *official*, and who entertains jurisdiction, sometimes in concurrence with, and at others in exclusion of the bishop's court of the diocese. From the sentence of this court an appeal is given to that of the bishop by 24 Hen. VIII. c. 12.

2. The *Consistory Court*, which is holden before the chancellor of the bishop, or his commissary, in every cathedral, for the trial of all ecclesiastical causes arising within the diocese. By the last mentioned statute an appeal lies from this Court to the archbishop of the province.

3. The Court of *Arches*, is a court of appeal belonging to the archbishop of each province, whereof the judge is called the *Dean of the Arches*.—See article *Arches, Court of*.

4. The Court of *Peculiars*, which is a branch of the last-mentioned court. This court entertains jurisdiction over all such places as belong to the province of Canterbury, although dispersed over other dioceses, and which, as such, are exempt from the ordinary's jurisdiction. All ecclesiastical causes

arising within these places are in the first instance cognizable by this court, from which an appeal lies to the king in Chancery by 25 Hen. VIII. c. 19.

5. The *Prerogative Court*. This court has cognizance of all testamentary causes, where the party has died possessed of *bona notabilia*, within two separate dioceses. In such cases the probate of wills belongs to the archbishop of the province under a special prerogative, and all causes relating to the wills, administrations, and legacies of persons so dying, are here determined, subject to an appeal under the last-mentioned statute, to the king in Chancery.

6. The Court of *Delegates, judices delegati*. This is a court of appeal for all ecclesiastical causes. The judges, who are generally taken from those of the courts at Westminster, and from doctors of the civil law, are appointed under the king's commission under his great seal, issuing out of Chancery, to hear all appeals to him arising by virtue of the above-mentioned statute of Hen. VIII., previous to which statute all appeals were carried to the court of Rome.—See article *Appeal*. Should the king himself be a party in any of these suits, the appeal lies, by virtue of the statute 24 Hen. 8, c. 12, to all the bishops assembled in the upper house of convocation.

7. The Court, or Commission, of *Review*. Although the sentence of the court of delegates is declared by the above-mentioned statutes of 24 and 25 Hen. VIII. to be definitive, yet, inasmuch as commissions of review might, by the canon law, have been granted by the Pope, and as all such power and authority as was formerly exercised by him, was expressly given to the crown by the 26 Hen. VIII. and 1 Eliz. c. i., it has been holden that the king may now grant such a commission. It is not demandable, however, *ex debito justitiæ*, but is only granted in extraordinary cases, and when there has been reason to apprehend that the court of delegates have been led into some material error.

ECCLESIASTICAL STATE.—See article *Clergy*.

ECLECTICS, from a Greek word signifying to choose, a name originally assumed by certain philosophers, who, without adopting the sentiments of any particular sect, took what they chiefly approved of from each. They evidently however preferred the doctrines of Plato to those of any other sage, and embraced most of his opinions concerning the Deity, the universe, and the human soul. Towards the end of the second century many Christians of Alexandria adopted this new species of Platonism, and being desirous of retaining, with the profession of the Gospel, the name, dignity, and habits of philosophers, considered many of their tenets, and particularly those of Plato, as conformable to the spirit and genius of the Christian doc-

trine. These were now distinguished by the appellation of *New Platonics*, and sometimes by that of *Ammonians*, from Ammonius Saccas, a celebrated teacher of their doctrines.

This new species of philosophy was adopted by Origen, and from his example by many other Christians, and became extremely prejudicial to the cause of the Gospel, and destructive of the beautiful simplicity of its doctrines. "It would be endless," says Mosheim, "to enumerate all the pernicious consequences that may be justly attributed to this new philosophy, or rather to this monstrous attempt to reconcile falsehood with truth, and light with darkness. Some of its most fatal effects were its alienating the minds of many in the following ages from the Christian religion, and its substituting in the place of the pure and sublime simplicity of the Gospel an unseemly mixture of Platonism and Christianity."—*Eccl. Hist. Cent. II. Part 2*; and see article, *Ammonians*.

ECTHESIS, a confession of faith drawn up by Sergius, Patriarch of Constantinople, and issued in the year 639 by the Emperor Heraclius, for the purpose of putting an end to the commotions which had arisen in the church respecting the single or twofold nature of Christ. This formula forbid all further controversies on the question, but as it plainly inculcated the doctrine of one nature, or one will only, and was therefore received by most of the eastern bishops, it was rejected by a council at Rome, in which the Monothelites were also condemned. Another edict, called the *Type* or *Formula*, was published in 648, by the Emperor Constans, by which the Ecthesis was suppressed, and a profound silence commanded to be observed upon this difficult question. The strife and contention, however, between the parties continued as strong as ever; and by another council, consisting of 105 bishops, assembled at Rome in the year 649, both the Ecthesis and Type were condemned, and the most violent anathemas were pronounced against the Monothelites, by which they were solemnly consigned to the devil and his angels.—See *Mosh. Eccl. Hist. Cent. VII. Part 11*, and articles *Entychians* and *Monothelites*.

EFFRONTES, a sect of heretics, who arose about the middle of the sixteenth century, and who, instead of the usual ceremony of baptism, scraped their forehead with a sharp instrument until it bled, and then poured oil into the wound. They are supposed also to have denied the divinity of the Holy Ghost.

EICETÆ, an inconsiderable number of fanatics, who towards the end of

the seventh century held that prayer, in order to make it acceptable to God, ought to be performed dancing. This manner of offering up worship to the Deity is still prevalent in many countries. In different parts of the United States of North America, there are a peculiar sect of Christians known by the name of *Shakers*, who have acquired that appellation from their practice of offering up their prayers with dancing and clapping of hands. This they consider as a manifestation of joy and thanksgiving.

ELCESAITES, a sect of heretics, who are said to have been formed during the time of Trajan, and to have taken their name from their leader, Elkai, a Jew. Attached to the worship of one God, and to the ceremonial law of Moses, Elkai is said to have corrupted nevertheless the religion of his ancestors, by mixing with it a multitude of fictions drawn from the oriental philosophy, and to have kept a mean between the worship of the Jews, Christians and Pagans. It is doubted, indeed, whether the Elcesaites are to be reckoned among the Christian or the Jewish sects.—See *Mosh. Eccl. Hist. Cent. II. Part 11.*

Theodoret, in his *Epitome of Heretical Tables*, includes the Elcesæi in the list of those who affirmed Christ to be a mere man. He also tells us, that they composed a certain book, which they say descended from heaven, and that he who hears it will receive remission of sins beyond what was granted by Christ.

ELDERS, certain laymen who form an essential part in the constitution of the Presbyterian church. "In every thing which concerns what is called discipline, the exercise of that jurisdiction over the people with which the office bearers of the church are conceived to be invested, a Presbyterian minister is assisted by lay elders. They are laymen in this respect, that they have no right to teach or to dispense the Sacraments; and on this account they form an office in the Presbyterian church inferior in rank and power to that of pastors. They generally discharge the office which originally belonged to the deacons, of attending to the interests of the poor. But their peculiar business is expressed by the name of *Ruling* elders; for in every question of jurisdiction within the parish they are the spiritual court, of which the minister is officially moderator; and in the presbytery, of which the pastors of all the parishes within its boundary are officially members, lay elders sit as the representatives of the several sessions, or consistories."—*Dr. Hill's Theol. Lect. p. 170.*

The above remarks have immediate reference to the church of Scotland,

but with some little variation in name or privileges the office of lay elders is found in all the Presbyterian churches on the continent. Calvin admitted lay elders into a participation of the government of the church, in conformity, as he conceived, with the practice of the first Christians, and "as an effectual method of preventing the return of inordinate power in a superior order of clergy."—*Ib.* p. 164.

On the other hand, it is contended by those who support the episcopal form of church government, that neither the name nor office of lay elders has ever been taken notice of in any general or provincial council, nor was it known to any church whatever before the time of Calvin.

In Scotland the number of elders is generally proportioned to the extent, or rather to the population, of the parish, differing from two or three to fifty. "They are grave and sober persons, chosen from among the heads of families of known orthodoxy, and steady adherence to the worship, discipline, and government of the kirk. Being solemnly engaged to use their utmost endeavours for the suppression of vice, and the cherishing of piety and virtue, and to exercise discipline faithfully and diligently, the minister, in the presence of the congregation, sets them apart to their office by solemn prayer, and concludes the ceremony, which is called ordination, with exhorting both elders and people to their respective duties." In many respects the lay-elders of the Church of Scotland resemble the churchwardens of our own church; they possess, however, a greater spiritual jurisdiction.—*Adams's Religious World Displayed*, vol. ii. p. 13.

ELECT, from *eligo*, to choose, a term, according to some systems of theology, used to denote those who are said to have been predestined to glory as the end, and to sanctification as the means, by the mere will of God himself before the foundations of the world were laid.—See *Calvinism and Predestination*.

By others the term is applied to the primitive Christians, in which sense the elect mean those who were chosen and admitted to the favour and blessings of Christianity.

This term is also applied to such archbishops, bishops or others, who have been chosen or appointed, but who have not yet been consecrated or actually invested with their office.

ELECTION, in theology, signifies the choice which God of his own good pleasure makes of men, or of nations, for the objects of his mercy and grace. Thus the election of the Jews was the choice of that people by God for the

sundry purposes expressed in the Scriptures, and more particularly for the birth among them of the Messiah. And thus, also, particular persons and nations were elected to the first participation of the blessings of Christianity.

According to some divines election signifies a predestination to grace and glory.—See articles *Calvinism—Grace—Predestination, and Reprobation*.

Of the doctrine of election, however, in the sense of *predestination*, we have nothing in the earliest Fathers of the church. Tertullian, in arguing with the heretics of his time, frequently speaks of the purpose or will of God in the natural and moral government of the world; and contends that this purpose or will is not inconsistent with human liberty. "Some," he says, "argue, that whatever happens, happens by the will of God, for if God had not willed, it would not have happened. But this," he adds, "is to strike at the root of all virtue, and to offer an apology for every sin." The sophistry moreover of the argument is not less glaring than its pernicious tendency. For if nothing happens but what God wills, God wills the commission of crime, or in other words, he wills what he forbids. We must not therefore *so* refer all events to the will of God, as to leave nothing in the power of man. Man has also a will, which ought always to conspire with the will of God, but is too often at variance with it." *De Exhort. Cast.* c. 2. In the following chapter Tertullian distinguishes between the will by which God *ordains*, and the will by which he only *permits*; calling the first *pura voluntas*, and the other *invita voluntas*.

His learned commentator, the Bishop of Lincoln, further observes, that Tertullian seems to have been aware that election implied reprobation, as well as of the futility of the distinction which is attempted to be drawn, when it is said that God does not positively reprobate, but only does not elect or passes by. In his apology he says, *Prælatio alterius sine alterius contumalia non potest procedere, quia nec Electio sine Reprobatione*, c. 19. And *Adv. Marc.* he says, *Nam sicut ad salutem vocat, quem non recusat vel etiam quem ultro vocat; ita in perditionem damnat, quem recusat*.—Lib. iv. 29.

ELEEMOSYRARIUS, from a Greek word signifying pity, a term used in the old writers for the almoner, or peculiar officer, who received the eleemosynary rents and gifts, and distributed them to pious and charitable uses. All religious houses had an officer of this description.—See article, *Almoner*.

ELEMENTS, the bread and wine consecrated and offered up at the celebration of the Sacrament of our Lord's Supper.—See article, *Eucharist*.

ELEVATION OF THE HOST, that part of the mass where the priest in the church of Rome raises the host for the adoration of the people.—See article, *Mass*.

EMBER-WEEKS, are certain times for consecrating to God the four seasons of the year, and more particularly for imploring his blessing by fasting and prayer, upon the ordinations usually performed in the church at these times. The etymology of the word seems to be very uncertain. Some consider it corrupted from the Saxon word *ymbren*, *i. e.* circular days; and others from the Latin *tempora*, as by the canonists these days are called *quatuor anni tempora*. Another derivation of the term has been taken from the custom of the ancients, of expressing their humiliation at these seasons of fasting, by sprinkling *ashes* on their heads, and in eating only cakes baked upon embers called *Ember bread*. Gibson says, they may not improperly be called *circular* fasts, or fasts in course, being observed in the four seasons on which the circle of the year turns; and accordingly, they are called by the canonists *jejunia quatuor temporum*.—252.

These seasons were formerly observed by different churches with some variation as to time, but by the council of Placentia, in the year 1095, they were directed to be observed on the Wednesdays, Fridays, and Saturdays, after the first Sunday in Lent, Whitsunday, Holy-rod Day, or the 14th of September, and the 13th of December, which was then kept in remembrance of St. Lucy. The canons appoint the Sundays immediately following the ember weeks for the ordination of priests and deacons, but the bishops have with us the power of ordaining on any other Sunday or holyday.

EMINENCE, a title of honour particularly bestowed on a cardinal by virtue of a decree of Pope Urban VIII. in the year 1630. Previous to this they were usually addressed with the titles of *Illustrissimi* and *Reverendissimi*; and have since assumed that of *Eminentissimi*.

ENCRATITES, from a Greek word, signifying to govern, a sect who arose in the church, under Tatian as their leader, towards the end of the second century. They are said to have obtained this name, purporting a government or restraint over themselves, as also that of *Continentes*, from their abstaining from marriage, and the use of wine and animal food. They seem to have been a species of Gnostics, and to have maintained that the soul died with the body, but that both became together partakers of the resurrection.

ENDOWMENT, the setting apart a sufficient portion of the glebe and

tithes for the due maintenance of a vicar, or curate, upon the appropriation of a benefice.

When benefices had become appropriated, that is to say, perpetually annexed to some spiritual corporation, either sole or aggregate, a small share of the tithes was thought sufficient for the officiating priest, and the remainder, subject to the burthen of repairing the church, was applied to the use of the appropriator.—See article *Appropriation*. The stipend of the minister, now called *vicarius*, or *vicar*, and sometimes curate, being thus entirely at the discretion of the appropriator, was often so meanly supplied, and the parishes consequently suffered so much from their neglect, that the interposition of the legislature became absolutely necessary; and accordingly it was enacted by statute 15 Ric. 2, c. 6, that in all appropriations the bishop should direct a competent sum, in proportion to the value of the tithes, to be distributed among the poor of the parish annually; and that the vicarage should be *sufficiently* endowed. The vicar, however, being merely the deputy of the appropriator, and therefore removeable at his pleasure, had little means of enforcing the legal sufficiency of his stipend; by statute 4 Hen. 4, c. 12, it was, therefore, further enacted, that the vicar should be a secular person, not a member of any religious house, that he should not be removeable at the caprice of the monastery, and that he should be sufficiently endowed, at the discretion of the ordinary, for these three express purposes—to perform divine worship, to instruct the people, and to keep hospitality.

The endowments made in consequence of these statutes have for the most part been of a part of the glebe belonging to the parsonage, and of the smaller tithes. Some vicarages, however, were more liberally endowed, or have since been augmented with a portion of the great or predial tithes. And such augmentations, when made by the appropriator, are rendered perpetual by statute 29 Car. 2, c. 8.—*Black. Comm.* book i. c. 11.

Upon making an appropriation it was customary to reserve an annual pension to the bishop and his successors, which was called an *indemnity*; the ground of which reservation in the registry of the archbishop of Canterbury is stated to be for a recompense of the profits, which the bishop would otherwise have during the vacation of such churches.—*Gibs.* p. 719. By endowment the vicarage becomes a benefice distinct from the parsonage; and the vicar may recover his temporal rights without the aid of the parson or patron. And by the institution of the bishop he hath the cure of souls transferred to him.—*Id.*

ENERGICI, a name given to those, who in the sixteenth century held that the Eucharist was neither the body nor the representative of the body of Christ, but his virtue and *energy*.

ENERGUMENS, those who were supposed to be possessed with the devil, or some unclean spirit. Concerning these in the primitive church there were many regulations. They were generally denied the benefits of baptism and the eucharist, but were permitted to be present at the public prayers of the church, and were usually put under the care of exorcists.

ENTHUSIASM, in a religious sense, is generally used to denote a transport of the mind, whereby it fancies itself inspired with some revelation or impulse from heaven; and may be defined to be *an unwarranted pretension to divine influence*. We find it often confounded with superstition, but although both these defects spring from an unenlightened understanding, and an unsound mind, yet they are perfectly distinct. The first is the offspring of unauthorized hope, the latter of groundless fear. Religious enthusiasm, indeed, has been considered as arising from unwarranted ideas of the nature of the relation between God and man, and as inconsistent with the humility of a Christian. The latter will be careful not to cherish any presumptuous hope of the divine favour, nor any extravagant notions of communications from heaven. But the enthusiast is led to entertain lofty ideas of himself, and degrading ones of the Deity. For himself alone, and for the promotion of his views, he will conceive the course of nature to be regulated, and that his immediate wants should be supplied by miraculous interference. Thus he considers himself as the peculiar favourite of God, and that all things are to minister to his exclusive good.

• The nature, origin, and injurious effects of the spirit of religious enthusiasm, as well as the fallacy of the pretensions of many of those who have acted under its influence, have been happily examined and exposed by the learned Dr. Nott in his Bampton Lectures.

EONIANS, the followers of Eon, a wild fanatic, whose intellect seems to have been deranged, of the province of Bretagne. His principal delusion was the imagining himself to be the Son of God, having entertained this notion from the similarity of the word *Eum*, in the form used for exorcising malignant spirits, viz. *per eum, qui venturus est judicare vivos et mortuos*, with his own name *Eon*. He and his disciples, however, were solemnly condemned by a council assembled at Rheims, in the year 1148, under Pope Eugenius III. and Eon himself, who, as Mosheim remarks, should rather have been delivered over to

the physicians, than placed in the list of heretics, ended his days in a miserable prison. He is said to have left a considerable number of followers and adherents, whom neither persecution nor death could persuade to abandon a cause so groundless and absurd.—*Mosh. Eccl. Hist.* Cent. XII. Part 2, Ch. 5.

EOQUINIANS, a small sect in the sixteenth century, who took their appellation from one Eoquinus, their leader, whose principal tenet was, that Christ died not for the wicked, or for mankind in general, but for the faithful only.

EPEFANOFTSCHINS, a branch of the Popoftschins, one of the principal divisions of the dissenters from the Russian Greek church.—See article *Popoftschins*, and *Pinkerton's Greek Church*.

EPHESUS, council of. This council was summoned by the Emperor Theodosius the younger in the year 431, and is the third general or œcumenical council in the annals of the church. The controversy which this council was called upon to determine respected the proper appellation to be given to the Holy Virgin. During the controversy with the Arians, the title of *Mother of God* had been very commonly attributed to the Virgin, and this had become a very favourite term with the followers of Apollinarius. Anastius, however, who was a disciple of Nestorius, the bishop of Constantinople, who was the chief of the faction opposed to the Apollinarians, strongly declaimed against this title, and insisted that the Virgin ought to be called *the Mother of Christ*, inasmuch as the Deity can neither be born nor die. This latter opinion was afterwards applauded by Nestorius, and explained and defended by him in several discourses. The monks of Constantinople, on the other hand, as strongly maintained that the Son of Mary was *God incarnate*, and excited the zeal and fury of the populace to support this doctrine against the Nestorians. The controversy was now taken up by Cyril, bishop of Alexandria, who, jealous of the rising power and authority of the bishop of Constantinople, proceeded to the most violent measures, and having engaged Celestine, the bishop of Rome, on his side, pronounced twelve distinct anathemas against him and his doctrine. Nestorius, on the other hand, accused his adversary of maintaining the Apollinarian heresy, and retorted against him the like number of anathemas.

To put a stop to these reciprocal excommunications, which cast so much disgrace upon the church, was the principal object of this council. Cyril, although he was one of the chief parties concerned, presided; but upon his proceeding to enter into the matter of the controversy before the arrival of

the eastern bishops, Nestorius refused to appear before the council. He was thereupon condemned without having been heard, charged with blasphemy against the Divine Majesty, compared with the traitor Judas, deprived of his episcopal dignity, and sent into exile, where he died.

The doctrine that was established by this council concerning Christ was, nevertheless, in conformity with that which has since been generally acknowledged and received by the great majority of Christians, viz. "That Christ was *one divine person*, in whom *two natures* were most closely and intimately united, but without being mixed or confounded together." For a particular account of the proceedings of this council, see *Variorum Patrum Epistolæ ad Concilium Ephesinum pertinentes*, published at Louvain in 1682, by Christian Lupas.

Another general council was assembled at Ephesus by Theodosius in the year 449, at the head of which he placed Dioscorus, the bishop of Alexandria, and the declared enemy of Flavianus. In this council, Dioscorus, by his influence and intrigues, procured the doctrine of *one incarnate nature* to be declared orthodox, and Eutyches to be acquitted of the charges which had been brought against him. Flavianus, on the other hand, was ordered to be scourged in a most indignant and barbarous manner, and banished to Epipas a city of Lydia, where he died from the ill treatment he had received. The Greeks call this council *Conventus Latronum*, or *Assembly of Robbers*, to signify that every thing was conducted with violence.

EPITHANY, a church festival, signifying the manifestation of Christ. According to Wheatly, this term was at first used as well for Christmas Day, when Christ was manifested in the flesh, as for the day now called the Epithany, when he was manifested by a star to the Gentiles. From this identity of the word, he tells us some have concluded that the feasts of Christmas Day and the Epithany were one and the same; but that they were two different feasts, observed upon two several days, was evident from many of the fathers. Some, indeed, consider the festival of the Epithany to have been celebrated for twelve successive days, beginning at Christmas, the first and last days of which were the chief days of solemnity, and both of which were called the Epithany.

"The principal design," says Wheatly, "of the church's celebrating this feast, is to shew our gratitude to God in manifesting the Gospel to the Gentile world, and vouchsafing to them equal privileges with the Jews, who had been all along his peculiar people; the first instance of which divine favour was in

declaring the birth of Christ to the wise men of the east."—*Book of Common Prayer*, ch. v. sect. 7.

EPISCOPACY, that form of church government in which a third order, called bishops, are established, as distinct from and superior to priests and deacons.

That bishops were very early appointed in the church, and that provisions were made for their regular succession is manifest from ecclesiastical history, and is, indeed, generally admitted; but whether the distinction of the ministers of religion into different orders be of divine or human institution, or whether it arose in, or subsequent to, the apostolic age, has since the time of the Reformation been the subject of much controversy between the members of the church of England and of such other Protestant churches as adhere to the same form of government, and have hence been termed *Episcopalians* on the one side, and *Presbyterians* and *Independents* on the other.

The latter, indeed, maintain that there is nothing in the Gospel which bears the slightest resemblance to the episcopal form of government; that neither Christ nor his Apostles constituted any order of ministers; and therefore, that any man of sincere piety, who has a firm belief in the truths of the Gospel, and a capacity for communicating religious instruction, together with a serious inclination to engage in the important work of promoting the salvation of his fellow-creatures, may without impropriety take upon himself the duties of a minister, especially if he is called upon so to do by any society of Christians.

In rejecting this scheme of church government, wherein no authority is acknowledged in any one except what may be derived from the election of her members, Episcopalians and Presbyterians are agreed; both of them admitting that some permanent order of ministers in the church, to whom in the externals of religion the great body of Christians should pay obedience, is not only expedient, but was constituted by Christ himself and his Apostles. The Episcopalian, however, maintains that, for this purpose, they appointed *distinct orders* of ministers in the church, and to the highest of these orders alone was given the power of ordaining the others; while the Independent contends, that originally the officers of the Christian church were all Presbyters, or Elders, *of one order*, and vested with *equal powers*.

In support of the episcopal form of government having been introduced into the church by Christ himself and his Apostles, it is contended that, during our Saviour's stay upon earth, it is clear there were two distinct orders of

ministers; viz. the twelve, and the seventy; and that after his ascension, immediately before which he had enlarged the power of the remaining eleven, we read of *Apostles*, *Presbyters*, and *Deacons* in the church. It is acknowledged, also, that these were of different rank; that the Presbyters were superior to the Deacons, and the Apostles superior to both. Upon this, it is said, that we find nothing in Scripture intimating that the apostolic order was intended to be continued. But on the other hand it is contended, that there is nothing to shew that the discontinuance of this office was intended; but much from which the contrary may be inferred. It is evident that the Apostles did not consider the commission of Christ, "Go ye and teach all nations, baptizing them," &c. nor the promise made to them of his being always with them "unto the end of the world," as terminating with themselves, from their admitting others into their own order; for which they considered they had a competent authority, as having been sent by Christ, as he was sent by the Father; that Timothy was empowered by St. Paul to *preside* over the Presbyters of Ephesus, to receive accusations against them, to exhort, to charge, and rebuke them. And thus was Titus, by the same Apostle, left in Crete for the express purpose of settling things in order, and ordaining Presbyters in every city. Indeed, the very early introduction of this order into the church is admitted by every candid adversary of episcopacy. That it was an office of apostolic institution is expressly declared by Tertullian, who, in his tract *De Præscriptione Hæreticorum*, throws out the following challenge: "Let them shew," he says, "the origin of their churches; let them trace the succession of their bishops, and thus connect the individual who first held the office, either with some Apostle, or some apostolic man, who always remained in communion with the church. It is thus that the apostolic churches shew their origin. That of Smyrna traces its bishops in an unbroken line from Polycarp, who was placed there by St. John. That of Rome from Clement, who was placed there by St. Peter. And every other church can point out the individual to whom the superintendence of its doctrine and discipline was first committed by some one of the Apostles."

Chillingworth informs us, in his "Apostolical Institution of Episcopacy demonstrated," that Petrus Molinæus, in a book expressly written in support of Presbyterian government, acknowledged "that presently after the Apostles' times, or even in their time, it was ordained that in every city one of the Presbytery should be called a bishop, who should have pre-eminence over his colleagues, to avoid confusion, which oft times ariseth out of equality." And

Hooker challenges the sectaries of his time to find out a single church upon the face of the whole earth which had been governed under their discipline, or which had not been subject to episcopalian regimen since the time of the Apostles.—*Pref. to Eccl. Pol.* And how, it is asked, can these facts be accounted for except by supposing that episcopacy had its origin from the very beginning? that it owes its present existence to a continuance of the office, and not to usurpation? The mere continuation of an old establishment may easily fail of being directly noticed in the records of time; but that the commencement of a new one could not be overlooked.

On the other hand, it is contended by the Presbyterians that as the office of the Apostles required extraordinary and miraculous endowments for the discharge of a great part of the duties attached to it, it is impossible that they can have any successors in those services, who are not invested with such powers for the execution of them as the Apostles themselves were. With respect to the derivation of the episcopal office from the Apostles, although they admit, as before stated, its very early introduction into the church, they deny its direct continuation from them.

Such are the principal arguments by which the three different classes of Episcopalians, Presbyterians, and Independents, endeavour to support their respective plans of discipline and church government. Each of them, we perceive, contend that they are exclusively the followers of a divine and apostolical institution, and insist that all the primitive churches were founded and conducted on the plan and principles which have been adopted by themselves. Which of these parties may have the best claim for their pretensions must be left for the reader to decide; but it may not, perhaps, be objectionable to lay before him the sentiments on this subject of a learned and laborious inquirer into all matters relative to ecclesiastical antiquity, who, after a careful examination into the above three modes of church government, thus briefly expresses his opinions upon them: “In no one instance does the Independent plan appear to have a solid foundation in Scripture or antiquity; yet the interference of the people, and the share of the authority exercised by them, although never on the plan of Independent congregations, gives some plausible colour to Independency. The Presbyterian system seems to be scriptural and primitive, so far as the institution of the clergy is concerned, but defective for want of a bishop. The episcopal form, no doubt, obtained in all the primitive churches, without exception, but—what effectually checks the pride of those who are fond of the pomp of hierarchy—it must be confessed, that

ancient episcopacy had no secular mixtures and appendages.”—*Milner’s History of the Church of Christ*, vol. i. 518, 3d edit. With the same degree of impartiality, Dr. Maclaine, in a note in his edition of *Mosheim’s Ecclesiastical History*, after having spoken of the different forms of church government, remarks, “the truth of the matter is, that Christ, by leaving this matter undetermined, has of consequence left Christian societies a discretionary power of modelling the government of the church in such a manner as the circumstantial reasons of times, places, &c. may require: and therefore the wisest government of the church is the best and the most divine: and every Christian society has a right to make laws for itself, provided that these laws are consistent with charity and peace, and with the fundamental doctrines and principles of Christianity.”—Cent. I. Part II. ch. 2, note (z).

EPISTLER, a person formerly appointed by virtue of advertisements published in the seventh year of Queen Elizabeth, and of the twenty-fourth canon, for assisting the minister at the celebration of the communion by reading the epistle: another being in the like manner appointed for reading the Gospel, called the *Gospeler*. Thus in the rubrics in King Edward’s first book, it is directed that the priest, *or he that is appointed*, shall read the epistle, and that immediately after the epistle ended, the priest, *or one appointed*, shall read the Gospel.—See *Wheatly on the Common Prayer*, ch. vi. sect. 6.

EPISTLES and GOSPELS are select portions of Scripture, taken from the Apostles and Evangelists, and appointed to be read in the communion service on Sundays and holidays, throughout the year. Wheatly says these are thought to have been originally selected by St. Jerome, and first put into the lectionary by him. It is certain, however, that they were very anciently appropriated to the days on which they are now read, since they are not only in general use throughout the whole of the western church, but have also been commented upon in the homilies of several of the ancient fathers, which are said to have been preached on those days to which these portions of Scripture are now affixed.—*Wheatly on the Common Prayer*, ch. v. introd. 7.

ERANISTES, or POLYMORPHUS, a dissertation of Theodoret, by way of dialogue, against certain heretics, who, by mixing together the various erroneous opinions of others, had produced one incongruous and *multiform* doctrine of error and absurdity. It is divided into three books. In the first, it is shown that the divinity of Christ was *immutable*. In the second, that the two natures in Christ are not *confounded together*, but that he possessed each nature *distinct* and *entire*, and retained both after his resurrection. In the

third, it is argued that in Scripture it never is, and never should be said that the *divine* nature of Christ suffered on the cross; and this point is maintained both from the Scriptures and the fathers of the church. "The whole of the arguments through these books is very interesting and very well detailed. To both sides justice is done, nor are the arguments of his adversary dwarfed down in order to increase the apparent size and importance of Theodoret's own. The distinction of conception and clearness of expression, are unusually great, and the general strength of proof is answerable to the importance of the subject under discussion. There is nothing weak which at all affects the main argument."—*Clarke's Concise View of the Succession of Sacred Literature*, vol. ii. p. 171, 173.

ERASTIANS, a religious faction which appeared in England during the time of the civil wars, and who took their name from Erastus, a German divine. Their distinguishing doctrine was, that the church had no power to enforce any acts of discipline, such as excommunication, censure, or the like. They considered the Lord's Supper, and other ordinances of religion, to be free and open to all; and that the minister, although he might dissuade the vicious and such as were not duly qualified from partaking of the communion, yet had no power to refuse it to those who persisted in receiving it. The punishment of all offences, whether of a civil or a religious nature, they referred to the civil magistrate.

EREMITES, or HERMITS, (from a Greek word signifying a desert or wilderness,) devout persons retired into solitude, that by abstracting themselves from the affairs of this world, they may give themselves wholly up to prayer and heavenly contemplation.

The *double* doctrine of morals, which had been invented by the Alexandrian philosophers, particularly under Ammonius Saccas, their chief, gained an incredible number of proselytes in about the fourth century. These maintained that communion with God was to be sought for by mortifying the senses, by withdrawing the mind from all external objects, by macerating the body with hunger, thirst, and the severest chastisements, and by a holy sort of indolence, which confined all the activity of the soul to a sedative contemplation of things altogether spiritual and eternal. From these sprung the monastic order, which was soon divided into two distinct classes. The first of these received the denomination of *Cænobites*, the other that of *Eremites*. The former were first formed into a regular order in Egypt by St. Anthony, who persuaded them to live in society with each other, and prescribed to

them fixed rules for the direction of their conduct. From this time they associated together, making up one large community under a chief, whom they called father, or according to the Egyptian language, *abbot*. The latter, or Eremites, however, continued to draw out a wretched life in perfect solitude, being scattered about in deserts and wildernesses, where they frequently had no other shelter from the wild beasts or the elements, than what they got from some cave, or from hollow trees or rocks.

ESCHRAKITES, or ESRAKITES, a sect of Mehometans, who adhere to the doctrines of Plato, and placing their highest good and happiness in the contemplation of divine holiness, despise the gross ideas of paradise inculcated by the Koran. They are remarkable for preserving an equal and easy temper, and chiefly divert themselves in music and in composing and singing spiritual songs.

ESSENES, one of the three principal sects of the Jews. According to Beausobre, there were two sorts of Essenes. The one were not accustomed to marry, but adopted the children of others, whom they brought up after their own institutions. The other lived in society and married, yet with much wariness and circumspection. These last were called *Practical* Essenes, and applied themselves to husbandry and other innocent trades and occupations. The first were a kind of hermits or monks, who, giving themselves up wholly to meditation and prayer, acquired the name of *Contemplative* Essenes. These have also by some writers been called *Therapeutæ*, or Physicians, from their applying themselves chiefly to effect the health and cure of the soul. Mo-sheim, however, remarks, that there is nothing in the laws or manners of the *Therapeutæ* that should lead us to consider them as a branch of the Essenes. Both these sorts of Essenes here taken notice of followed the same maxims. They drank no wine, and were distinguished for their frugality and continence. They possessed no individual property, but had all things in common, every one who was admitted into their society giving up all his goods for the use of the community. They never meddled or interfered in commercial affairs, under an idea that it was apt to render those engaged in them covetous. All such acts, also, as were destructive of mankind, or in any manner hurtful to the public, were banished from among them. Hence they not only looked upon war as unlawful, but had no workmen in their number who made any sort of arms.

Whenever the Essenes admitted any one into their society, they required him to bind himself by the most solemn professions, “ to love and worship

God, to do justice towards all men; to wrong no one although commanded to do so; to declare himself an enemy to all wicked men; to join with the lovers of right and equity; to keep faith with all men, but with princes especially, since they are of God's appointment, and his ministers." He bound himself also, amongst other things, not to conceal from his fellow professors any of the mysteries of his religion, nor to communicate any of them to the profane, although it should be to save his life. Their morality consisted of three points, the love of God, of virtue, and of mankind. And their religion was made to consist, not in offering up sacrifices, but in presenting their bodies as a holy sacrifice to God by a due performance of all religious duties.—See *Beausobre's Introduction to the New Testament*, p. 100; and *Mosheim's Eccl. Hist.* Cent. I. Part I. ch. 2.

ESTABLISHMENT, RELIGIOUS, by this is generally understood such a connection between the government of the church and that of the state, as in the opinion of those who are partizans for such a connection, may tend to secure the best interests of both. Many, however, have been of opinion, that all religious establishments, of whatever form, and however modified, are not only inconsistent with the notions and practice of the apostles, as recorded in Scripture, but unjust in themselves and injurious to the cause of Christianity. The civil magistrate, it is said, assumes an authority quite foreign to his character and office, when he interferes in any manner, or under any pretext, in matters purely religious; and that it is his incumbent duty to protect, without distinction or partiality, all classes or descriptions of men, of whatever persuasion they may be, in the enjoyment of their religious as well as their civil rights and privileges.

Numerous disputes and controversies have, at different times, arisen upon this matter. Those who have argued in support of religious establishments, have observed that they have prevailed universally in every age and nation. In the time of the patriarchs, it is insisted the offices of prophet, priest, and king, were united in the same person, Gen. xiv. 18; that the close connection between the civil and religious state of the Jews, was dictated by God himself; and that among all heathen nations we find the same union of civil and religious government. It is further observed, that the Koran is both a religious creed and a civil code of laws for the government of all Mehometaens; that among the original inhabitants of Europe, the Druids were at once their priests and their judges; and, that in China the emperor is the sovereign pontiff,

in whose name alone all public acts of religion are effected, and without whose consent no alterations whatever can be made in them.

On the other side, it is observed, that the patriarchs, uniting in themselves both the civil and religious offices, affords no proof that their religion was incorporated in the civil government, concerning which there is nothing to be found in any part of the sacred writings. That the Jews, being under a theocracy, and subject to a ceremonial law, only applicable to themselves, their method of church government could not be supposed to form an example to be followed by the disciples of Christ; and that no practice of the heathens, to whose system of religion Christianity was directly opposed, can be adduced as a reason for its adoption by Christians. The church of Christ, they further say, is of a spiritual nature, and cannot be incorporated with, or allied to the temporal concerns of the state, without sustaining material injury. In the three first and purest ages of Christianity, the church was a stranger to any such alliance; and so far was it from requiring the assistance of the temporal powers, that religion never flourished so much as while these were exerting all their endeavours to suppress it. Religion, they add, to have any real effect, must operate on the *conscience*, and can derive no support from human sanctions; nor can civil magistrates, although they may assume to themselves the right of establishing a form of religion, have in fact any power by which they can make it binding upon the consciences of men.

In the beginning of the eighteenth century, this question was much disputed, and gave rise to what was called the *Bangorian Controversy*, in which the principal points of contest were, 1st, How far the church had authority to oblige its members to external communion, or to pass any sentence on the condition of men in regard to their favour or disfavour with God. 2dly, Whether religious liberty was inherent in man as a civil right; and 3dly, As to the liberty of private judgment upon matters in religion. For the further consideration of this subject, see *Bishop Warburton's "Alliance of Church and State,"* and *Dr. Rogers' "Vindication of the Civil Establishments of Religion,"* and his "*Visible and Invisible Church*," the last of which, Bishop Newton says, "in a manner put an end to the Bangorian controversy."—See also *Paley's Mor. Phil.* H. D. ii. ch. 6; *Bishop Hall's Theory of Religion*, and *Mrs. H. More's Hints*, &c.

ETERNITY, an attribute of God, expressing his infinite or endless duration; or the perpetual continuance of his being, without beginning, end, or

succession.—See *Dr. Gill's Body of Divinity* ; *Paley's Nat. Theol.* ; *Charnock on the Divine Perfections*, and *Clarke* on the same ; and *Tillotson's Sermons*, Sermon 155.

It was the opinion of many of the ancient philosophers, that the world itself was eternal, or without either beginning or end. The falsity of this notion, however, seems to have been proved from the following considerations.

I. An eternal being must not only be self-existent, which is contrary to the plain declarations of Scripture, but must through all times and ages continue the same. But the changes and alterations that incessantly take place in the form of the world, have not only been remarked by philosophers, but are so frequent as to attract the attention of the most careless observer.

II. Although the inhabitants of many countries, as the Egyptians, Chaldeans, Chinese, &c. have attempted to derive their origin from some more remote antiquity, yet we have no historical account of any transactions reaching further back than about six thousand years, to which we are enabled to give the slightest credit.

III. The respective periods at which arts and sciences, the most useful and beneficial to man, have been invented, are many of them recent, and for the most part are well known. But if the world had been eternal, it is reasonable to suppose that these had been much earlier discovered, and had been carried to greater perfection.

IV. The notion of the world's having been formed out of a chaos, or of its having had some beginning, has always been a matter of tradition, and prevalent among all nations, as well barbarous as civilized. And although these notions have been very various, and many of them inconsistent with each other, yet it is very difficult to account for their common origin, if the world were eternal, or had never been created.

V. In the history of Moses, we have an account of the creation of the world, which is in all respects worthy of the highest credit, and to the antiquity of which no other book can pretend.—See *Stillingfleet's Orig. Sacre* ; *Pearson on the Creed* ; *Doddridge's Lectures* ; *Tillotson's Sermons*, Sermon 1.

ETHNOPHRONES, a sect of heretics of the seventh century, who, making a profession of Christianity, joined to its doctrines all the errors and ceremonies of paganism, as judicial astrology, sortileges, auguries and the like.

EVANGELIST, an angel or messenger, one who brings good tidings, or the messenger or preacher of good news. Hence the authors of the different gospels are called evangelists. This denomination was likewise given to

those who were sent by the apostles, not to a particular place, but to travel among and instruct the infant churches; and, according to Mosheim, to those also who, of their own accord, abandoned every worldly attachment, and consecrated themselves to the sacred office of propagating the gospel.—Cent. I. Part ii. ch. 2.

EVANGELICAL, that which is agreeable to the doctrines of Christianity. This term has been frequently applied to such ministers only as more particularly enforce the peculiar doctrines of Calvin, and are accustomed to dwell but little upon the moral duties for the purpose of rendering men acceptable to God. It has been often used, however, with little discrimination, as many authors, books, and preachers have been termed evangelical, although nothing has been advanced by them peculiar to Calvinism, or what an Armenian would not be ready to admit. Indeed it has too often been made use of as a term of distinction of an invidious nature. By men of moderation, however, it has been thought applicable to all, of whatever party, who with zeal and earnestness preach what they consider as the great and leading doctrines of the Gospel, viz. original sin, salvation by grace through faith in the Redeemer, and regeneration by the Holy Spirit; enforcing at the same time the necessity of good works, provided they are not depended upon as merits, and as such acceptable by God. Now as these doctrines are steadfastly inculcated by many, who disown the appellation of Calvinism, and have controverted some of its most obnoxious tenets, it seems that the expression, evangelical, has been far too exclusively used, and may equally include all humble, devout, and pious Christians, whether Calvinists or Arminians.

EUCCHARIST, is a word derived from the Greek, and signifies properly *thanks* or *thanksgiving*, but is generally used to denote the Sacrament of the Lord's Supper. This was instituted by our Saviour himself at the time of his celebrating the Jewish Pascha with his disciples in memorial of the Lord's Passover, and for the continued remembrance of himself: *Do this in remembrance of me.*

In the primitive church it was the practice of those, who were considered duly qualified, to communicate every day, a custom which continued until after the time of St. Augustin. Subsequently, however, we find this sacrament celebrated only on Sundays and holidays, and at Antioch only once in the year. To remedy this neglect canons were made by different councils to oblige men to communicate three times in the year at the least; namely, at the three great feasts of Christmas, Easter, and Whitsuntide, and those who

omitted so to do were subjected to the censures of the church, and upon their continued and obstinate refusal were anathematised.

At the time of the Reformation great care was taken to enforce frequent communion, and the present rubric enjoins that in cathedral and collegiate churches and colleges, where there are many priests and deacons, they shall all receive the communion with the priest every Sunday at least, except they have a reasonable cause to the contrary. And it further requires every parishioner in general to communicate at the least three times in the year, of which Easter is to be one.

According to the doctrine of the Church of Rome, the Eucharist is the highest act of homage and honour that creatures can offer up to the Creator, as being a *sacrifice*, or oblation of the Son to the Father. Hence they hold, that whosoever procures a mass to be said procures a new piece of honour to be done to God, for the sake of which he will be reconciled to all who are instrumental in procuring such masses; and that the priest in offering this sacrifice performs a true act of priesthood by reconciling sinners to God.

Considering the extensive sense in which the term *sacrifice* has been used, it is admitted by Protestant divines that in many respects the Eucharist may be so called. In general all acts of religious worship may be called sacrifices, because in them all there is an offering up to God. *Let my prayer be set forth before thee as incense, and the rising up of my hands as the evening sacrifice.—Ps. cxli. v. 2. The sacrifices of God are a broken spirit.—Ib. li. v. 17.* In the New Testament we are exhorted *to offer up the sacrifice of praise to God continually.—Hebr. xiii. v. 15. To present our bodies a living sacrifice holy and acceptable to God.—Rom. xii. v. 1.* It is not denied, therefore, that the Eucharist is a sacrifice of praise and thanksgiving, and so, indeed, it is called in the office of the communion. In two other respects, Bishop Burnett remarks, the Eucharist may be more strictly called a sacrifice: 1st, Because there is an oblation of bread and wine made in it, which being sanctified, are consumed in an act of religion. 2dly, Because it is a commemoration and representation to God of the sacrifice which Christ offered for us on the cross. The Church of England, therefore, considers the Eucharist as a *commemorative*, but not a *propitiatory*, sacrifice—as a federal act of professing our belief in the death of Christ, and of renewing our baptismal covenant with him, but not as a means in itself of reconciling God with sinners. The virtue and effects of this offering it does not consider to be general, but to be confined to those who partake of it sincerely and devoutly. And although

we are, in the celebration of this sacrament, taught to pray for the whole body of the church, yet these prayers are not considered as prevailing with God by any peculiar virtue of the ceremony itself, but merely as the devout intercessions of those who offer them.

Among other names given to the Eucharist by Tertullian is that of *Sacramentum*; but only in the same general manner in which it is applied to other parts of divine worship, and to other modes of conciliating the divine favour; as to prayer, or fasting, or bodily mortifications.

The Roman Catholic writers allege the authority of Tertullian in support of the doctrine of Transubstantiation; "when, however," says his learned commentator, the present Bishop of Lincoln, "the different passages in which he speaks of the body and blood of Christ are compared together, it will be evident that he never thought of any corporeal presence of Christ in the Eucharist. In many places, indeed, he expressly calls the bread the *representation* of his body; and the wine of his blood."—*Eccl. Hist. of the Second and Third Centuries*, pp. 449, 451.

For a particular account of the manner in which the Eucharist was administered in the primitive church, and of the ceremonies used at its celebration, see *Bingham's Orig. Eccl.* book ii. c. 20, ss. 7, 8; book xv. c. 2, *et seq.*; and book xix. c. 1, s. 3.

EUCHELAION, or Mystery of the Holy Oil, the last of the seven Sacraments, or Mysteries of the Grecian Church. This is not confined, like the extreme unction of the Church of Rome, to persons *periculose agrotantibus, et mortis periculo mminente*, but is administered to devout persons, if required, upon occasion of the slightest malady. For the due and regular administration of this ceremony seven priests are necessary, and it cannot be administered at all by a fewer number than three. It is not considered, however, as necessary to salvation; but seems to have been adopted upon the advice of direction of St. James. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."—v. 14.

The oil having been consecrated by one of the priests, each of these in rotation takes a twig, and dipping it in the oil, anoints the sick person crossways on the forehead, the nostrils, the mouth, the breasts, and both sides of the hands, praying that he may be delivered from his bodily infirmities and raised up by the grace of Jesus Christ.

EUCHITES, or **EUCHITÆ**, from the Greek, signifying *prayer*, a sect

of Christians, who were so called from their long and continued prayers. These they were accustomed to use from the idea that they were thus fulfilling the injunction of St. Paul: *Pray without ceasing*. It is supposed, however, that they existed in Syria, Egypt, and other eastern countries, before the birth of our Saviour, but were first formed into a religious body towards the end of the fourth century. Theodoret enumerates them in his list of heretics, and represents them as denying the benefits of baptism. "They maintained," he says, "that to every man there belonged from his birth a demon, who urges him to improprieties; that neither baptism, nor any thing else, except the power of prayer, is able to expel this demon from the soul; but that not being able to withstand the force of this power he comes away in the mucus of the nose, and in the saliva!"

Bingham, however, in speaking of the Euchites, remarks, it does not appear that they wholly rejected the sacrament of baptism; but that their error was in denying the principal part of the spiritual efficacy of the baptism. They admitted, indeed, that it granted remission of sins that were past, but maintained that it added no strength or ability from the spirit to withstand sin for the future. Harmenopulus, he tells us, represents their doctrine as teaching that neither baptism nor participation of the Eucharist could give a man the perfection of a Christian, but only such prayer as they pretended to.—*Bing. Orig. Eccl.* book xi. c. 2, s. 5.

There seem also to have been a sect of Euchitæ, or as they were sometimes called *Messalians*, who in Greece and in all the eastern countries strongly opposed the corruptions of the church in the twelfth century. These denominations, which signify the same thing, and denote, the one in the Hebrew, and the other in the Greek language, *persons that pray*, were always used by the Catholics as terms of invidious appellation, and were indiscriminately applied to characterize all such as complained of the multitude of useless ceremonies, and of the vices of the clergy; much in the same manner as the Latins were accustomed to comprehend all the opposers of the corruptions of the church of Rome under the general terms of Albigences and Waldenses. With the same view every attempt was made to weaken the credit of these Reformers, and they were confounded with wild and fanatical heretics of various distinctions by those who smarted under their censures. "But, however," says a late devine, "these friends to Reformation might differ in other respects, they were unanimous in asserting that the vulgar religion was false, and that the popes were usurpers. And however ignorant

and injudicious some of them may appear to have been, yet there were in the midst of the dark ages men, who were advocates for a rational profession of Christianity, and who knew the proper means by which it was to be promoted."—*Eveleigh's Bampton Lectures*, vol. iv. p. 128.

EUDOXIANS, a sect of heretics of the fourth century, who were so called from their leader, Eudoxius, a patriarch of Antioch and Constantinople, and a great supporter of the doctrines of Arius. They seem to have held many tenets in common with the Eunomians, with whom they have sometimes been confounded.—See article, *Eunomians*.

EULOGY, a benediction, from the Greek, to say, or speak favourably of any thing.

In the Greek church, upon a loaf of bread being cut for the purpose of consecrating it, it is the custom to break the remainder into small pieces, which is afterwards sent to those who have been prevented from attending. These are called Eulogies.

The same name was also given to cakes or loaves of bread, which it was customary for the faithful to bring to the church in order to have them blessed by the priest.—See the *Jesuit Gretser's Treatise de Benedictionibus and Maledictionibus*, lib. ii. c. 22, &c.

Bolandus, in his life of St. Melaine, tells us, that Eulogies were not only of bread, but of any kind of meat blessed and hallowed for that purpose, and that the same name was also sometimes given to the Eucharist.

"In the more ancient writers," Bingham says, "the Eulogiæ are the same with the Eucharist, and that the term is used by them to signify the same thing; that it was always so used, particularly by Cyril and Chrysostom; but that in after ages it was distinguished from the Eucharist, as something that after a sort supplied the use of it; that the council of Nice, about the year 890, ordered the Presbyters to keep some part of the people's oblations until after the service, that such as were not prepared to communicate, might on every festival and Lord's day receive some of this Eulogia, when blessed with a proper benediction.—*Orig. Eccl.* book xv. c. 4, s. 3.

EUNOMIANS, heretics of the fourth century. These were one of the numerous divisions of the Arians, and took their name from Eunomius, bishop of Cyzicus, whose doctrines are set forth in the following confession of faith taken from *Cave's Historiæ Literariæ*, and there inserted from a MS. in the library of Archbishop Tennyson:—"There is one God, uncreated and without

beginning; who has nothing existing before him, for nothing can exist before what is uncreated; nor with him, for what is uncreated must be one; nor in him, for God is a simple and uncompounded being. This one simple and eternal being is God, the creator and ordainer of all things; first, indeed, and principally of his only-begotten Son; and then through him of all other things. For God begat, created, and made the Son only by his direct operation and power before all things, and every other creature; not producing, however, any thing like himself, or imparting any of his own proper influence to the Son; for God is immortal, uniform, indivisible; and, therefore cannot communicate any part of his own proper substance to another. He alone is unbegotten; and it is impossible that any other being should be formed of an unbegotten substance. He did not use his own substance in begetting the Son, but his will only; nor did he beget him in the likeness of his substance, but according to his own good pleasure. He then created the Holy Spirit, the first and greatest of all spirits, by his own power, indeed, and operation [mediately, yet by the immediate power and operation of the Son. After the Holy Spirit he created all other things in heaven and in earth, visible and invisible, corporeal and incorporeal, mediately by himself, by the power and operation of the Son.”

The Eunomians have been charged with throwing off the old and established form of baptism, and to have made others “more agreeable,” Bingham says, “to their damnable errors and opinions.” “Because he denied,” he adds, “the divinity of the Son, and the Holy Ghost, Eunomius would no longer use the trine immersion, nor baptize in the name of the Trinity, but only unto the *death* of Christ. Epiphanius observes that the Anomæans, who were the peculiar followers of Eunomius, baptized in the name of the uncreated God, and the name of the *created* God, and the name of the sanctifying Spirit, *created* by the *created* Son. And so stiff were they to this form of their own inventing, that they baptized not only the Catholics, but all other sects, and even the Arians themselves, who had been otherwise baptized.—*Orig. Eccl.* book. xi. c. 3, s. 1. And in another place Bingham tells us, that it was reported by Theodoret that in the ceremony of baptism the Eunomians omitted the total immersion of the body, and baptized only the upper parts as far as the breast; and further, that they did this in a preposterous way with their heels upwards, and their heads downwards. Whence those who were so baptized were called *Histopedes*, or *Pedirecti*.—*Ib.* b. xi. c. 11, s. 4.

EUNUCHS, a sect of fanatics who arose in the third century, and who emasculated themselves, and all others, as it has been said, whom they could get into their power, for the sake of obtaining eternal salvation. In this they are also said to have followed the example of Origen, who was led to emasculate himself from putting a literal interpretation upon the words of our Saviour, "and eunuchs, who made themselves eunuchs for the kingdom of heaven."

By the council of Nice, all such as made themselves eunuchs were condemned, and excluded from holy orders. "But if any man," says Bingham, "happened to be born an eunuch, there was no law against his ordination;" and that Eusebius says, Dorotheus, presbyter of Antioch, was an eunuch from his mother's womb.—B. iv. ch. 3, s. 9.

EUSEBIANS, an appellation given to one branch of the Arian faction, on account of the countenance and support they received from Eusebius, bishop of Cæsarea.

EUSTATHIANS, a name given to the orthodox of Antioch, upon their refusing to acknowledge any other bishop except St. Eustathius, who had been deposed by the Arians. Under Leontius of Phrygia, however, who became bishop of Antioch about the year 350, they united with the Arians, so far as to perform their service in the same church, and hence, it is said, arose two institutions which still subsist—1. A psalmody in two choirs; 2. The doxology, *Glory be to the Father, &c.*

This communion with the Arians gave great offence to the more orthodox party, and was the cause of a violent schism in the church, and hence the term Eustathians became to be applied to those only who entirely separated themselves from the Arians. A reunion, however, between the Eustathians and the body of the church of Antioch was effected under their bishop Alexander in 482, the particular circumstances of which are given at length by *Theodoret, Eccl. lib. iii. c. 2.*

There were also a sect of heretics known by the name of Eustathians in the fourth century, who took their appellation from their founder, Eustathius, a monk; the same, according to some, with Eustathius, the bishop of Sebastia, and chief of the Semi-Arians. He taught that all married people were excluded from heaven, forbid his disciples to pray in their own houses, made them assume a new and unaccustomed mode of dress, and compelled them to give up all their possessions, as necessary to salvation. He directed them also to fast on Sundays, but declared that the usual fasts of the church were

unnecessary to those who had attained that degree of purity to which he pretended.

Eustathius and his doctrines were condemned at the council of Gangra, in Paphlagonia, holden about the middle of the fourth century.

EUTUCHITES, an appellation given in the third century to some, who, among other opinions peculiar to themselves, held that the soul is lodged in the body only for the purpose of honouring the angels who created it; and that man ought to rejoice under all circumstances, whether of pleasure or of pain, since grief shews a dishonour of the angel who created him.

EUTYCHIANS, the followers of Eutyches, the archimandrite, or abbot of a monastery at Constantinople, who denied the duplicity of the nature of Christ. Many divines rejecting the doctrine of two distinct natures in Jesus Christ, which they imputed to Nestorius, bishop of Constantinople, were led into the opposite extreme, and went so far as to say that we ought to acknowledge but one nature in Christ. This tenet, however, was proposed by them in such a manner, as apparently rather to compound the two natures together, so that the one seemed to be converted into the other. The first and chief of these was Eutyches, who began to propagate his opinions in the year 448. None of these divines, however, were very consistent in their sentiments, or seem to have well understood their own doctrines upon this difficult subject. Eutyches himself appears to have admitted the two natures in Christ previous to his union with the flesh, but he denied that any distinction of natures existed in him after his incarnation.

These opinions were opposed not only by the Nestorian faction, against whom they were principally directed, but also by many of the adversaries of Nestorius himself, and a synod having been summoned at Constantinople in the year 448, under Flavius, the bishop of that see, Eutychius was condemned and excommunicated. This decision, however, was opposed by many of the Eutychian party, and particularly by Dioscorus, at that time bishop of Alexandria, who, in the following year, assembled a new council at Ephesus, in which the doctrine of Eutyches was approved, and Flavius condemned and sent into exile. Eutychianism now triumphed for some time, but the numerous disorders it had given occasion to still continuing to harass the church, the Emperor Marcian, for the purpose of appeasing them, in the year 451, summoned a general council at Chalcedon. In this memorable council, the fathers having condemned the doctrine of the unity of one nature in Jesus Christ, and excommunicated and sent into banishment Dioscorus, its principal

defender, established that doctrine respecting the person of Christ which has ever since been holden by the orthodox church, viz. that Christ was perfect God and perfect man; co-substantial with the Father as to his divinity, and co-substantial with man as to his humanity, the two natures being united in him without conversion, without confusion, and without division.

The Eutychians were divided into many branches or sects. Nicephorus mentions no fewer than twelve of these, some of whom took their designation from the name of their respective leaders, and others from some peculiar tenets entertained by them. As the *Schematici*, or *Apparentes*, who attributed to Christ a mere phantom, or appearance only of flesh. The *Theodosians*, from Theodosius, bishop of Alexandria. The *Jacobites*, from Jacobus, or James, of Syria, a branch said to be still existing in Armenia. The *Acephali*, as being without any head or leader. *Severians*, from a monk called Severus. These last were subdivided into five factions, the principal of which were the *Agnætæ*, who attributed a certain degree of ignorance to Christ.

The appellation of Eutychians has also been given to a sect who arose at Constantinople in the fourth century, and who seem to have been half Arians, and half Eunomians.

We may find a very accurate account of the opinions of Eutychius in the acts of the council of Constantinople.—See the *Collection des Conciles* de Labbé, vol. iv. col. 150. See also a dissertation *De Eutychianis*, by M. Basnage, given by M. Voght in vol. ii. of his *Bibl. Hæres.*; and *Salig's Eutychianismus ante Eutychem*.

EVES, or VIGILS. In the first ages of Christianity it was the custom to pass great part of the night preceding certain holidays in fasting, and in the practice of religious exercises and devotion, which, from the time of their being holden, were called *vigiliæ*, vigils, or watchings. Some have supposed this practice to have originated from the literal interpretation of certain passages in scripture, and particularly from the words of our Saviour, as applied by him in the parable of the ten virgins:—*Watch, therefore, for ye know not neither the day nor the hour wherein the son of man cometh.*—*Matth.* xxv. v. 13. But others have imagined these nocturnal meetings to have arisen from the necessity the first Christians were under of exercising their devotions secretly in the night, in order to avoid the persecution of their enemies. This practice having thus been introduced into the church, although the reason for it had ceased, night-watches were still continued to be kept before certain festivals, in order to prepare the mind for the better

observation of them. At length, however, having been found to be productive of disorder and irregularity, these meetings were abolished by the church; the fasts being only retained, with the same name of vigils.—See *Wheatly on the Common Prayer*, c. v. s. 5.

EXALTATION, in an ecclesiastical sense, is a term more particularly used in reference to the resurrection and ascension of our Saviour.

This term is also applied to the raising and advancing a person to some ecclesiastical dignity, and particularly to the papacy.

EXALTATION OF THE CROSS, a feast of the church of Rome, holden on the fourteenth day of September, in memory, as it is said, of the Emperor Heraclius having brought back the true cross of Jesus Christ to Mount Calvary, whence it had been taken fourteen years before by Cosroes, king of Persia.

Long however, previous to the time of Heraclius, a feast, known by this name, had been observed both in the Greek and the Latin churches. The feast of the dedication of the temple, built by Constantine, Nicephorus says, was holden on the fourteenth day of September, on which day the temple had been consecrated in the year 335; and that this feast was also called the *Exaltation of the Cross*, because it was a ceremony therein for the bishop of Jerusalem to ascend a high place, built by Constantine for that purpose, in the manner of a pulpit, called by the Greeks the *Sacred Mysteries*, or the *Holiness of God*, and there erect the cross for all the people to see it.

EXARCH, an officer in the Greek church, being a kind of deputy or legate of the patriarch. His office is to visit the provinces allotted him, in order to inform himself of the lives and manners of the clergy; to take cognizance of ecclesiastical causes; of the manner of celebrating divine service; of the administration of the Sacraments; and particularly of confession, of marriages, divorces, &c.; and above all, to take an account of the revenues which the patriarch is entitled to receive from the several churches.

In the eastern church we find this term was anciently used as equivalent with archimandrite, for a superior over several monasteries, who was exempted by the patriarch of Constantinople from the usual jurisdiction of the bishops.

Exarch of a diocese was anciently the same as the primate, a dignity between that of a patriarch and metropolitan.—But see *Bing. Orig. Eccl.* b. ii. ch. 16, s. 5, and ch. 17, s. 2.

EXCISION, an ancient term used to denote the cutting off or excluding a person from a fellowship of the community of which he was a member, now generally called excommunication. Selden informs us that the Jews reckon

no less than 36 crimes to which they consider this punishment to be due. The Rabbins speak of three kinds of excision. The first they represent as an untimely death, destroying the body; the second as an utter extinction of the soul; and the third as a compound of the two first, which destroys both body and soul together; thus, as Selden remarks, making the immortality of the soul to depend upon the misconduct or wickedness of man.

EXCOMMUNICATION, an ecclesiastical penalty or censure, whereby such persons as have committed any notorious crime are cut off, or separated from all fellowship, society, or communion with the church.

The power of excommunication is founded upon a natural right which every species of society must have within itself of excluding from their body all those who violate its laws, or refuse to comply with its institutions. The right, indeed, of the bishops of the primitive church either to grant or withhold communion was so universally acknowledged, that no Christian was admitted to communion with any foreign congregation without credential letters from his own bishop. These were severally called *Literæ Commendatoriæ*, *Communicatoriæ*, or *Dimissoriæ*, according to the peculiar circumstances under which they were given, and were written with particular forms and marks, to prevent frauds and surreptitious recommendations.—See *Bing. Orig. Eccl. Hist.* b. xi. ch. 4.

This power, indeed, either of admitting any person into the fellowship of any congregation of Christians, or of subsequently expelling him from it upon misconduct, was always inherent in the church merely as a society of men, and required therefore no special institution. In the primitive ages, indeed, of the church, it was made use of only to this extent, and to the end that obstinate offenders, whose impious tenets or profane lives were a reproach to Christianity, might thus be cut off from the communion of the faithful, and the purity of the church preserved. It was very soon, however, converted by the ecclesiastics, who had managed to acquire this power solely to themselves, into an engine of promoting and enlarging their own influence and authority over the laity, and they scrupled not to inflict it on the most trifling occasions. Whoever despired any of their decisions, even respecting matters of a civil nature, immediately incurred this dreadful censure, which not only excluded them from all the privileges of a Christian, but deprived them of their rights as men and citizens. The unhappy sufferer could scarcely be approached without danger; his testimony was rejected in a court of justice; he could sue for no debt, accept no legacy, nor insist upon the performance of any

agreement ; and upon his death his last testament was of no validity. It is no wonder, therefore, that the dread of these censures, and of their tremendous consequences, rendered even the most fierce and turbulent spirits obsequious to the power and authority of the church.

We find excommunication very early considered as twofold, viz. the *greater* and the *less*. The first, which was sometimes called merely a *separation* or *suspension*, consisted in excluding the offender from the participation of the Sacrament of the Lord's Supper and the prayers of the faithful. They were not expelled from the communion of the church, or prevented from attending divine worship, but had continued to them the privilege of being present at the reading the Scriptures, the sermons, and the prayers of the catechumens and penitents. The greater excommunication consisted in an entire exclusion from the church, and from the participation of all its rights and privileges. Upon any person having been thus excommunicated, it was customary to give notice of it by circular letters to all the other principal churches, that they might confirm this act of discipline by refusing to admit the party into their communion. The consequences of this latter excommunication, but which, in the early days of the church, was never inflicted except upon the obstinate and most obdurate offenders, were truly terrible. They were necessarily avoided in all civil commerce and outward conversation. No one, without the risk of incurring the severest penalties, could receive them into his house, nor eat at the same table : and when they died, they were denied the solemnities of burial.—See *Bing. Orig. Eccl.* b. xvi. ch. 2, s. 7 & 8 ; and ch. ix. s. 7 & *infra*.

In the Roman pontificate three kinds of excommunication are mentioned. The first, which is called the *minor*, is incurred by those who continue to hold converse with a person under excommunication. The second, termed the *major*, is directed against those who disobey any of the commands of the holy see, or refuse to submit to certain points of discipline. The consequence of continuing under this excommunication is the utter exclusion from the church, and a deliverance over to the devil and his angels. The third is known by the term *Anathema*, and is properly that which is pronounced by the pope himself against heretical princes and nations ; that is, such as may have offended the see of Rome, by opposing any of its encroachments, whether spiritual or temporal. These papal fulminations, for the reasons already stated, were truly formidable in the full power of the church of Rome, but are now happily but little regarded. This power of putting men under an anathema, of

casting them out of the protection of the church, and *delivering over unto Satan*, is attempted to be supported on the practice of the Apostles, who declared such persons to be *accursed*, or under an *anathema*, who preach another gospel, Gal. i. v. 8 & 9; and such as love not the Lord Jesus Christ to be *ana-thema maran-atha*, 1 Cor. xvi. v. 22, which is generally interpreted a cutting off until the Lord comes to judgment. Bishop Burnett, however, plainly shews, that this *delivery unto Satan* was an act of miraculous power, with which the Apostles were invested, and that this was never reckoned among the standing functions of the church. "The primitive church," he remarks, "which being nearest the fountain, did best understand the nature of church power, and the effects of her censures, thought of nothing in this matter, but of denying to suffer apostates, or rather scandalous persons, to mix with the rest in the Sacrament, or in the other parts of worship. They admitted them, upon the profession of their repentance, to share in some of the more general parts of the worship, and by degrees received them back again into the communion of the church. This," the bishop further remarks, "is suitable to the designs of the Gospel. This is to *admonish* sinners as *brethren*, and not to use them as enemies; whereas the other method looks like power that designs *destruction*, rather than *edification*."—*Exposition of the 39 Articles*, Art. 33.

In the Greek church, excommunication cuts off the offender from all communion with the three hundred and eighteen fathers, who are supposed to have attended the council of Nice, and with all the saints, consigns him over to the devil and the traitor Judas, and condemns his body to remain after death as hard as a flint or piece of steel, unless he humbles himself and makes atonement for his sins by a sincere repentance. This form is full of the most dreadful imprecations, and should a person die without having been reconciled to the church, the devil is supposed to enter into his corpse; to prevent which, it is customary for the friends of the deceased to cut his body in pieces, and boil them in wine. It is an annual ceremony in the Grecian church, for the patriarch of Jerusalem to excommunicate the pope and the church of Rome; on which occasion, together with many other superstitious rites, he drives a nail into the ground with a hammer, as a token of contempt and malediction.

The ancient form of excommunication in the church of England was as follows:—By the authority of God the Father Almighty, the Son, and the Holy Ghost, and of Mary, the blessed Mother of God, we excommunicate, anathematize, and sequester from the holy mother church, &c. The principal

grounds of excommunication are—contempt of the bishop's court, heresy, continued neglect of public worship and the Sacraments, adultery, simony, and the like. In this church, also, there are the less and the greater excommunication. The first only excludes the party from partaking of the Sacraments; but the greater not only excludes him from these, but from the society of all Christians. But should the judge of any spiritual court pronounce sentence of excommunication against a man in any case wherein he hath not the legal cognizance, the party may have an action against him at common law; and he is further liable to be indicted at the suit of the king.

But although the common law thus protects the subject against the improper encroachment of the ecclesiastical power, yet in all cases which duly fall under the cognizance of the spiritual courts, the same law lends its supporting hand to their authority, and enforces their decrees. If within forty days after the sentence of the ecclesiastical court has been published in the church, the offender does not submit to it, the bishop may certify such contempt to the king in chancery. Upon this there issues out a writ to the sheriff of the county, called, from the bishop's certificate, a *significavit*; or, from its effect, a writ *de excommunicato capiendo*. And the sheriff is thereupon directed to take the offender, and imprison him in the county gaol, until he is reconciled to the church, and such reconciliation be certified by the bishop. Upon this another writ *de excommunicato deliberando* issues out of chancery, to deliver and release him. Until he is thus reconciled to the church, all his legal abilities are suspended. He cannot serve upon juries, nor be a witness in any court; neither can he maintain any action, either real or personal, to recover any lands or money due to him, or for the enforcing any contract or agreement.—*Black. Com.* b. iii. ch. 7.

By the sixty-eighth canon, the rites of burial are denied to all those who die excommunicated with the *greater excommunication*. The intent of which penalty, according to Wheatly, is to bring the excommunicate to seek the absolution and peace of the church for the health of his soul, before he leaves the world; and if not, to declare him cut off from the body of Christ, and by this mark of infamy to distinguish him from an obedient and regular Christian. Whether those who have been notoriously guilty of any of those crimes for which excommunication, *ipso facto*, is decreed against them by the canons of our church, are to be considered as really excommunicated, although they be not particularly declared to be so; and whether, therefore, a minister may refuse to bury them, if they die under these circumstances, and no one is able

to testify as to their repentance, has been made a question of much doubt.—See *Johnson's Clergyman's Vade Mecum*, p. 185, 5th edit. ; and *Wheatly on the Common Prayer*, ch. xii. sect. 1.

In the church of Scotland, excommunication consists only in the exclusion of openly profane and immoral persons from the Sacraments of baptism and the Lord's Supper, and is not attended with any civil incapacity.

Among the Independents and Baptists, all those are considered proper objects of excommunication as are quarrelsome and litigious, as withdraw themselves from the ordinances of God, or as are irregular and immoral in their lives ; as railers, drunkards, extortioners, fornicators, or the like. This excommunication, however, affects not the temporal estate of the party or his civil affairs, but removes him only from the communion of the church and the privileges dependent upon it ; and is enforced *pro salute animæ*, that he may be brought to repentance, and that the honour of Christ may be vindicated.

Among those who adopt the congregational mode of worship, the power of excommunication does not lie with the clergy, but in that of the whole church. When any case arises, it is the duty of certain officers to take the sense of the members who may be assembled upon it ; and after the matter has been properly investigated, and all necessary steps taken to reclaim the offender, the church, if they think it a fit case for such punishment, proceeds to the actual exclusion of the person from among them, by signifying their judgment that he is unworthy of a place in God's house.

The power of expelling any of its members for misconduct or non-conformity with its rules being naturally inherent in every society, it is not surprising that we should find some species of excommunication among the followers of every religion. That the Jews expelled from their synagogue such as had committed any grievous crime, is evident from many parts of Scripture. Godwyn, indeed, distinguishes three several degrees or kinds of excommunication among them, referring to the Gospel of St. John, ix. 22, for the first ; to 1 Cor. v. 5, for the second ; and to 1 Cor. xv. 22, for the third.

Among the Pagans, a seclusion from a participation of the mysteries of their religion was not uncommon ; and those who were thus excommunicated were not only forbidden to assist or attend at the sacrifices, but even to enter within the temples ; and were afterwards delivered over to the demons and furies with sundry imprecations, which was called *diris demovere*.

The rule of the Benedictines gives the name of excommunication to the

excluded from the oratory, and the common table, which in our inns of court and colleges is called *discommoning*.

EXCUSATI, an appellation used in ecclesiastical history to denote such slaves as having fled to any church or other place of sanctuary, their masters were obliged, under an oath, to *excuse* and pardon, without the taking of which they were not entitled to have them restored.

EXEAT, a form used for a permission granted by a bishop to a priest to go out of his diocese, or by an abbot to a monk to leave his monastery. The term is still kept up in our universities.

EXEDRÆ, a name given by the old ecclesiastical writers to such buildings as were distinct from the main body of the church, and yet were within its limits if taken in its largest sense.—*Bing. Orig. Eccl.* b. viii. ch. 7, s. 1. Sometimes this term seems to have been used for the upper part of the chancel, which was otherwise called *Apsis*, and *Conchula Bematis*.—*Ib.* ch. 6, s. 9.

EXORCISM, the form of adjuration, or religious ceremony, by which evil and malignant spirits are driven away. Some species of exorcism has been found in almost all countries. The Jews made great pretences to this power, and Josephus treats us with many wonderful tales of the great success of several exorcists. These were in general conjurors, and many of them impostors, who pretended they had the possession of some secret charm, by which they had a power over the evil spirit. Our Saviour, however, communicated to his disciples a real power over demons, or rather, perhaps, the power of curing diseases, supposed to be occasioned by demons.

Tertullian, indeed, asserts that Christians possessed, among other powers, that of expelling demons. In contending that the gods of the heathens were no other than demons, he says, “bring before your tribunals a man possessed of the evil spirit, if commanded by a Christian, he will speak and confess himself a demon. In like manner produce a person supposed to be inspired by one of your deities; he, too, will not dare to give a false reply to a Christian, but will confess that his inspiration proceeds from a demon.”—*Apology*, c. 29. —See articles *Demons* and *Demoniacs*.

The Roman Catholics maintain that God has left with his church a power over unclean spirits, by virtue of which they may still be cast out from such persons and things as by the permission of God they have been enabled to possess. With these, the ceremony of exorcism is performed with much pomp and parade. The bishop, or priest, if sanctioned by the bishop for the express purpose, and who is now called the *exorcist*, in the first place marks

the person possessed with the sign of the cross, and then sprinkles him with holy water. After this, the litanies, psalms and prayers having been read, the exorcist demands of the devil his name, and adjures him, by the holy mysteries of the Christian religion, to come out of the party, and not to afflict him any more ; and then, laying his right hand on the head of the demoniac, he repeats the following form of exorcism ; “ I exorcise thee, O unclean spirit, in the name of Jesus Christ. Tremble, O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death into the world ; who hast deprived men of life, and hast rebelled against justice ; thou seducer of mankind, thou root of all evil, thou source of avarice, discord and envy.” Much in the same manner they exorcise houses, or whatever places may be supposed to be possessed or haunted by unclean spirits. For an account of the peculiar office and duties of exorcists in the primitive church, see *Bing. Orig. Eccl.* b. iii. ch. 4, s. 1, and *infra*.

EXPECTATION-WEEK, a name formerly given to the week immediately preceding Whitsunday, from the Apostles, during the whole of this time, continuing in prayer and expectation of the Comforter, whom our Saviour promised to send them.—*Wheatly on the Common Pruyer*, ch. v. sect. 22.

EXPERIENCE, or as it is sometimes called *Christian Experience*, is taught by some divines as existing in or arising from that religious knowledge which is acquired by any exercises, enjoyments, or sufferings, either of body or mind. By others, what is called religious experience, is thought to be little else than the fruits of mere enthusiasm. Of these, however, it is asked, if religion consist in feeling (as those who put this question presume it will be granted,) how it can possibly exist without experience ? It is evident, they say, that however beautiful religion may be in *name*, its excellency and energy can only be truly known and displayed as it is inwardly felt and experienced. That a system only believed to be true, or a mind merely informed, will be productive of little good, unless the heart is affected, and its influence felt and acknowledged. On the other hand, it is apprehended that these notions are seldom genuine or pure ; that they are very apt to be assumed or counterfeited, perhaps, indeed, without the suspicion of the parties themselves ; and that at all events they are so liable to be mixed up with our natural affections and passions, as frequently to be the parent of self-righteousness and spiritual pride. But those of a vivid imagination, particularly when heated with visionary impressions, have too often looked upon the pro-

mises of the Gospel as spoken to them with peculiar appropriation, and considered themselves as already adopted as the children of God. That these abuses may and often do exist, is admitted by those who would encourage this religious affection, but they think it may be considered to be pure and genuine, 1. When it accords with the revelation of God's mind and will, or with what he has revealed in his word. 2. When its tendency is to promote humility in us. 3. When it teaches us to bear with the infirmities or frowardness of others, and to promote their spiritual welfare. 4. When it operates in such a manner as to excite in us an ardent devotion and a sincere regard to God. A powerful experience of the divine favour, it is added, will lead us to acknowledge the same, and to manifest our gratitude both by constant praise and genuine piety.

It is admitted, also, that those who have truly felt and enjoyed the power of religion have not always acted with prudence with respect to their Christian experience. That this is the case, 1. Where common experiences are talked and boasted of as if they were very extraordinary; which seems, it is said, to indicate a spirit of pride, and that the experience of the person cannot be very deep. 2. Where there is any dependence placed upon it; for although it is right to take encouragement from past circumstances, yet if we are so dependent upon our experience as to preclude the necessity of present exertions, or to induce us to expect exactly the same assistance in every state of trial, we shall surely be disappointed. 3. When it is introduced at improper times or occasions, or before improper persons. That this is casting pearls before swine.—See *Bunyan's Pilgrim's Progress*; *Buck's Treatise on Experience*; *Edwards on the Affections*, and his *Thoughts on the Revival of Religion in New England*, and *Nott's Bampton Lectures*.

EXPIATION, a religious act, by which satisfaction, or atonement, is made for the commission of some crime, the guilt removed, and the necessity of punishment done away.

Among the heathens, expiations were of several kinds, consisting of sacrifices and religious ablutions, and were used by them, not only for the effacing of some crime, but upon many other occasions, as for purifying towns, temples, and other sacred places and armies, both before and after battles.

The doctrine of expiation, according to the Church of England, is shortly stated at the close of the second of the thirty-nine articles, a full exposition and proof of which is given by Bishop Burnet. The notion of an

expiatory sacrifice, which, he remarks, when the New Testament was written, was well understood both by Jew and Gentile, was, that the sin of one person was transferred on a man or beast; who upon that was devoted and offered up to God, and suffered in the place of the offender; and the punishment of sin being thus laid on the sacrifice, an expiation was made for sin, and the sinner was believed to be reconciled to God. Through the whole book of Leviticus this appears to have been the design and effect of the sin and trespass offerings among the Jews, and more particularly of the scape goat, that was offered up for the sins of the whole people on the day of atonement. These were said to be sacrifices offered for, or instead of sin, and in the name, or on account of the sinner; to be the bearers of sin, and to become sin; and to be the reconciliation, the atonement, and the redemption of the sinner, by which the sin was no more imputed to him, but forgiven, and for which the sinner was accepted. "When, therefore," the bishop further observes, "this whole set of phrases, in its utmost extent, is very often, and in a great variety, applied to the death of Christ, it is not possible for us to preserve any reverence for the New Testament, or the writers of it, so far as to think them even honest men, not to say inspired men, if we can imagine that in so sacred and important a matter, they could exceed so much as to represent that to be our sacrifice, which is not truly so." And then, after having adduced numerous passages from the New Testament, in which these and similar phrases are directly applied to Christ, as the sole propitiator of the sins of the whole world, "from these," he remarks, "and a great many more passages, spread in all parts of the New Testament, it is as plain as words can make it, that the death of Christ is proposed to us as our sacrifice and reconciliation, our atonement and redemption." This reconciliation, however, so made by the death of Christ between God and man, is not absolute or without conditions. God has established the covenant, and having performed his part, offers it to the world on the terms on which it is proposed; but those who do not accept of it upon these conditions, and perform what is enjoined on their part, cannot partake of it.—See article, *Atonement*, and the authorities there referred to.

EXTRAVAGANTES, such decretal epistles as were published after the Clementines. They were originally so denominated from their not being attached to or arranged with the other papal constitutions; they continued, however, to be so called after they had been inserted in the body of the

canon law. The first extravagantes were those of John XXII. The last were brought down to the year 1483, and were called *Communes Extravagantes*.

EXTREME UNCTION, one of the seven sacraments of the Romish Church, which, from the following passage in St. James's epistle, is considered by those of this persuasion to have been instituted by that Apostle. "Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord."—c. v. v. 14. They look upon this as purifying the soul from such sins as remain after the usual means of grace and reconciliation have been sought, or when it may not be possible to have recourse to these means; as fortifying the sick person against the temptations of the devil, to which he is then supposed to be peculiarly liable; as enabling him to support his bodily pain with fortitude and patience; and as the means of restoring him to health, should God deem it expedient so to do.

The oil made use of for this purpose, as in the administration of baptism and confirmation, is always that of olives, and is consecrated by a bishop on Maunday Thursday in holy week. The mode of administering this sacrament is the anointing the principal organs of the body, the priest praying at each separate unction that the sins, which have been committed through that particular organ, may be forgiven, *Per hanc sacram unctionem, et suam piissimam misericordiam indulgeat tibi Deus quidquid peccasti, per visum, auditum, olfactum, gustum, et tactum*.

"Here is an institution," says Bishop Burnet, in his exposition of the twenty-fifth article of our church, "that, if warranted, is matter of great comfort; and if not warranted, is matter of as great presumption." The bishop then plainly shows us that in the early ages of the church the above cited words of St. James were always considered as relating to a miraculous power of healing diseases, and not to a function that was to continue in the church, and to be esteemed a sacrament. "Of this anointing," he adds, "many passages are to be found in Bede, and in the other writers and councils of the eighth and ninth centuries. But all these do clearly express the use of it, not as a sacrament for the good of the soul, but as a rite that carried with it health to the body; and so it is still used in the Greek church. No doubt they supported the credit of this with many reports, of which some might be true, of persons that had been recovered upon using it. But because that

failed so often, that the credit of this rite might suffer much in the esteem of the world, they began in the tenth century to say, that it did good to the soul, even when the body was not healed by it; and they applied it to the several parts of the body. This began from the custom of applying it at first to the diseased parts. This was carried on in the eleventh century. And then in the twelfth, those prayers that had been formerly made for the souls of the sick, though only as a part of the office, [which had been made for the performance of this ceremony,] the pardon of sin being considered as preparatory to their recovery, came to be considered as the main and most essential part of it. Then the schoolmen brought it into shape, and so it was decreed to be a sacrament by Pope Eugenius, and finally established at the Council of Trent."

F.

FAGGOTS, in times when popery was the predominant religion in this country, were certain marks or badges affixed on the sleeve of such persons as had recanted, or abjured what were then considered to be heretical doctrines; and which it was customary to compel those to wear who had been adjudged to carry a faggot, by way of penance, to some appointed place of solemnity. The putting off this badge was sometimes interpreted a sign of apostacy.

FAITH, the judgment or assent of the mind to a proposition, the truth of which is not immediately acknowledged or perceived by reason or experience, but is admitted upon the testimony or authority of him who reveals or relates it. Hence faith, as resting on the testimony either of God or of man, has been distinguished into *divine* or *religious*, and *human* or *civil*.

Divine Faith is the assent of the mind to the revealed word of God, or a belief in the Holy Scriptures; or, according to Tillotson, this sort of faith may be considered as comprehending three things under it:—

1. A persuasion of the principles of natural religion, which are known by the light of nature, as the existence of a God, the immortality of the soul, and a future state.

2. A persuasion of things supernatural and revealed; that is, a persuasion concerning the things which are revealed from God, that they are true.

3. A persuasion of supernatural revelation; that is, a persuasion concerning the revelation itself, that it is divine and from God.—*Sermons*, 219, and 221.

Considering, therefore, faith as “the evidence” or conviction “of things not seen,” a faith in Christ has been considered by some to be a mere belief in, or assent of the mind to, the history of the life, transactions, and doctrines of our Saviour, as set forth in the Gospel. In a scriptural sense, however, faith in Christ is more generally taken to signify such a persuasion that Christ is the promised Messiah, and such a desire and expectation of the blessings offered in the Gospel to his sincere disciples, as may be sufficient to engage the mind to fix its dependence solely upon him as the Mediator

and Redeemer of mankind. Neither did Tillotson mean to speak of a mere or naked assent to the truths of the Gospel, for in a subsequent sermon he expressly says, "faith is a necessary condition, without which men cannot be religious. And where there is true faith, it will have this effect upon men, to make them religious."—*Sermon*, 224. And in another discourse he adds, "If our lives be not answerable to our belief, our faith will be ineffectual to all intents and purposes." And "a life unsuitable to our belief is the highway to infidelity and atheism."—*Sermon*, 228. And in various other passages he enforces the same sentiments.

Archbishop Cranmer, in his Review of *The Erudition of a Christian Man*, as preserved by Strype in an appendix to his life, says, "It is to be considered that there is a general faith, which all that be christened, as well good as evil, have. As to believe that God is good; that he is the Maker and Creator of all things; and that Christ is the Saviour and Redeemer of the world; and that for his sake all penitent sinners shall have remission of their sins; and that there shall be a general resurrection at the end of this mortal world, at which Christ shall judge all the good to joy without end, and the evil to pain without end. And all these the devils also believe, and tremble for fear, &c. But they have not the right Christian faith, that their own sins by Christ's Redemption be pardoned and forgiven; that themselves by Christ be delivered from God's wrath, and be made his beloved children and heirs of his kingdom to come."

These, indeed, were the sentiments of all the great leaders of the Reformation; a belief, nevertheless, in the revelation of the Gospel, and particularly in that main article of it, of Christ being the true Messiah, who came to offer himself up as the sacrifice of the new covenant, is not unfrequently represented as the only condition of this covenant to be performed on the part of man; or in other words, that faith is sufficient to salvation without good works. "But," as it is forcibly remarked by Bishop Burnet, "this faith must receive the whole Gospel, the precepts as well as the promises of it, and receive Christ as a prophet to teach, and a king to rule, as well as a priest to save us." Those who maintain the doctrine of salvation by faith alone chiefly rely on certain passages of St. Paul's Epistles, particularly in those to the Romans and Galatians, wherein he says *we are to be justified by faith, without the works of the law*. It is to be remarked, however, that St. Paul nowhere says we can be justified by faith without *good works*, or without works generally, but without works *of the law*; and it is evident that

he means by this the Mosaical dispensation; for he speaks of all mankind as divided into those who were *under the law*, and those who were *without the law*; that is, into Jews and Gentiles. St. James, who has sometimes been represented as teaching a doctrine on the subject of faith at variance with that of St. Paul says, “by his works a man is justified, and not by faith only.”—*Jam. c. ii. v. 24.* But he says, nothing of the works of *the law*, and nothing, therefore, in contradiction to St. Paul, his object being to give a true notion of a saving or justifying faith; that is, not a bare belief in Christ, such as it has been said even devils are capable of, but such a belief as exerted and manifested itself in good works.

That this was the doctrine of our earliest Reformers of the church might be shown from many of their writings. Tyndal, in his Prologue to the Epistle to the Romans, says, “Faith is a lively thing, mighty in working, valiant and strong, ever doing, ever fruitful, so that it is impossible that he who is endued therewith should not work always good works without ceasing. He asketh not whether good works are to be done or not, but hath done them already ere mention is made of them, and is always doing, for such is his *nature*.” He afterwards adds, “Where the word of God is preached purely, and received in the heart, there is faith, and the spirit of God, and there are also good works of *necessity*, whensoever occasion is given.”

FAITH, ARTICLES or CONFESSIONS OF. The great and leading doctrines of Christianity, as admitted by any church, and enforced by its authority, as necessary and essential to be received by all its members. In the primitive church a profession of faith was exacted from every person previous to baptism, and they were then called upon to give distinct answers to the several questions as the minister propounded them, with relation to the several parts of the creed, which contained the summary of the Christian faith. “Some,” Bingham informs us, “were for reducing the baptismal vow to one single article, ‘I believe Jesus Christ to be the Son of God,’ pleading in favour of this short confession the example of Philip in baptizing the Eunuch, and that saying of St. Paul to the Corinthians, ‘I determined to know nothing among you, save Jesus Christ, and him crucified.’” “Yet,” he adds, “in all the accounts we have of baptism in ancient writers there is express mention of this profession, either to believe the doctrines of Christianity in general, as they are delivered in Scripture, or as they are briefly summed up in the articles of the creed.”—*Orig. Eccl. b. xi. c. 7, s. 6.* See *Articles of Faith*.

FAITHFUL, THE, or BELIEVERS; an appellation by which Christians are very commonly designated in the New Testament. This seems always to have been considered as a most appropriate description of the disciples of Christ, being founded upon that peculiar act, by which they became and continued interested in the blessings of redemption; and hence we find that it was not in use until after the doctrine of justification by *faith* in Christ was more clearly proclaimed and understood; that is, not until our Saviour had performed the atonement, upon which that doctrine was founded.

FALL OF MAN, the disobedience of our first parents, Adam and Eve, to the positive commands of God, according to the history given us by Moses, in the early part of the book of Genesis, whereby sin and death were introduced into the world.—See article *Original Sin*.

FAMA CLAMOSA, a proceeding in the judicial court of the Church of Scotland, being a ground of action which may be brought before the presbytery against one of its members, independent of any regular complaint made by a particular accuser. It is a maxim in the faith of Scotland, that religion must suffer if the scandalous or immoral actions of a minister are not corrected; if therefore any minister shall become the subject of any notorious scandal, and no public accuser should appear, the presbytery themselves, after inquiring into the rise, occasion, and authors of the report, may cite the party before them and proceed against him by libel, examination of witnesses, &c. as in other cases.

FAMILIARS OF THE INQUISITION, bailiffs, or those who are employed by the inquisitor-general for the apprehending and carrying to prison such persons as are accused of heresy, or other crime cognizable before this jurisdiction. They have acquired this name from their being part of the family of the inquisitor, but in some provinces in Italy they are called *Cross-Bearers*, from their wearing a cross on their breast; and in others, *Scholars of St. Peter the Martyr*.

Many large privileges and indulgences have at different times been conferred by the Pope on these servants of the inquisition, and particularly to every single exercise of the office the same indulgence has been granted as by the Lateran Council was bestowed on those who had assisted in succouring the Holy Land. Hence this office, so vile and base in itself, has been esteemed highly honourable, and noblemen of the first rank, particularly in Portugal, have been found ambitious of holding it. If several persons of the same family, or otherwise connected together, are to be apprehended at the

same time, so much art and secrecy is directed to be used by these familiars, that the different parties may know nothing of each others imprisonment. And this secrecy, it is said, has been so successfully effected, that a father, and three sons and three daughters, all living together in the same house, were made prisoners of the inquisition at the same time, without being aware of each others apprehension until the survivors, seven years afterwards, were released by an act of faith.—See articles, *Auto-da-Fé* and *Inquisition*.

FANATICS, wild, enthusiastic, or visionary persons, who pretend to inspiration, and to have had the word of God revealed to them.

The ancients gave the name of *Fanatici* to those who were accustomed to frequent the temples; and as these were often seized with a species of enthusiasm, as if they were inspired by the divinity of the place, the appellation came to be applied to all such as entertained enthusiastic notions, or pretended to be intrusted with divine commissions.

FARNOVIANS, a sect of Socinians, who, in the year 1568, under Stanislaus Farnovius, as their leader, from whom they took their appellation, separated from the general body. Farnovius is said to have preferred the Arian system to that of the Socinians, and to have maintained, therefore, that Christ had been produced by the supreme Deity out of nothing before the creation of the world. He particularly forbid his disciples to pay any religious worship to the Divine Spirit. This sect was soon dispersed and reduced to nothing, after the death of Farnovius, which took place in the year 1615.

FASTING, the abstaining from food, either as a religious ceremony, or by way of penance for the commission of any sin.

All nations have looked upon fasting as an appropriate means of expressing sorrow and grief, and as necessary for duly disposing the mind towards the contemplation of any thing that is serious or holy. Hence in all religions it has been made an essential part of repentance, and resorted to as the most effectual means of averting the displeasure of God.

Fasting, as a religious duty, has been well said to consist:—

1. In abstinence from every animal indulgence, and from food as far as health and circumstances will admit.
2. In the humble confession of our sins to God, with sincere contrition or sorrow for them.
3. In an earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments.

4. In an intercession with God for such spiritual and temporal blessings upon ourselves and others as are needful.

For an account of the several sorts of abstinence of the primitive Christians, the different seasons and days on which fasts were kept by them, and of the manner of their observing them, see *Bing. Orig. Eccl.* b. xxi. ch. 1, s. 26, and ch. 2, s. 1, and *infra*.

How far fasting is required by the Church of England, see under the article *Abstinence*.

FATHER, a term used in Christian theology to denote the first person of the Trinity.

In ecclesiastical history, this term is applied to such ancient authors as have preserved and given to posterity, by their writings, the opinions, practices, and traditions of the early Christians. Thus St. Chrysostom, St. Basil, &c. are called *Greek Fathers*, and St. Augustin, St. Ambrose, &c. *Latin Fathers*. This title has been given to some writers so late as the twelfth century, but not to any after this time. St. Bernard, who was born near the end of the eleventh century, and died in the year 1153, is generally esteemed as the last of the fathers.

In the numerous controversies which arose in the fifth and sixth centuries of the church, we find the writings of the fathers appealed to as the sole authority by which they could be decided. Speaking of the dispute which had arisen between Severus and Julian, the two Eutychian bishops of Alexandria and Halicarnassus, on the corruptibility or incorruptibility of the nature of Christ, Bower remarks, "neither bishop recurred to, or ever once thought of the Scripture, as if there had been no such book, or they had never heard of it. It had now become quite unfashionable to quote it. The fathers held the place of the inspired writers with the heterodox, as well as the Catholics, and were alone consulted by both in all doubts and disputes about the faith." —Vol. ii. p. 430.

Some of the early fathers, it is known, were the companions and immediate disciples of the apostles; whence it is argued that they must have been well acquainted with their doctrines and opinions, and that their own sentiments, therefore, upon all matters of doubt or controversy, must be the surest interpretation of the real doctrines of the New Testament, and as disputes in respect to the proper interpretation of these doctrines have since arisen, and various dogmas been received since their time, they must be more free from the weight and influence of mere human arguments, or the decisions of more

recent commentators. On the other hand, it has been said that many of the fathers have been guilty of much credulity in admitting into their writings many facts and opinions which they had adopted upon very insufficient grounds, and which are totally at variance with the real doctrines of the gospel; and some of their works, from their being filled with the reveries of fanaticism, and the conjectures of visionary refinement, have been represented as unfavourable to the cultivation and practice of rational and manly piety. Those who have been most severe, however, in censuring the writings of the fathers, have uniformly acknowledged that their characters and actions were eminent for piety and virtue, and Daillé, one of their principal objectors, has given us the following testimony of their merit as ecclesiastical writers. "They abound in strong and solid proofs of the fundamental principles of Christianity, and they teach many excellent things which contribute to the clear understanding of the Scriptures, in which these mysteries are contained. In this respect their authority is of good use, and may serve as a probable argument of the truth."—See *Warburton's Julian*, *Daillé's Use of the Fathers*, and *Dr. Clarke's View of the Succession of Sacred Literature*.

FATHER is also used as a title of honour given to prelates and other dignitaries of the church, to the superiors of convents and to the members of ecclesiastical congregations. Thus we say, the right reverend father in God, bishop of, &c. the father general of the Benedictines, the fathers of the council of Constantinople, &c.

FEAR OF GOD has been said to be either *external*, *servile*, or *filial*. An external fear of God is merely an outward show or profession of it; as in those of Samaria, who pretended to follow the instruction of their priest in fearing the Lord, but nevertheless worshipped their own gods. A servile fear is the consequence of guilt, and the serving of God arising from a dread of punishment, and not from a love of his attributes. A filial fear of God is such as that of a son to his father, or that holy disposition implanted in the soul by the grace of God himself, whereby we are inclined to obey his commands, and to hate and avoid evil. This latter fear is manifested, 1. By a dread of God's displeasure. 2. By an anxious desire of his approbation. 3. By a regard for his attributes. 4. By a strict submission to his will. 5. By gratitude for benefits received; and 6. By fervour and sincerity in worship.

That the fear of God is not against the genius of true religion, and that it is a proper argument to make use of in urging the necessity of a religious life, see *Tillotson's Sermons*, Ser. 251.

FEASTS, or FESTIVALS, days set apart by the church principally for the more particular remembrance of some special acts of our Lord in the redemption of mankind; and also for the commemoration of those to whose labour and sufferings the introduction of Christianity was principally owing.

The observation of certain days in the year as festivals has been found among the religious ceremonies of almost all nations. The Jews, besides the feasts of the *Passover*, of *Weeks*, and of *Tabernacles*, which were all of divine appointment, celebrated some of their own institution, as the feasts of the *Purim* and of the *Dedication of the Temple*. Whether the observance of these was obligatory upon Christians, became a very early question of dispute, many of those, who acquired the appellation of *Judaizing Christians*, from their mixing the ceremonies of the law with the precepts of the Gospel, maintaining such observance to be absolutely necessary to salvation. This practice, however, was strongly condemned by St. Paul in his Epistle to the Galatians, iv. 10, 11; not that he meant to represent the observation of these feasts as a thing in itself unlawful, but the considering themselves obliged by the *law* to observe days and times, which being only types of what was to be brought about under the *Gospel*, were made void by the coming of the substance.

The festivals kept in the Church of England are either immoveable or moveable. The immoveable, or those which are always celebrated on the same day of the year, are principally the *Nativity*, *Circumcision*, *Epiphany*, or *Manifestation to the Gentiles*; the *Purification*, or *Presentation to the Temple*, usually called *Candlemas-day*; and *Lady-day*, that is, the *Annunciation* or *Incar-nation of Christ*. All of these feasts, including the two last, which also have a reference to the Blessed Virgin, bear a peculiar respect to our Saviour, and are considered as the more solemn festivals of the church. The remaining immoveable festivals are those which are kept in commemoration of the *twelve Apostles*, of *St. John the Baptist*, and *St. Stephen*, *St. Paul* and *St. Barnabas*, and *St. Mark* and *St. Luke*: to which are added the feasts of the *Holy Inno-cents*, of *St. Michael* and *All Angels*, and of *All Saints*.

The principal moveable festivals are the whole of *Easter-week*, *Whitsunday*, and the two following days, generally called *the Feast of Pentecost*, and *Trinity Sunday*. For the grounds of the institution of these feasts, whether moveable or immoveable, the manner of their observance, &c. see the respective articles.

In setting apart certain days for the commemoration of the blessed apostles, and the early martyrs, who had attested the truth of the mysteries of

their religion with their blood, the Church of England has followed the example set them by the primitive Christians. In the three first ages of the church these solemnities were celebrated with the greatest care and strictness, and were had only in honour of the apostles and martyrs; but in the fourth and subsequent centuries, this practice became so abused, and carried to such an extent, that the calendar became crowded with the names of those who had been but little remarkable in their lives either for good sense or morals, and the observation of such numerous holidays became both superstitious and troublesome. At the time of the reformation, therefore, the names of these later saints were omitted, and no festivals were retained as days of obligation, but such as were dedicated to Christ, &c. or to the memory of those who have been mentioned above, being limited to such as are celebrated in the holy Gospels.

FEAST OF ASSES, a festival of the Romish Church, observed at Beauvais in France, in commemoration of our Saviour's riding upon an ass. A young woman having been chosen for her beauty, was accustomed to be placed upon an ass richly caparisoned, with an infant in her arms. Followed by the bishop and clergy, she was then conducted in procession from the cathedral to the church of St. Stephen, where, having been led together with the ass into the sanctuary, and placed near the altar, mass was celebrated. The animal having then gone through sundry tricks, and made many genuflections, in which he had been previously practised, the ceremony ended in an harangue displaying his excellent qualities, and a variety of other trifling absurdities.

FEASTS OF CHARITY. St. Chrysostom gives the following account of these feasts. "When all the faithful met together, and had heard the sermon and prayers, and received the communion, they did not immediately return home upon the breaking up of the assembly, but the rich and wealthy brought meat and food from their own houses, and called the poor, and made a common table, a common dinner, a common banquet in the church. And so from this fellowship in eating, and the reverence of the place, they were all strictly united in charity, one with another, and much pleasure and profit arose thence to them all; for the poor were comforted and the rich reaped the fruits of their benevolence, both from those whom they fed and from God." *Hom. xxi.*—See article, *Agapæ*.

FELLOWSHIP, a joint interest in, or participation of any thing. Thus where St. Paul says to the Corinthians, "Ye were called (by God) unto the

fellowship of his Son Jesus Christ our Lord," 1 Cor. i. 9, he means they were called to a knowledge of the Gospel, and to a participation of the divine graces there offered. And where St. John says, "Truly our fellowship is with the Father and his Son Jesus Christ," 1 Epis. i. 3, he means to intimate that we are members of that religious community of which the Father and the Son are the heads; and that we are partakers of all the benefits which the members of that community derive from the Father and the Son, on account of their relation to them as votaries and worshippers.—*Dr. Macknight*.

FERMENTUM, a name sometimes given by the ancient writers to the Eucharist, from their using *leavened* bread. Bingham observes, that the ancients are wholly silent as to the use of *unleavened* bread.—*Orig. Eccl. b. xv. ch. ii. s. 5*.—See article, *Azimites*,

FERRARA, COUNCIL OF, held by Pope Eugenius IV. in the fifteenth century.—See article, *Florence, Council of*.

FERULA, in the ancient eastern church, signified a place separated from the church, which was allotted to the penitents and catechumens of the second order, usually called *auscultantes*, who were not permitted to enter into the body of the church. Hence this part of the building acquired the appellation of Ferula, those who were under penance or discipline being said to be *sub ferula ecclesiæ*. Bingham considers this the same with what in the modern Greek rituals is called the Narthex, which he says is peculiarly allotted to the monks or women, and used to perform the offices of rogations and supplications, and night-watches in. And that here also they place dead corpses whilst their funeral rites are performing.—*Orig. Eccl. b. viii. ch. 4, s. 2*.

FIDELIUM, MISSA, a name given to the communion service, because none might be present at it but communicants only, as appears, says Bingham, from the solemn form of dismissing all others before it began.—*Orig. Eccl. b. xiii. ch. 1, s. 3*.

FESTIVALS, anniversary days appointed by the church for the celebration of some of the principal acts of our Saviour in the redemption of mankind, and for the commemoration of the apostles and first martyrs of the church.—See article, *Feasts*.

For an account of the festivals of the ancient church, the reasons for their institution, and the manner of their observance, &c., see *Bing. Orig. Eccl. b. xx. c. 1, s. 1*, and *infra*.

FILIAL FEAR, a fear resulting from love and respect, and usually distinguished by divines in speaking of the fear of God from a mere *servile* fear, or that of a slave towards his master.—See article, *Fear of God*.

FIFTH MONARCHY MEN, a set of wild enthusiasts among the Puritans in the time of Oliver Cromwell, who were sometimes also called *Ranters*. These men, among other extravagant notions, were, or pretended to be, in daily expectation of the sudden appearance of Christ, for the purpose of establishing a new kingdom or monarchy on earth; which, in reference to the four great monarchies, the Assyrian, Persian, Grecian, and Roman, they designated the Fifth Monarchy, whence they derived their appellation. In furtherance of this great object, these fanatical and turbulent men, in the first place, attempted to subvert the existing government, and even published an open declaration of their intention of rising in arms for that purpose, which had become necessary, they asserted, for the establishment of the fifth and universal monarchy, and which they had been commissioned from heaven to erect. This government was to be under the immediate authority and personal reign of King Jesus upon earth, under whom the saints were to take the kingdom to themselves. To carry this design into execution, a few of these, with one Thomas Venner, a wine cooper, as their leader, marched out from their little conventicle in Coleman-street, but most of them were soon put to the route and dispersed. Some of them, however, having gotten possession of a house in Cripplegate, defended themselves for a time with great resolution; but as nobody was inclined to support their cause, they surrendered themselves up, after after having lost about half their number. Venner himself, and nine of his followers, were executed.

FIRE-PHILOSOPHERS, a name given to those who pretended that by a singular manifestation of the divine benevolence, they were enabled to discover, by the use of the element of fire, the essential principles of bodies, and to disclose the mysteries of the physical world.—See article, *Theosophists*.

FIRST FRUITS, in the Church of England, are the first year's income of all spiritual preferments, according to a valuation made in the time of Henry VIII.—See article, *Annates*, *Primitiæ*, or *First Fruits*.

Of the origin of first fruits, and the manner of offering them in the primitive church, see *Bing. Orig. Eccl.* b. v. ch. 5, s. 4.

FIVE POINTS, the principal points in controversy between the Calvinists and Remonstrants, before the synod of Dort.—See articles, *Arminians*, *Calvinism*; *Dort*, *Synod of*; and *Remonstrants*.

FLACIANS, the disciples of Marcus Flacius Illyricus, whose sentiments gave rise, in the sixteenth century, to what was called the *Flacian Controversy*. Flacius taught that man was made up of nothing but original sin; or,

in other words, that original sin was the very substance of human nature. His followers, however, are said to have carried his doctrines to a much further extent than they were maintained by Flacius himself. These held that the fall of man was an event which extinguished every virtuous tendency and noble faculty in the soul, and left nothing in its place but a universal darkness and corruption.—See *Mosheim's Eccl. Hist.* cent. xvi. sect. 3, part ii. ch. 1.

FLAGELLANTES, a set of wild enthusiasts, who first arose in Italy about the middle of the thirteenth century, and who acquired their name from their practice of chastising themselves with scourges in public. The first leader of these fanatics was a hermit of the name of Rainier; and from Italy they spread themselves over almost all the countries of Europe. It was their custom for all persons of both sexes, and of all ages and ranks, to run through the streets of the most populous cities, with whips in their hands, lashing themselves with the greatest severity, and filling the air with shrieks of distraction and horror; imagining that by these acts of voluntary mortification and penance, they might obtain the mercy of God, and appease his anger against the general wickedness of the age.

The idea, indeed, of appeasing the wrath of the Deity by the infliction of voluntary sufferings was perfectly conformable with the notions of religion prevalent at this time; nor did this extravagant discipline exceed the practical lessons of the monks, especially those of the mendicant orders. The Flagellants, therefore, not only attracted the esteem and veneration of the populace, but were honoured and revered by all ranks and orders. At first, indeed, they seem to have gained great credit and reputation, not only by reason of their extraordinary sanctity, but from their exemplary moral conduct. But they were soon joined by a turbulent and furious rabble, by whom the most ridiculous and impious opinions were introduced into the society; so that the emperors joined with the popes in putting an end to this religious frenzy, by declaring all *devout whipping* to be contrary to the law of God, and prejudicial to the eternal interests of the soul.

The Flagellants, however, sprung up again in Germany about the middle of the following century, and created great disturbances as they rambled over the different provinces of the empire. This wild enthusiasm now infected both sexes and every rank and age, and the tenets propagated by them were of the most injurious tendency. Among other notions, equally erroneous and extravagant, they maintained that flagellation was of equal virtue with bap-

tism and the other sacraments; that the forgiveness of all sins was hence to be obtained from God, without the merits of Christ; that the old law of Christ was soon to be abolished, and that a new law enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place. For the suppression of these fanatics the most violent anathemas were announced by Pope Clement VII., and many of them were committed to the flames by the inquisition.

Notwithstanding, however, this prosecution of the Flagellants it was found impossible to eradicate them, and in the following century they appeared in still great numbers in Thuringia and the Lower Saxony. These not only rejected the sacraments, but also every mode of external worship, and placed all their hopes of salvation in *faith*, (that is, a simple and bare belief of the doctrines contained in the Apostles' creed,) and *flagellation*. At the head of those who molested Thuringia, by the propagation of these wild and ridiculous notions, was Conrad Schmidt, who, with many of his followers, perished in the flames of the inquisition in the year 1414.—See *Mosheim's Eccl. Hist.* cent. xv. c. 3, part ii.; cent. xiv. c. 5, part iii.; and cent. xv. c. 5, part ii.: and *Historia Flagellantium*, published at Paris, 1700, 8vo.

Pelladius speaks of the *Flagellum Monachorum*, but not in relation to voluntary punishments. He tells us, that in the church of Nitria there were three whips hanging upon three palm trees; one for the offending monks, another for the correcting of thieves, and the third for the punishment of strangers, whom they entertained in a hospital adjoining.—*Hist. Lausiaca*. c. 40.

FLEMINGIANS, or FLANDRIANS, a sect of the more rigid Anabaptists, who acquired this appellation in the sixteenth century from their being chiefly natives of Flanders, and to distinguish them from the more moderate sect, who from Waterland, a district in Holland, were called *Waterlandians*. The Flemings were afterwards divided into two subordinate sects called *Flandrians*, and *Frieslanders*, who differed from each other upon some points of discipline, and particularly as to the treatment of excommunicated persons. Many of these subsequently joined the more moderate community of the *Waterlandians*, and the rest are still known by the name of Old Flemings, or Flandrians. They are said to be but few in number, and generally to adopt the opinions of Menno.—See *Mosheim's Eccl. Hist.* cent. xvi. sect. 3. part. ii. c. 3; and articles, *Anabaptists*, *Mennonites*, *Waterlandians*.

FLORENCE, COUNCIL OF; this council was originally summoned in the year 1438, by Pope Eugenius IV., to meet at Ferrara, principally for the purpose of reconciling the differences then existing between the Greek and Latin Churches; but in the following year the council was removed by the pope to Florence on account of the plague having broke out at Ferrara. The points to which Eugenius required the consent of the Greek Church were the following:—

I. That the Holy Spirit proceeded from the Son, as well as from the Father.

II. That departed souls were purified in the infernal regions by a certain kind of fire before their admission to the presence of a vision of the Deity.

III. That unleavened bread might be made use of in the administration of the Lord's Supper.

IV. That the Roman pontiff was the supreme judge, and only head of the universal church. This last, indeed, was the principal point insisted upon by the Latins.

Every exertion, consisting as well of threatenings, as of promises, were made use of by the pope to induce the Greeks to accede to these propositions as the conditions of peace; and the learned Bessarion, who was at the head of those to whom the Greeks had entrusted their cause, having been seduced by the presents and promises of Eugenius, employed the whole extent of his authority, and all the power of his eloquence, to persuade the Greeks to accept his proposals. By these and other stratagems a reconciliation was nominally effected, but no sooner had the other Grecian deputies returned to Constantinople than they publicly declared that every thing had been brought about by artifice and fraud, and thus the schism between the two churches was once more renewed. This council was dissolved in the year 1442 without having executed, except in the manner here mentioned, any of the objects for which it had been summoned.—See a history of this council written by *Sylvester Scyropulus*, and translated into Latin by the learned *Chreighton*, and also a Refutation of this account of it by Leo Allatius, published at Rome in 1674, under the title of *Exercitationes in Chreightoni Apparatum, Versionem, et Notas ad Historiam Concilii Florentini Scriptam a Scyropolo*.

FLORINIANS, a sect or branch of the Valentinians, or Gnostics, who took their name from Florinus, their leader. They differed from the Gnostics upon some minute points, but maintained with them the doctrine of the

two principles of good and evil.—See *Maclaine's Note to Mosheim's Eccl. Hist. Cent. II. Part. II. c. 5.*

FONTS, pools, or, now more commonly, basins, of water used for the purpose of performing the ceremony of baptism. Wheatly conjectures, that these were called fonts because baptism was originally administered in springs or fountains. They were at first built *near* the church, then in the *church-porch*, and were afterwards (as is now usual with us) *within* the church, but always at the lower end of it, to intimate, the same writer observes, that baptism is the *entrance* into the mystical church. In the primitive times he further tells us, these were very large and capacious, not only for the purpose of admitting the immersion of the whole body, according to the general custom of those times, but because the regular seasons of baptism occurring so seldom, great numbers were usually baptized at the same time. In the middle of these fonts there was always a partition, making two divisions, or compartments; the one for the men, the other for the women, so that all scandal might be avoided.

By the eighteenth canon it is required that a font should be provided in every church made of *stone*, which Durand tells us is directed to be made of this material because the water that typified baptism in the wilderness flowed from a *rock*, and also because Christ, who gave forth the living water, is in Scripture called the *Corner-stone*, and the *Rock*.—*Rot. Div. Off. lib. 6, c. 82.* See *Wheatly on the Comm. Prayer, c. 7, sect. 1.*

FORMALIST, one who lays too much stress upon the efficacy of rites and ceremonies, or looks upon the forms of religion as more essential than its doctrine, or the practice of piety and virtue.

FORMULARY, a writing containing the form, or *formula*, of a declaration, confession, or adjuration, &c.

There are also formularies of devotion, of prayers, &c. Thus most churches have formularies of their public worship, usually called *Liturgies*.—See articles, *Liturgies* and *Rituals*.

FORMULARY OF CONCORD, a famous form or system of doctrine that was drawn up in the year 1576, by James Andreæ, a learned professor at Tübingen, with the assistance of five other divines, for the purpose of terminating the controversies that then divided the Lutheran Church, and for putting down the opinions of the Crypto-Calvinists, or secret favourers of Calvinism.

Shortly previous to this, a treatise had been composed by Andreæ, at the command of Augustus, Elector of Saxony, with the same intentions, which, from the place where it was written, was called the Book of Torgau. This having been carefully examined and corrected by the greatest part of the Lutheran divines in Germany, was sent by Augustus to almost all the Lutheran princes, with a view of its being approved and received by them. It was rejected, however, by some of these, and was censured and refuted by several doctors of the church. The book was again reviewed and corrected by Andreæ and his associates, and from this the Form of Concord, which was shortly afterwards published at Berg, was entirely drawn. It consists of two parts. In the first is contained the system of doctrine, or confession of faith of the Lutheran Church, according, at least, to the sentiments of the six divines by whom it had been prepared, and the rest of the doctors assembled at Berg; and in the second, a formal condemnation of all those who dissented from this doctrine or confession; and particularly with respect to the opinions there maintained concerning the *majesty* and *omnipresence* of Christ's body, and the *real manducation* of his flesh and blood in the Eucharist. This condemnation, branded with the name of heretics, and excluded from the communion of the church, all Christians of every nation, who refused to subscribe these doctrines.

This new confession of the Lutheran faith was first adopted by the Saxons under the strict order of Augustus; and their example was afterwards followed by the greatest part of the Lutheran Churches. It was not long, however, before it became the source of new troubles, and furnished fresh matter for the most violent dissensions and contests. From the *Reformed*, or other Protestant Churches, as well as from those who were secretly attached to their doctrines, and who plainly perceived that this form not only destroyed all the hopes they had entertained of seeing the divisions that separated the friends of religious liberty removed, but entirely excluded them from the community of the Lutheran Church, it immediately met with the warmest opposition. But even several of the most eminent churches of the Lutheran community refused their assent to it, and rejected it with such firmness and resolution that no arguments or entreaties could engage them to admit it as a rule of faith, or even as a means of instruction.

“The principal writers, who have given the history of the Form of Concord, and the transactions relating to it, are Hospitian, an eminent divine of Zurich, in his *Concordia Discors*; and Leon. Hutter, in his *Concordia Concors*.

These historians have written on opposite sides of the question, and whoever will be at the pains of comparing their accounts with attention and impartiality, will easily perceive where the truth lies, and receive satisfactory information with respect to the true state of these controversies, and the motives that animated the contending parties."—See also *Mosheim's Eccl. Hist.* Cent. XV. sect. 3, part II.

FORNICATION, the act of incontinency between single persons. If either of the parties have a wife or husband the crime is *adultery*. Formerly court leets had the power of inquiring into and punishing both fornication and adultery, and the frequenting houses of ill-fame is still an indictable offence at common law, for which the punishment is fine and imprisonment. "In the year 1650, when the ruling powers," says Blackstone, "found it for their interest to put on the semblance of a very extraordinary strictness and purity of morals, not only incest and wilful adultery were made capital crimes; but also the repeated acts of keeping a brothel, or *committing fornication*, were upon a second conviction made felony without benefit of clergy. But at the Restoration, when men, from the abhorrence of the hypocrisy of the late times, fell into a contrary extreme of licentiousness, it was not thought proper to renew a law of such unfashionable rigour; and these offences have ever since been left to the feeble coercion of the spiritual court, according to the rules of the canon law, a law which has treated the offence of incontinence, nay, even adultery itself, with a great degree of tenderness and lenity, owing, perhaps, to the celibacy of its first compilers."—*Comm.* book iv. c. 4.

That the crime of fornication was punished by the primitive church, we learn from Bingham.—See *Orig. Eccl.* book xvi. c. 11, s. 1.

FOSSARII, a description of officers in the Eastern Church whose principal business was to inter the dead.

Some have contended, but apparently upon little ground of validity, that the fossarii were established in the times of the Apostles. And St. Jerome assures us that they held the first place among the clerks. He is generally understood, however, to speak of those clerks, who had the direction of the interment of the dead. In ancient writers, they are commonly called *Copiatæ*.—See *Bing. Orig. Eccl.* book iii. c. 8, s. 1.

FOURTEENTHISTS, or **TESSARESCÆDECATITÆ**. These acquired this name from their maintaining that the paschal feast was to be celebrated on the fourteenth day of the month. They are noticed by Theodoret in his

list of miscellaneous heretics, where they are stated to have received the Apocryphal Scriptures, and to have been adverse to the notion of repentance.

FRANCHISE, an asylum, or sanctuary, to which criminals and others might fly for safety. All churches and monasteries in most countries were formerly franchises for criminals, till they were so greatly abused that in many, as in England, they were obliged to be abolished.—See articles, *Asylum*, and *Sanctuary*.

FRANCISCANS, a religious order, which was founded by St. Francis in the year 1209, being one of the four mendicant orders, which, when the *extravagant multitude of mendicants*, as they were termed by Gregory X. were suppressed by that pope in a general council assembled at Lyons in the year 1272, were suffered to continue.

Francis was the son of a merchant of Assisi, in the province of Umbria, and is said to have led for some time a debauched and dissolute life; but having been reclaimed by a severe fit of sickness, he fell into an extravagant kind of devotion, which shewed rather an alienation of mind, than a sober or serious sense of religion. Voluntary and absolute poverty was considered by him as the very essence of the doctrines of the Gospel, and as the soul of religion; a notion which is said to have been entertained by him from a strict interpretation of the words of Christ, *Provide neither gold, nor silver, nor brass in your purses*, &c. Matt. x. 9. The abandonment of all property, therefore, whether belonging to themselves as individuals, or to the collective body as a community, was strictly prescribed by him to his followers, and became the characteristic rule of their order. This new society was much encouraged by Pope Innocent III. who seemed to consider it as well adapted to restore the declining credit of the church, and in the year 1223 was solemnly approved by his successor Honorius III. Through an excessive humility, or rather, perhaps, an affectation of it, Francis would not suffer the monks of his order to call themselves *Fratres*, *brethren* or *friars*, but *Fraterculi*, *little brethren*, or *friars-minors*, by which denomination they afterwards continued to be distinguished.

The Franciscans, in common with the other mendicant orders, were now supported by all the power and authority of the popes. By the zeal and activity which they shewed in the discovery and extirpation of heresy, in undertaking any negotiation or embassy which might in any manner promote the interests of the hierarchy, and in bringing back the people to an implicit obedience to the Roman pontiffs, they in a great measure succeeded in their

endeavours to raise the church from that declining condition to which it had been long fallen. Hence they were now employed by the popes in every affair of importance, were granted the highest privileges, and were placed in the most eminent situations of the church. Among other extraordinary privileges, they were suffered by the pontiffs to preach to the people, to take confessions, and to pronounce absolution, without receiving the usual license from a bishop. To these powers and privileges was added the distribution of *indulgences*, which was more especially committed by the popes to the Franciscans as a means of subsistence, and which soon became a rich indemnification to them for their voluntary poverty. The liberality with which these privileges and marks of protection were lavished upon these monks, being subversive of the ancient discipline of the church, and an encroachment upon the rights of the ecclesiastics, produced the most unhappy and bitter dissensions between the mendicant orders and the clergy, and were the cause of the most dreadful disturbances and tumults even in the city of Rome.

Many contests also soon afterwards arose between the Franciscans and their chief rivals the Dominicans, principally upon the pre-eminence of their respective orders, in which they loaded each other with the severest accusations. Nor were the Franciscans more agreed within themselves. They were very early divided into several factions, which, gathering strength from day to day, not only disturbed the tranquillity of the church, but tended to undermine the supreme jurisdiction and prerogatives of the Roman pontiffs.

The principal divisions among the Franciscans arose from the different interpretation that was put upon the great injunction or rule of their founder. Absolute poverty, we have seen, had been made by him an indispensable obligation upon his followers, neither any individual, nor the community at large, being permitted to possess any property or worldly goods whatsoever. But after the death of St. Francis, many of the members dispensed with the strictness of this rule, and in the year 1231, prevailed upon Pope Gregory IX. to publish an interpretation of it, by which its excessive rigour was considerably mitigated. This, however, was very far from being approved of by a great many of the Franciscans, the more austere part of the fraternity, who, from their melancholy disposition and fanatical temper, had now acquired the name of *Spirituals*, or *Zealatores*, opposing it with the greatest warmth and animosity, not only as destructive of their original institution of St. Francis, but as an introduction of a worldly policy and a licentiousness of morals. Much debate and discussion having thus arisen between these and those who

contended for the mitigation of the rule, it was at length enacted, by a decree of Pope Innocent IV. that the Franciscan friars should be permitted to have the possession of certain places, habitations, goods and chattels, books, &c. so as to make *use* of them, but that the *property* of all these things should be vested in St. Peter, or in the church of Rome. This edict was satisfactory to the more moderate members of the order, but was looked upon by the Spirituals as a mere evasion of the question in contest between them, and as a pernicious encroachment upon their holy rules, and was consequently opposed and rejected by them with the greatest indignation. Hence many of these retired into the woods and deserts, while others were apprehended as disturbers of the peace of the church, and sent into exile.

Not long after this, however, John of Parma, who had adopted the sentiments of the Spirituals, and was zealously attached to their cause, having been chosen general of the order, those who had been driven into banishment were recalled by him; and he at the same time inculcated upon the whole body the necessity of a strict obedience to the very letter of the rule that had been drawn up by St. Francis.

By means of this new reform the order was brought back to its primitive state, but the same dissensions still continuing, the famous Bonaventura, the successor of John of Parma, attempted to conciliate the contending parties, by steering a middle course between them. His endeavours, however, were attended with but very little success, nor were they sufficient to prevent the less austere part of the community from soliciting and obtaining from Pope Alexander IV. a renewal of the mitigated interpretation of Innocent IV. The Spirituals, nevertheless, were sufficiently powerful in an assembly of the order, holden in the year 1260, to procure this latter interpretation of their rule to be abrogated and annulled, with respect to those points wherein it differed from that which had formerly been given by Gregory IX.

A new cause of dispute, however, arose between these contending factions. A book called *The Everlasting Gospel*, or otherwise *The Book of Joachim*, appeared about this time in Italy, which was filled with numerous pretended prophecies of the famous Joachim, abbot of Flora, in Calabria. In these were foretold the destruction of the church of Rome, and the promulgation of a new and more perfect gospel by a set of poor and austere ministers, whom God was to raise up, and especially employ for that purpose. The Spiritual Franciscans not only received these predictions with implicit credulity, but applied them to themselves, and to the rule and discipline that had been

established by St. Francis; maintaining that he had delivered the *true* Gospel to mankind, and that he was the angel whom St. John had seen flying in the midst of heaven, *Rev.* xiv. 6. These wild notions were afterwards carried to a greater extent of absurdity and blasphemy in a book written by a Spiritual Franciscan of the name of Gerhard, called *An Introduction to the Everlasting Gospel*. This book, which was filled with impieties, and the most extravagant doctrines, was published in Paris in 1254, and excited among the doctors of that church the strongest feelings of horror and indignation, not only against the Franciscans, but against the whole order of mendicant friars, to whom as a body it was attributed. The Dominicans, however, as well as the less austere Franciscans, joined in this general indignation, and strongly denied the having had any participation in the guilt of its production.

After the death of Bonaventura, by whose prudent management the disputes between the Spirituels and the other monks of the order, as to the strict observance of the rule of St. Francis, had been partially suppressed, these contests were renewed with double fury, which gave rise to the *famous Constitution*, as it was termed, of Pope Nicholas III. and which was published by him in the year 1279. By this edict, Nicholas, who supported the cause of the Spirituels, confirmed the rule of St. Francis, and added an accurate and elaborate explication of its maxims, and of the duties it prescribed. All kinds of property, and every thing that bore the least resemblance to a legal possession, were prohibited; but the *use* of things absolutely necessary were granted them, the property of which, in conformity with the appointment of Innocent IV. was considered as vested in the church of Rome. This decree, although drawn up in a manner so favourable to the Spirituels, was far from being satisfactory to them, and many of them retiring into the southern parts of France, and putting themselves under a famous Franciscan of the name of Jean Pierre d'Olive, as their leader, in an open and tumultuous manner testified their disapprobation of the new constitution.

These were soon afterwards joined by some others of the Franciscan order, who had withdrawn their obedience from the superiors of that society, and had formed a new and separate order, under the sanction of Pope Celestin V. and had assumed the name of Fraticelli. All these were now known by the general appellation of *Spirituels*; while those who insisted upon the mitigation of the austere injunctions of their founder, were called the *Brethren of the Community*, or *Conventuals*. These factions still continuing to oppose each other with inflexible obstinacy and mutual accusations, all the endeavours of the popes

to heal their animosities having hitherto failed, Pope Clement V. by his famous bull, *Exivi de Paradiso*, made another attempt to accomplish this great object. To the Spirituals he conceded many points, and enjoined upon the whole order, what was the great point of contention between them, the profession of absolute poverty, according to their primitive rule, but allowed them at the same time what was necessary for their immediate subsistence. For this purpose he permitted such of the Franciscans as lived in places where it was difficult to procure the bare necessities of life by begging, to erect granaries and storehouses, where they might lay up a part of their alms as a stock in case of want. And further, to satisfy the brethren of the community, he condemned some opinions of Pierre d'Olive, exhorted the Spirituals to return to their duty, and particularly to lay aside their short and strait habits, and small hoods, which they had lately assumed, as having been enjoined by St. Francis, and which were peculiarly obnoxious to the other party. These regulations were partially attended to for a time, but afterwards, when attempted to be enforced by Pope John XXII. they became the causes of fresh disputes, and many of the Spirituals, under Bernard Delitiosi, or as he is sometimes called, Delli Consi, as their chief, boldly refused to submit to them, alleging, in vindication of their refusal, that the rules prescribed by St. Francis were the same with the Gospel of Christ and his Apostles, and that the popes, who had no authority to alter these, had acted sinfully in permitting the Franciscans the use of granaries and storehouses, and in not allowing the dress to be worn that had been prescribed by St. Francis himself. The contests between these two parties were now carried on with greater violence than ever; and although they were truly ridiculous in themselves, affecting no question or tenet of religion, but turning altogether upon their proper form of dress, and the use of granaries and storehouses, permitted, under circumstances as already mentioned, by Clement V. yet their animosities were such as to lead to the commission of the greatest outrages, and often to the shedding of blood. John, therefore, for the purpose of quelling these disturbances, and more particularly for the sake of vindicating the authority of the holy see, which had been insulted by the opposition given by the Spirituals to his late injunctions, now determined to proceed against the latter as obstinate heretics, a term which had now come to be applied to those who in any manner opposed the power of the church, whether in matters of ceremony and discipline, or of doctrine. Delitiosi was imprisoned, and died in confinement, and four of his adherents were condemned and perished in

the flames. This, which was in the year 1318, was only the beginning of the tragical proceedings against these wretched fanatics. From this time to that of Pope Innocent VI. no less than two thousand persons are stated to have been condemned to the flames by the inquisition, for their scrupulous and inflexible adherence to the more austere rules of St. Francis; and the like severities were renewed against them towards the end of the fifteenth century by Pope Nicholas V. and his successors. All the persecutions, however, which were so long, and with such hatred and animosity directed against this sect, were not sufficient to extinguish it. It continued to exist in different parts until the beginning of the Reformation, when its members adopted the cause and embraced the doctrine and discipline of Luther.

There were still, however, many of the Franciscans, who were zealous in observing rigorously the primitive rules of their institutions. Among these was Matthew de Bassi, a native of Italy, who persuaded himself that he was divinely inspired with a holy zeal to restore the original and genuine rules of their order, and therefore undertook the work of monastic reformation with the most devout assiduity and ardour; and his endeavours having been favoured by Pope Clement VII., he succeeded in establishing a new order of monks under the appellation of *Capuchins*.—See this article.

Another community was also about the same time formed out of the Franciscan order, which was known by the name of *Recollects* in France, *Reformed Franciscans* in Italy, and *Barefooted Franciscans* in Spain. These, in the year 1532, were erected into a separate order under the authority of Clement VII.—See these several articles, and *Mosheim's Eccl. Hist.* cent. xiii. part ii., and cent. xvi., sect. 3, part 1.

The Franciscans are supposed to have first settled in England in the year 1224, when they had a monastery at Canterbury. At the time of the dissolution they had fifty-houses under seven custodies or wardships, viz. those of London, York, Oxford, Cambridge, Worcester, Newcastle, and Bristol.

FRANK-ALMOIGNE, *libera-eleemosyna*, or free alms, a tenure of a spiritual nature, whereby a religious corporation, aggregate or sole, holdeth lands of the donor to them and their successors for ever. The service which the tenant was bound to render for such lands was not certainly defined; but he was to pray for the souls of the donor and his heirs, whether dead or alive; and no fealty, which is incident to all other services, was required of him, because this divine service was of a higher and more exalted nature. This is the tenure by which almost all the ancient monasteries and religious houses

hold their lands, and by which the parochial clergy, and very many ecclesiastical and eleemosynary foundations hold them at this day; the nature of the services having been altered upon the reformation, and made conformable to the purer doctrines of the Church of England.

This was an old Saxon tenure, and was kept up under the Normans through the great respect that was shown in those times to religion and all orders of religious men. For the same reason, tenants in frank-almoigne were discharged from all services, except the *trinoda necessitas*; that is, the repairing the highways, building of castles, and repelling invasions. Even at present, this tenure is in its nature very distinct from all others, being not in any respect feudal, but entirely *spiritual*. If the service, therefore, be neglected, the law gives no remedy to the lord by distress or otherwise, but only a complaint to the *ordinary* or visitor to correct it. In this it differs also from what is called tenure by *divine service*, in which, while this species of tenure existed in this country, the tenant was obliged to perform some certain divine services; as to sing so many masses, or the like, for which, if unperformed, the lord might distrain without making any complaint to the visitor, or the spiritual court.—*Black. Com.* b. ii., ch. 6.

FRATERNITY, brotherhood, or a body of men united so as to form one society or association.

Of these, several sorts are to be found in countries which have adopted the faith of the Roman Catholic Church, and particularly in Italy, Spain and Portugal; as,

1. The Fraternity of the *Rosary*, which was founded by St. Dominic. This is divided into two branches, the one called the *Common Rosary*, who are obliged to confess and communicate every first Sunday in the month; and the other the *Perpetual Rosary*, who are so called from their obligation of repeating the rosary continually.

2. The Fraternity of the *Scapulary*. According to the Sabbatine bull of Pope John XXII., the Virgin Mary has promised to deliver these out of purgatory the first Sunday after their death.

3. The Fraternity of *St. Francis's Girdle*. These are clothed only with a sack of a grey colour, tied with a cord. They are accustomed to walk barefooted, carrying in their hands a wooden cross.

4. The Fraternity of *St. Austin's Leather Girdle*, which is said to comprehend a great number of devotees.

5. The Fraternity of *Death*. The principal duty of these is to bury such

as upon their death, particularly in the times of plague or other infectious disease, have been abandoned by their relations, and to cause masses to be celebrated for them.

To some of these have been given the appellation of *Arch-fraternities*. Thus Pope Clement VII. instituted the Arch-fraternity of *Charity*, which distributes bread every Sunday among the poor, and gives portions to forty poor girls on the feast of St. Jerome, who is their patron.

FRATICELLI, (or Little Brethren,) a nickname or term of reproach applied by the Italians in the thirteenth century to all those who, without belonging to any of the religious orders, adopted the habit, manners, and method of living of the monks, and assumed a sanctimonious aspect of piety and devotion. As there were a great many of this description, who were accustomed to wander about, this general term of Fraticelli became to be applied to them all, although they differed much from each other, as well in their doctrines as in their modes of discipline.

This appellation, however, was more particularly adopted by certain monks of the order of St. Francis, by whom it was assumed as expressive of their humility and modesty, and as a name of distinction from that of *Fratres Minores*, or friars-minors, which for the same reason had been assumed by the Franciscans in general. These monks separated themselves from the great community of St. Francis, that they might be enabled to observe the rules of their founder in a more strict and rigorous manner than they were now kept by the Franciscans in general. With this view they withdrew their obedience from the superiors of that society, and chose for themselves a new chief, under whom they formed a new and separate order, under the sanction of Pope Celestin V. Their principal tenet was the rejection of every kind of property whether personal or in common, and the voluntarily taking to themselves that absolute poverty and want which St. Francis had prescribed in his rule, and likewise in his last testament. Following the example also of their austere master, they were accustomed to wander up and down clothed with the vilest rags, declaiming against the corruptions of the church, and the vicious lives of the popes and the clergy in general. They foretold, at the same time, the approaching reformation of the church, and the restoration of the genuine Gospel of Christ by the true followers of St. Francis. They held Celestin V. in high esteem and respect, considering him in some measure the founder of their society, as it was through his sanction that they had been enabled to erect themselves into a separate order. They refused to acknow-

ledge, however, his successor Boniface, and the other subsequent pontiffs, by whom they were opposed and persecuted, as the true and lawful heads of the church.

In the beginning of the following century, the disputes between the Fraticelli and those who adopted the less austere rules of St. Francis, were carried to the highest pitch; but the latter, who now exerted themselves to the utmost to suppress their rivals, being by far the most numerous and powerful, the Fraticelli, in order to escape their vengeance, retired into France, and associated themselves with the *Spirituals*, or followers of Pierre d'Olive in Provence. These were certain Franciscans, who, although they held some opinions upon minor points at variance with those of the Fraticelli, yet agreed with them upon the main grounds of separation from the parent society, and had therefore some time since abandoned it. From this time the whole Franciscan body were divided into two parties. The one compounded of the *Spiritual*, and Fraticelli, which was now generally known under the former appellation, or by that of *Brethren of the Observance*, embraced the severe discipline and absolute poverty of St. Francis; the other, who were called the *Brethren of the Community*, or *Conventuals*, and who insisted upon mitigating the austere injunctions of their founder.—See *Mosheim's Eccl. Hist.* Cent. XIII. Part 2, s. 25, &c. and particularly the notes of *Maclaine*; see also article, *Franciscans*.

FREE-THINKER, an appellation which has been assumed by those who reject the Christian revelation, and is generally used as synonymous with Deist.

“The thoughts of a free-thinker,” it has been forcibly observed, “are employed on certain minute particularities of religion, the difficulty of a single text, or the unaccountableness of some step of Providence, or point of doctrine, to his narrow faculties, without comprehending the scope and design of Christianity, the perfection to which it raises human nature, the light it hath shed abroad in the world, and the close connection it hath as well with the good of public societies, as with that of particular persons.” *Guardian*, No. 70.—See the Dedication of *Warburton's Divine Legation of Moses*, and article, *Deists*.

FREE-WILL. The freedom or liberty of the will of man has ever been the subject of controversy as well among theologians as philosophers. In the first ages of the church we find many disputes, and numerous discordant opinions on this difficult question. The Valentinians, as well as some other

branches of the Gnostics, maintained that there were three species of men; the *spiritual*, *animal*, and *terrestrial*: and that as this variance had its commencement at their birth, it was necessarily unchangeable afterwards. As a thorn can not bring forth figs, or a thistle grapes; so an animal, or terrestrial man, cannot produce works spiritual or celestial. In answer to this, Tertulian asserts the freedom of the will of man, and argues, that if his nature were immutable, "God could neither out of stones have raised up sons to Abraham, nor could the generation of vipers have brought forth the fruits of repentance; and that the Apostle must have been wrong in declaring, 'Ye were once darkness, and we also were once by nature the children of wrath, and ye were of the same number, but now ye have been washed.'"—*Tr. de Anima*, c. 21. And in another place, in contending with Marcion, who maintained that the fall of man was irreconcilable with the attributes of God, he says, "the cause of Adam's fall must be sought, not in the attributes of the Deity, but in the condition and nature of man. That Adam was created free, for God would not have given him a law, and annexed the penalty of death to transgression, unless it had been in his power either to obey or disobey; and that precepts, threats, and exhortations, all proceed upon the presumption that man acts freely and according to his will."—*Id. Marc. lib. ii. c. 5*. Origen also asserted, that the souls of all men were by nature equally capable of being either good or bad; and that the difference among men arose merely from the freedom of the will, and the various use of that freedom; and that God left men to this liberty, and rewarded and punished them according to the use of it. Subsequently the question of the freedom of the will came to be much agitated in connection with certain subtile and perplexing disputes which had arisen in the church concerning grace, or the nature and operation of that divine power, which, under the Gospel dispensation, is essentially required in order to salvation; disputes, which first taking place in the fifth century, rent the church into the most deplorable divisions during many succeeding ages, and which have, unhappily, been continued down even to the present time.

The first authors of this controversy in the church were Pelagius and Cælestius, both of them monks in great reputation, and universally esteemed for their piety and virtue. These men looked upon the doctrines, which were at that time generally received concerning the original corruption of human nature, and the absolute necessity of divine grace to enlighten the under-

standing and purify the heart, as prejudicial to the progress of true holiness and virtue, and as tending to lull mankind into a presumptuous and fatal security. They maintained also, at the same time, that these doctrines were as false as they were pernicious; that the sins of our first parents were imputed to them alone, and not to their posterity; that we derive no corruption from their fall, but are born as pure and unspotted as Adam came from the hand of his Creator; that mankind, therefore, are capable of repentance and amendment, and of arriving at the highest degrees of piety and virtue by the use of their own natural powers and faculties; and that although *external grace* is necessary to excite their endeavours, they can have no need of the *internal* succours of the Divine Spirit.

These opinions were opposed by many divines, and more particularly by St. Augustin, who maintained the necessity of the divine grace in order to salvation, and the absolute decrees of God with respect to the future conditions of men. These notions were afterwards carried to a greater extent by certain monks of Adrumetum, who maintained that God not only predestinated the wicked to eternal punishment, but also to the guilt and transgression for which they are punished; and that thus both the good and bad actions of all men were determined from eternity by the divine decree, and by an invincible necessity.

Shortly after this, a new and different modification was given to the doctrines of Augustin by Cassian, a monk of France, who attempted to reconcile them with the errors of Pelagius and Cælestius. In this he was assisted by many, who were anxious to put an end to these unhappy dissensions in the church, but whom their enemies now branded with the name of *Semi-Pelagians*. The opinions of these have been often much misrepresented, but as generally explained by the learned they seem to amount to the following:—That *inward preventing* grace was not necessary to form in the soul the *first beginnings* of true repentance and amendment; but that every man is capable of producing these by the mere power of his natural faculties, as also of exercising faith in Christ, and forming the purposes of a holy and sincere obedience. They acknowledged, however, at the same time that none could *persevere*, or *advance* in that holy and virtuous course, which they had the power of *beginning*, without the perpetual support and the powerful assistance of the divine grace.

We have a very learned treatise on the subject of Free-will, written not

long after the commencement of this controversy by Ephraem Syrus, whose works have been edited by Dr. J. Asseman. He considers the subject in four dissertations, and on the following grounds resolves the will to be free:—

1. From the goodness of the Deity.
2. From exhortations being addressed to us, and punishments being awarded on disobedience.
3. From a capability in man of distinguishing good and evil, and of preferring either.
4. From the universal feeling among all men that an external impulse causes them to decide on any particular action.

The tenth article of our own church, “of Free-will,” is equally opposed to the doctrine of Pelagius, who maintained that man was so entire in his liberty that he has no need of any other grace but that of pardon, and of proposing the truths of religion to his knowledge; and to those of the Semi-Pelagians, who although they admitted the necessity of an assisting inward grace to enable man to persevere, yet thought that the first conversion of the will to God was the effect of a man’s own free choice. This article expressly declares that “The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God;” and that “we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.”

Thus we perceive this article asserts both an *assisting* and a *preventing* grace; and Bishop Burnet, in his exposition, shows, that the twofold doctrine of inward assistances being given to our powers, besides the ordinary outward blessings of Providence, and that of there being a preventing grace, by which the will is first moved, and disposed to turn to God; is clearly deduced from and conformable with, the language of the whole of the New Testament.—*Exposition of the Tenth Article.*

FRENCH PROPHETS, certain enthusiastic fanatics, who fancied themselves, or pretended to be, inspired by the Holy Ghost, and gave themselves out as prophets sent by God. These first appeared in Dauphiny and Vivarais in France, in the year 1688, and hence acquired the name of French Prophets. They consisted of a great number of people of both sexes and of all ages, some of their assemblies, it is said, amounting to three or four thousand persons. Their prophecies were generally delivered in the midst of fits and

extacies, accompanied with tremblings, faintings, and the most violent agitation of the body; and the principal burden of their prediction was the approaching dissolution of all things, and particularly of the downfall of popery.

A few of these prophets came over into England in the year 1706, where they soon propagated the same fanatical spirit, so that hundreds of them are said to have delivered at the same time their prophetic warnings in and about London. They announced themselves as messengers sent by God to give warning to all nations under heaven, beginning with England, of the near approach of the kingdom of Christ, the happy times of the church, the millennium state, &c.; and declared that this mission of his servants should be rendered manifest by signs and wonders from heaven, particularly by the judgments of God on the wicked by famine, pestilence, earthquakes, &c. who being exterminated by the destroying angel, there should be but one Lord, one faith, one heart, and one voice among all mankind. All these things they declared should come to pass over the whole earth within the space of three years.

They pretended, also, to have been endowed with the gifts of languages, of discerning the hidden secrets of the heart, of administering the same inspiration to others by the laying on of hands, and of healing the sick. As a proof of their own inspiration, they insisted upon their experience of an ineffable joy and happiness, the spirit of prayer which was manifest in them, and the answers their prayers received from God.

FRIAR, from the Latin *frater*, a brother, a term which is common to monks of all orders, from there being a kind of fraternity or brotherhood, presumed to exist between the several members of the same convent or monastery.

Friars have been generally distinguished into four principal branches. 1. Minors, Grey Friars, or Franciscans. 2. Augustines. 3. Dominicans, or Black Friars. 4. White Friars, or Carmelites. From these four the remainders have sprung.

In a more peculiar sense the term friar is restrained to such monks as are not priests; those who are in orders being usually called *Fathers*.

FRIENDS, SOCIETY OF, a class of dissenters from the church of England.—See article, *Quakers*.

FUNERAL RITES, ceremonies used upon the interments or burial of the dead.—See article, *Burial*.

It is remarkable that the Scotch church have no funeral service or cere-

mony, in which they differ not only from Christians in general, but from the Jews, Turks, and most of the Pagans. Sir P. Ricaut, in his preface to his *State of the Greek and Armenian Churches*, says, that the Dutch nation at Smyrna rehearse no prayers at the burial of the dead; and that not only the eastern churches are scandalised at this, but that the Jews and Turks take offence at this silence of prayers; wondering what sort of heresy or sect was sprung up in the world so different from the religion of all the prophets.—See *Birne's Blame of Kirk Burials*.

The early Christians used many ceremonies in the interment of the dead. The carrying the body to the church, and afterwards to the grave, was usually performed by the nearest relations of the deceased, or by persons of such rank as his station in life rendered suitable. Thus St. Jerome, in his epitaph of Paula, informs us that bishops officiated in bearing her body to the grave. And the learned Durant, from many passages of the ancient Christian writers, proves that the highest rank of the clergy thought it no reproach to their dignity to carry the bier. The burning of torches also, or other lights, was very common, and considered as an honour paid to the departed soul. Mr. Strutt, in his *antiquities*, tells us that the having a great many of these was a special mark of esteem, in those who made the funeral, to the deceased. We learn also from Durant that it was customary to invite the poor to funerals, among whom doles were distributed according to the estate and quality of the deceased, with the view of procuring rest, through the intercession of their prayers, to the soul of the deceased.

For a further and ample account of all the religious ceremonies and solemnities made use of by the primitive Christians in burying the dead, see *Bingham's Orig. Eccl.* b. xxiii. c. 3.

A D D E N D A.

BLASPHEMY. By the statute 53 Geo. III. c. 160, that of the 9 and 10 Will. III. c. 32, mentioned under this article, together with other statutes against the crime of blasphemy, so far as they relate to persons denying the Trinity, is repealed.—See this Article, p. 262.

BURIAL. By the statute 4 Geo. IV. c. 52, it is enacted, that it shall not be lawful for any coroner, &c. to issue any warrant directing the interment of the remains of persons, against whom a verdict of *felo de se* shall be had, in any public highway; but that such coroner, &c. shall give directions for the private interment of such persons, without any stake being driven through their body, in the church-yard or the burial-ground of the parish, &c. in which their remains might by the laws or customs of England be interred, if such verdict had not been found against them; such interment being made within twenty-four hours from the finding of the inquisition, and to take place between the hours of nine and twelve at night.—See this Article, p. 285.

L O N D O N :

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BELL YARD, TEMPLE BAR.

